BIBLIOTHECA CLASSICA

OR,

A CLASSICAL DICTIONARY,

CONTAINING

A COPIOUS ACCOUNT

OF ALL THE

PROPER NAMES MENTIONED IN ANCIENT AUTHORS,

By J. LEMPRIERE, D. D.

A NEW EDITION,

REVISED AND CORRECTED, WITH NUMEROUS ADDITIONS AND IMPROVEMENTS,

By WILLIAM PARK, M.A.,

LIBRARIAN TO THE UNIVERSITY OF GLASGOW.

LONDON

PRINTED FOR THOMAS TEGG, 73, CHEAPSIDE;

RICHARD GRIFFIN & CO. GLASGOW,

TEGG & CO. DUBLIN.

ALSO, J. AND S. A. TEGG, SYDNEY AND HOBART TOWN.

MDCCC.

THE AUTHOR'S PREFACE.

In the following pages it has been the wish of the author to give the most accurate and satisfactory account of all the proper names which occur in reading the Classics, and by a judicious collection of anecdotes and historical facts, to draw a picture of ancient times not less instructive than entertaining. Such a work, it is hoped, will not be deemed an useless acquisition in the hands of the public; and while the student is initiated in the knowledge of history and mythology, and familiarised with the ancient situation and extent of kingdoms and states that no longer exist, the man of letters may, perhaps, find it not a contemptible companion from which he may receive information, and be made, a second time, acquainted with many important particulars, which time, or more laborious occupations, may have erased from his memory. In the prosecution of his plan, the author has been obliged to tread in the steps of many learned men, whose studies have been directed and not without success, to facilitate the attainment of classical knowledge, and the ancient languages. Their compositions have been to him a source of information, and he trusts that their labours have now found new foundation in his own, and that, by a due consideration of every subject, he has been enabled to imitate their excellencies, without copying their faults. Many compositions of the same nature have issued from the press, but they are partial or unsatisfactory. The attempts to be concise, have rendered the labours of one barren and unInstructive, while long and unconnected quotations of passages, from Greek and Latin writers, disfigure the page of the other, and render the whole insipid and disgusting. It cannot, therefore, be a discouraging employment now, to endeavour to finish what others have left imperfect, and, with the conciseness of Stephens, to add the diffuse researches of Lloyd, Hoffman, Colliber, &c. After paying due attention to the ancient poets and historians, from whom the most authentic information can be received, the labours of more modern authors have been consulted, and every composition, distinguished for the clearness and perspicuity of historical narration, or geographical descriptions, has been carefully examined. Truly sensible of what he owes to modern Latin and English writers and commentators, the author must not forget to make a public acknowledgment of the assistance he has likewise received from the labours of the French. In the Siecles Payens of l'Abbe Sabatier de Castres, he has found all the information which judicious criticism, and a perfect knowledge of heathen mythology, could procure. The compositions of l'Abbé Banier, have also been useful, and in the Dictionaire Historique of a literary society, printed at Caen, a treasure of original anecdotes, and a candid selection and arrangement of historical facts have been discovered.

It was the original design of the author of this Dictionary to give a more explanation of all the names of which Pliny and other ancient geographers mention; but, upon a second consideration of the subject, he was convinced it would [illegible] increased his volume in bulk, and not in value.

reader will be sensible of the propriety of this remark, when he recollects, that the names of many places mentioned by Pliny and Pausanias, occur no where else in ancient authors, and that to find the true situation of an insignificant village, mentioned by Strabo, no other writer but Strabo is to be consulted.

This Dictionary being undertaken more particularly for the use of schools, it has been thought proper to mark the quantity of the penultimate of every word, and to assist the student who can receive no fixed and positive rules for pronunciation. In this the authority of Smethius has been followed, as also Leede's edition of Labbe's Catholici Indices.

As every publication should be calculated to facilitate literature, and to be serviceable to the advancement of the sciences, the author of this Dictionary did not presume to intrude himself upon the public, before he was sensible that his humble labours would be of some service to the lovers of the ancient languages. The undertaking was for the use of schools, therefore he thought none so capable of judging of its merit, and of ascertaining its utility, as those who preside over the education of youth. With this view, he took the liberty to communicate his intentions to several gentlemen in that line, not less distinguished for purity of criticism, than for their classical abilities, and from them he received all the encouragement which the desire of contributing to the advancement of learning can expect. To them, therefore, for their approbation and friendly communications, he publicly returns his thanks, and hopes that, now his labours are completed, his Dictionary may claim from them that patronage and that support, to which, in their opinion, the specimen of the work seemed to be entitled. He has paid due attention to their remarks, he has received with gratitude their judicious observations, and cannot pass over in silence their obliging recommendations, and particularly the friendly advice he has received from the Rev. R. Valpy, master of Reading school.

For the account of the Roman laws, and for the festivals celebrated by the ancient inhabitants of Greece and Italy, he is particularly indebted to the learned collections of archbishop Potter, of Godwyn, and Kennet. The quoted authorities have been carefully examined, and frequently revised; and, it is hoped, the opinions of mythologists will appear without confusion, and be found disested of all obscurity.

Therefore, with all the confidence which an earnest desire of being useful can command, the author offers the following pages to the public, conscious that they may contain inaccuracies and imperfections. A dictionary, the candid reader is well aware, cannot be made perfect all at once; it must still have its faults and omissions, however cautious and vigilant the author may have been, and in every page there may be found, in the opinion of some, room for improvement, and for addition. Before the candid, therefore, and the impartial, he lays his publication, and for whatever observations the friendly critic may make, he will show himself grateful, and take advantage of the remarks of every judicious reader. should the favours and the indulgence of the public demand a second edition.

PEMBROKE COLLEGE, OXFORD,
November, 1783.

ROTTERDAM PUBLIC LIBRARY 1859

A

CLASSICAL DIC

ABA and Abæ, a city of Phocis in Greece, said to have been founded by the Abantes, celebrated for an oracle of Apollo, more ancient than that at Delphi, and for a rich temple which was sacked and burned by the Persians. *Strab.* 9.—*Herod.* 8, 33.——A city of Caria.——Another of Arabia Felix.——A mountain near Smyrna. *Plin.* 5, 24.

ABACÆNÆ, a country of Sicily near Messana. *Diod.* 14.

ABALUS, an island, as the ancients supposed, in the German ocean, called by Tacitus, Basilia, and by Xenophon Lampsacenus, Baltia, now the peninsula of Scandinavia. Here, according to Pliny, some imagined that amber dropped from the trees. *Hist. Nat.* 37, 2

ABANA, a place of Capua. *Cic. contra Rull.*

ABANTES, a warlike people, originally from Thrace, who settled in Phocis, where they built a city which they called *Abæ*, after the name of their leader. From Phocis they crossed over into the island Eubœa, which took from them the name of Abantis. Some of them migrated from Eubœa to Ionia, and mingled with the Ionians. *Herod.* 1, 146. *Hom. Il.* 2, 542.

ABANTIAS and Abantiades, a patronymic given to the descendants of Abas king of Argos, such as Acrisius, Danaë, Perseus, Atalanta, &c. *Ovid*

ABANTIDAS, a man who made himself master of Sicyon, after he had murdered Clinias, the father of Aratus. He was himself soon after assassinated, *B. C.* 251. *Plut. in Arat.*

ABANTIS, or Abantia, an ancient name of the island of Eubœa, received from the Abantes, who settled in it from Phocis. *Plin.* 4, 12.——Also a country of Epirus. *Paus.* 5, 22.

ABARBAREA, one of the Naiades, mother of Asopus and Pedasus by Bucolion, Laomedon's eldest son. *Homer. Il.* 6, 23.

ABARIMON, a country of Scythia, near mount Imaus. The inhabitants were said to have their feet turned backwards, and to breathe no air but that of their own country. *Plin.* 7, 2.

ABARIS, a man slain by Perseus. *Ovid. Met.* 5, 1.——A Rutulian killed by Euryalus. *Virg. Æn.* 9, 344.——A native of Hyperborean Scythia, son of Seuthes, who received a golden arrow from Apollo, with which he gave oracles, and is reported himself from place to place with the greatest celerity. He was sent by the Scythians on an embassy to the Athenians, in the time of a general pestilence, probably *B. C.* 768. He is said to have returned to the Hyperborean countries without eating, and to have made the Trojan Palladium with the bone of Pelops. Some suppose that he wrote treatises in Greek, and it is reported, that there is a Greek manuscript of his epistles to Phalaris in the library of Augsburg. *Herod.* 4, 36.—*Strab.* 7.—*Dion. Sic.* 3, 11.

ABARUS, an Arabian prince, who perfidiously deserted Crassus in his expedition against Parthia. *Appian. in Parth.*—He is called Mazeres by *Flor.* 3, 12. and Artamnes by *Plut. in Crass.*

ABAS, or Abus, a mountain of Armenia Major, which gives rise to the southern branch of the Euphrates. D'Anville supposes it to be the modern *Ala-dag*, while Mannert is of opinion that it is the modern *Araxat*.——A river of Armenia Major, where Pompey routed the Albani. *Plut. in Pomp.*——A son of Metanira, changed into a lizard for laughing at Ceres. *Ovid. Met.* 5, 7.

——The 11th king of Argos, son of Belus, some say of Lynceus and Hypermnestra, was famous for his genius and valour. He was father to Prœtus and Acrisius, and built Abæ. He reigned twenty-three years, B. C. 1384. *Paus.* 2, 16. 10, 35.—*Apollod.* 2, 2.——One of Æneas's friends, lost in the storm which drove Æneas to Carthage. *Virg. Æn.* 1, 125.——One of the four Etrurian chiefs who commanded the people of Populonia and Ilva in the war of Æneas against Turnus. He was killed by Lausus. *Æn.* 10, 170, &c.——One of the Grecian chiefs killed at the burning of Troy, whose shield Æneas consecrated in the town of Ambracia. *Virg. Æn.* 3, 286.——A centaur, famous for his skill in hunting. *Ovid. Met.* 12, 306.——A soothsayer, to whom the Spartans erected a statue for his services to Lysander. *Paus.* 10, 9.——A son of Neptune. *Hygin. Fab.* 157.——A sophist who wrote two treatises, one on history, the other on rhetoric. The time in which he lived is unknown.——A man who wrote an account of Troy. He is quoted by Servius in *Virg. Æn.* 3.

ABASA, an island in the Red Sea, near Æthiopia. *Plin.* 6, 26.

ABASITIS, a part of Mysia in Asia. *Strab.*

ABASSENA or Abasinia. *Vid.* Abyssinia

ABASSUS, a town of Phrygia. *Liv.* 38, 15

ABATOS, a small island near Memphis in Egypt, celebrated for its papyrus, and as the burial-place of Osiris. *Lucan.* 10, 332.

ABDALONIMUS, a descendant of the ancient kings of Sidon, who, when Alexander had subdued that country, was so poor,

taged himself by the culture of a kitchen garden. His penury, not an uncommon case, had resulted from his probity. The Macedonian hero caused him to be brought into his presence, and placing the sceptre in his hands, expressed a wish to know how he had endured his poverty. "Would to heaven," replied Abdalonimus, "I may bear my prosperity as well! These hands sufficiently ministered to my necessities: I possessed nothing; I wanted nothing." Alexander, pleased with this reply, gave him the palace and private estate of Strato his predecessor, and enlarged his dominions by the addition of a contiguous tract of country. *Justin.* 11, 10.—*Q. Curt.* 4, 1.

ABDERA, a town of Hispania Baetica, built by the Carthaginians. *Strab.* 3.——An opulent and celebrated city of Thrace, towards the east bank of the mouth of the Nestus, founded by Timesius of Clazomenæ. The Teians completed it, and from them it took its name. *Abdera Teiorum Avorum.* Many accounts are given of its unwholesome air and productions, and the stupidity of its inhabitants, from which the phrase *Abderitica mens* had its origin. But it gave birth to Democritus, Protagoras, Anaxarchus, Nicomedes, and Hecatæus. Its ruins are said to exist near the cape *Bunarea*. *Pomp. Mel.* 2, 2.—*Cic. ad Attic.* 4, 16.—*Herod.* 1, 168.—*Mart.* 10, 25.

ABDERIA, a town of Spain. *Apollod.* 2, 5.

ABDERITES, a people of Paeonia, obliged to leave their country on account of the great number of rats and frogs. Who inhabited it. *Justin.* 15, 2.

ABDERUS, a man of Locris, arm-bearer to Hercules, was born in Pieria by the mares of Diomedes, which the hero had entrusted to his care when going to war against the Bistones. *Apollod.* 2, 5.

ABRAEÆ, a people of Achaia. *Plin.* 4, 6.

ABELLA, a town of Campania, whose inhabitants, called Abellani, were a colony of Chalcidians. It derives its only interest from the mention made of it by Virgil and Silius Italicus. Its ancient walls remain in many places, and include a circuit of nearly three miles, within which are fragments of an amphitheatre. It is now called *Avella*. *Virg. Æn.* 7, 740.—*Sil. Ital.* 8, 518.—*Justin.* 20, 5.

ABELLINUM, a town in the country of the Hirpini. It is distinguished from Abellinum Marsicum, a town of Lucania, by the surname of Protropum. It is now *Abellino*. *Plin.* 3, 11.

ABELUX, a noble of Saguntum, who favoured the party of the Romans against Carthage. *Liv.* 22, 22.

ABENDA, a town of Caria, whose inhabitants were the first who raised temples to the city of Rome. *Liv.* 45, 6.

ABIA, formerly Ira, a maritime town of Messenia, one of the seven cities promised to Achilles by Agamemnon. It is called after Abia, daughter of Hercules, and nurse of Hyllus. *Paus.* 4, 30.—*Strab.* 8.—*Homer. Il.* 9, 292.

ABGARUS, the name of the princes of Edessa, in Syria. *Capitolin. Ant. Pio* 9.—*Spartian. Severo* 13.—*Victor de Cæsar.* 20.

ABII, a people of Scythia, who led a wandering life. They carried all their possessions in waggons; lived on the flesh of their herds and flocks, on milk, and cheese, and were unacquainted with commerce. They were remarkable for their ingenuity and forbearance, never entering into wars, but when compelled. According to Arrian and Strabo, they surrendered to Alexander, after they had been independent since the reign of Cyrus.—*Homer. Il.* 13, 6.—*Arrian* 6.—*Curt.* 7, 6.

ABILA, or Abyla, a mountain of Africa, in that part which is nearest to the opposite mountain called Calpe, on the coast of Spain, only eighteen miles distant. These two mountains are called the columns of Hercules, and were said formerly to be united, till the hero separated them, and made a communication between the Mediterranean and Atlantic seas. *Strab.* 3.—*Mela* 1, 5. 2, 6.

ABISARES, an Indian prince, who offered to surrender to Alexander. *Curt.* 8, 12.

ABISARI, a country beyond the Hydaspes in India. *Arrian.*

ABISONTES, some inhabitants of the Alps. *Plin.* 3, 20.

ABLEMUS, a Trojan, killed by Antilochus. *Homer. Il.* 6, 32.

ABLERUS, a people near Troy. *Strab.*

ABNOBA, a chain of mountains in Germany, stretching along the Rhine, from the head of the Danube, near *Donaueschingen*, to the *Lippe*. Now, the *Black mountains*. *Tacit. Germ.* 1.

ABOBRICA, a town of Lusitania. *Plin.* 4, 21.——Another in Spain.

ABOCENTUS, a Brotian general, killed with a thousand men, in a battle at Chæronea, against the Ætolians. *Plut. vit. Arat.*

ABOLANI, a people of Latium, in Alba. *Plin.* 3, 5.

ABOLUS, a river of Sicily. *Plut. in Timol.*

ABONITICHOS, a small sea-port town of Paphlagonia, previously called Colonea, and afterwards denominated Ionopolis. It is now *Anabolu*. *Arrian. in Peripl.*

ABORACA, a toy of Sarmatia.

ABORIGINES, a people of Italy, who inhabited the ancient Latium, or country now called *Campagna di Roma*. Whence this people came by the appellation has not been determined. The name is now used to denote the primitive inhabitants of a country, in contradistinction to colonists. *Liv.* 1, 1.—*Dionys. Hal.* 1, 10.—*Strab.* 13, 1.—*Plin.* 3, 5.

ABORRAS, a river of Mesopotamia. *Strab.* 16.

ABRADATAS, a king of Susa, in Persia, who, when his wife Panthea had been taken prisoner by Cyrus, and humane treated, surrendered himself and his troops to the conqueror. He was killed in the first battle he undertook in the cause of Cyrus, and his wife stabbed herself on his corpse. Cyrus raised a monument on their tomb. *Xenoph. Cyrop.* 5, 6, &c.

ABRENTIUS, a man made governor of Tarentum by Hannibal. He betrayed his trust to the enemy to gain the favours of a beautiful woman, whose brother was in the Roman army. *Polyæn.* 8.

ABROCOMAS, son of Darius, was in the army of Xerxes, when he invaded Greece. He was killed at Thermopylæ. *Herod.* 7, 224.

ABRODIETUS, a name given to Parrhasius the painter, on account of the sumptuous manner of his living. *Vid.* Parrhasius.

ABRON, an Athenian, who wrote a treatise concerning the religion of the ancient Greeks.——A grammarian of Rhodes, who taught rhetoric at Rome.——Another who wrote a treatise on Thucydides.——A Spartan, son of Lycurgus the orator. *Plut. in* 10. *Orat.*——A native of Argos, famous for his debauchery.

ABRONIUS, Silo, a Latin poet in the Augustan age. He wrote some fables. *Senec.*

ABRONYCUS, an Athenian, very serviceable to Themistocles in his embassy to Sparta. *Thucyd.* 1, 91.—*Herod.* 8, 21.

ABRŌTA, the wife of Nisus, the youngest of the sons of Ægeus. As a monument to her chastity, Nisus, after her death, ordered the garments which she wore to become the models of fashion in Megara. *Plut. Quæst. Græc.*

ABROTONUM, the mother of Themistocles. *Plut. in Them.*——A town of Africa, near the Syrtes. *Plaut. 5, 1.*——A harlot of Thrace. *Plut. in Anit.*

ABRUS, a city of the Sapæi. *Paus. 7, 10.*

ABRYPOLIS, an ally of Rome, driven from his possessions by Perseus, the last king of Macedonia. *Liv. 42, 51 et 54.*

ABSYRTUS, a giant, son of Tartarus and Terra. *Hygin. Præf. fab.*

ABSYRTUS, a people on the coasts of Pontus, who inhabited a mountain of the same name. *Herod. 4, 24.*

ABSYRTIDES, four islands on the coast of Illyricum, so named from Absyrtus, who was said to have been murdered there by his sister Medea. The principal one was called Absorus, with a town of the same name. They are now known as *Cherz, Osero, Lossina,* and *Canos. Strab. 7.—Mel. 2, 7.—Plin. 3, 26.*

ABSYRTUS, a river falling into the Adriatic sea, near which Absyrtus was murdered. *Lucan. 3, 130.*

ABSYRTUS, a son of Æetes, king of Colchis. His sister, Medea, as she fled away with Jason, tore his body to pieces, and strewed his limbs in her father's way, to stop his pursuit. Some say that she murdered him in Colchis, others in one of the Absyrtides, and others again lay the scene at Tomos. It has been asserted, on the contrary, that he was not murdered, but that he arrived safe in Illyricum. *Lucan. 3, 190.—Strab. 7.—Hygin. Fab. 24.—Apollod. 1, 9.—Flacc. 8, 461—Ovid. Trist. 3, 9.—Cic. de Nat. D. 3, 19.*

ABULITES, governor of Susa, betrayed his trust to Alexander, and was rewarded with a province. *Curt. 5, 2.—Diod. 17.*

ABUS, a river of England, now the *Humber.*

ABYDENUS, a disciple of Aristotle, too much indulged by his master. He wrote some historical treatises on Cyprus, Delos, Arabia, and Assyria. *Plut. Just.—Euseb. contra Ap.*

ABYDOS, a city of Asia minor, situate on the Hellespont, nearly opposite to the town of Sestos in Europe. It was in possession of the Thracians, and afterwards by the Milesians. It was the place from which Leander was wont to swim, and from which Xerxes threw the famous bridge across the Hellespont. This city was once important, as it commanded the communication between the Euxine sea and the Archipelago. It was besieged by Philip of Macedon, and the inhabitants devoted themselves to death with their families, rather than fall into the hands of the enemy. *Liv. 31, 16.—Lucan. 2, 674.—Justin. 2, 13.—Museus in Her. et Leand.—Flacc. 1, 285.*

ABYDUS, a town of Thebais in Upper Egypt, which contained the palace of Memnon and the celebrated temple of Osiris. Now a ruin called *Madfoor. Plut. de Isid. et Osir.*

ABYLA. *Vid.* Abila.

ABYLON, a city of Egypt.

ABYSSINIA, a large kingdom of Africa, in Upper Ethiopia, where the Nile takes its rise. The inhabitants are said to be of Arabian origin, and were little known to the ancients.

ACACALLIS, a nymph, mother of Philander and Phylacis by Apollo. These children were exposed to the wild beasts in Crete; but a goat gave them her milk, and preserved their life. *Paus. 10, 16.*——A daughter of Minos, mother of Cydon, by Mercury, and of Amphithemis by Apollo. *Paus. 8, 53.—Apollod. 3, 1.*

ACACESIUM, a town of Arcadia, built by Acacus, son of Lycaon. Mercury, surnamed Acacesius, was worshipped there. *Paus. 8, 3, 36, &c.*

ACACIUS, a rhetorician in the age of the emperor Julian.

ACADEMIA, a place in the immediate vicinity of Athens, surrounded with a wall, and adorned with groves, walks, and fountains. Some have derived its name from κακὸς δήμος, *removed from the people,* or, ἀκὸς δήμος, *the cure of the people;* but its origin is commonly ascribed to Academus, who lived in the time of Theseus, and who bequeathed it to the citizens for a gymnasium. Here Plato opened his school of philosophy, and from this, every place sacred to learning has ever since been called *Academia.* To exclude from it profaneness and dissipation, it was even forbidden to laugh there. It was called *Academia vetus,* to distinguish it from the *second academy* founded by Arcesilaus, who made some few alterations in the Platonic philosophy, and from the *third* which was established by Carneades. The name of *Academia* is now attached to this once celebrated spot. *Cic. de Div. 1, 3.—Diog. 3.—Ælian. V. H. 3, 35.*

ACADEMUS, an Athenian, who discovered to Castor and Pollux where Theseus had concealed their sister Helen, for which they amply rewarded him. *Plut. in Thes.*

ACALANDRUS, or Acalandres, a river falling into the bay of Tarentum. Now, the *Salandella. Pers. 3, 14.*

ACALLE, a daughter of Minos and Pasiphae. *Apollod. 3, 1.*

ACAMARCHIS, one of the Oceanides.

ACAMAS, son of Theseus and Phædra, went with Diomedes to demand Helen from the Trojans after her elopement from Menelaus. In his embassy he had a son by Laodice the daughter of Priam. He was concerned in the Trojan war, and afterwards built the town of Acamantium in Phrygia, and called a tribe after his own name at Athens. *Paus. 10, 26.—Q. Calar. 12.—Hygin. 108.*——A son of Antenor in the Trojan war. *Homer. I. 11, 60, &c.*——A Thracian auxiliary of Priam in the Trojan war. *Homer. I. 11.*——A promontory of the island of Cyprus, now called *Pisano.* It is the first point that presents itself in a voyage from Greece. *Plin. 5, 31*

ACAMPSIS, a river of Colchis, called higher inland Boas, now *Batum,* or *Batoum. Arrian. Peripl.*

ACANTHA, a nymph loved by Apollo, and changed into the flower Acanthus.

ACANTHUS, a city of Macedonia near mount Athos, colonized by Andrians. Near this Xerxes cut a canal, about a mile and a half in length, and twenty-three yards in breadth, through which he conveyed his fleet into the Sinus Singiticus, without doubling the dangerous promontory of Athos. The modern *Erisso* answers to the ancient Acanthus. *Thucyd. 4, 84.—Mela 2, 2.*——A town of Egypt, near Memphis, the present *Bustita,* or, according to D'Anville, *Dashur,* whether the waters of the Nile are conducted by a canal, and not far from which are the ruins of the temple of Osiris, and some pyramids. *Plin.*——An island mentioned by *Plin. 5, 32.*

ACARA, a town of Paphlagonia.——A river of Italy.

ACARIA, a fountain of Corinth, where Iolas cut off the head of Eurystheus. *Strab.* 8.

ACARNANIA, (anciently called Curetis,) a country of Epirus, bounded on the north by the gulf of Ambracia, on the west by the Ionian sea, and on the east by the river Achelous. It received its name from Acarnas, son of Alcmæon, both of whom are adduced as its earliest kings. Its first inhabitants were the Peleges, Curetes, and Teleboæ, or Taphii. To these Acarnas brought a colony of Hellenes. The Acarnanians reckoned only six months in the year; they were luxurious and addicted to pleasure. They were in fact a semi-barbarous people, and, like their neighbours the Ætolians, they remained rude and unrefined after the Athenians had become the instructors of the world. *Plin.* 2, 90.—*Mela* 2, 3.—*Strab.* 7 et 9.—*Paus.* 8, 24.

ACARNAS and Amphotērus, sons of Alcmæon and Callirhoe. Alcmæon being murdered by the brothers of Alphesibœa his former wife, Callirhoe obtained from Jupiter, that her children, who were still in the cradle, might grow up to punish their father's murderers. This was granted. *Vid* Alcmæon. *Paus.* 8, 24.

ACARNAS and Acarnan, a stony mountain of Attica. *Senec. in Hippol.* 20.

ACASTA, one of the Oceanides. *Hesiod. Theog.* 356.

ACASTUS, son of Pelia, king of Thessaly, married Astydamia or Hippolyte, who fell in love with Peleus, son of Æacus, when in banishment at her husband's court. Peleus, rejecting the addresses of Hyppolyte, was accused before Acastus of attempts upon her virtue, and soon after, at a chase, exposed to wild beasts. Vulcan, by order of Jupiter, delivered Peleus, who returned to Thessaly, and put to death Acastus and his wife. *Vid.* Peleus, and Astydamia.—*Ovid. Met.* 8, 306. *Hesiod.* 13, 25.—*Apollod.* 1, 9, &c.——The second archon at Athens.

ACATHANTUS, a bay in the Red Sea. *Strab.* 16.

ACCA LAURENTIA, the wife of Faustulus, shepherd of king Numitor's flocks, who brought up Romulus and Remus, who had been exposed on the banks of the Tiber. From her wantonness, she was called *Lupa* (a prostitute), whence the fable that Romulus was suckled by a she-wolf. *Dionys. Hal.* 1, 18.—*Liv.* 1, 4.——The Romans yearly celebrated certain festivals [*vid. Laurentalia*] in honour of another prostitute of the same name, which arose from this circumstance: the keeper of the temple of Hercules, one day playing at dice, made the god one of the number, on condition that if Hercules was defeated, he should make him a present, but if he conquered, he should be entertained with an elegant feast, and share his bed with a beautiful female. Hercules was victorious, and accordingly Acca was conducted to the bed of Hercules, who in reality came to see her, and told her in the morning to go into the streets, and salute with a kiss the first man she met. This was Tarutius, an old unmarried man, who, not displeased with Acca's filthy lodging her, and made her the heiress of all his possessions. These, at her death, she gave to the Roman people, whence the honours paid to her memory. *Plut. Quæst. Rom. & in Romul.*——A companion of Camilla. *Virg. Æn.* 11, 820.

ACCIA or Atia, daughter of Julia, and M. Atius Balbus, was the mother of Augustus, and died about 40 years B. C. *Dio.—Suet. in Aug.* 4.——Accīola, an illustrious female, whose cause was recently pleaded by Pliny. *Plin.* 6, *ep.* 33.

ACCILA, a town of Sicily. *Liv.* 24, 35.

L. ACCIUS, a Roman tragic poet, the son of a freedman, was born B. C. 170. He wrote several tragedies, in imitation of the Greek dramatists, and on subjects taken from the Grecian history; but he composed also one on the story of Brutus and Tarquin. He is supposed like Pisо to have written two comedies, one named Nuptiæ, and the other Mercator. Besides these pieces, he wrote some historical annals in verse, and miscellaneous poems. His style has been accounted somewhat harsh and crude, but he is generally allowed to have been a great poet. Some few of his verses are preserved by Cicero and other writers, and may be found in the Corpus Poetarum Latinorum. *Horat.* 2, *ep.* 1, 56.—*Ov. Am.* 1, 15, 19.—*Quintil.* 10, 1.—*Cic. de Orat.* 2, 16.——A famous orator of Pisaurum, in Cicero's age. *Cic. Br.* 78.——A noble painter in the time of Vespasian. *Plin.* 35, 10.——Labeo, a foolish poet mentioned *Pers.* 1, 50.——Tullius, a prince of the Volsci, very inimical to the Romans. Coriolanus, when banished by his countrymen, fled to him, and led his armies against Rome. *Liv* 2, 37. —*Plut. in Coriol.*

ACCO, a general of the Senones in Gaul. *Cæs. Bell. Gall.* 6, 4 et 44.——An old woman who fell mad on seeing her deformity in a looking-glass. *Hrapch.*

ACCUA, a town of Apulia, in the vicinity of Luceria. *Liv.* 24, 20.

ACE, or Aco, a sea-port town of Phœnicia, afterwards called Ptolemais, from the Ptolemies, kings of Egypt. In the time of the crusades, under the name of Acre, it acquired celebrity by being the theatre of the exploits of Richard the first of England, and in our own time, by the defeat of Buonaparte, by sir Sidney Smith. *Strab.* 16.—*Plin.* 5, 19.—*Diodor.* 19, 93.——A place of Arcadia near Megalopolis, where Orestes was cured from the persecution of the furies, who had a temple there. *Paus.* 8, 34.

ACERATUS, a soothsayer, who remained alone at Delphi when the approach of Xerxes frightened away the inhabitants. *Herod.* 8, 37.

ACERBAS, a priest of Hercules at Tyre, who married Dido. *Vid.* Sichæus.—*Justin.* 1, 4.

ACERINA, a colony of the Brutii in Magna Græcia, taken by Alexander of Epirus. *Liv* 8, 24.

ACERRÆ, a town of Cisalpine Gaul, now called *Ghierra*. It is mentioned by Polybius in the Gallic wars, as a strong and important place. *Polyb.* 2, 34.——An ancient town of Campania, near the source of the river Clanius, which retains the name unchanged. It still subsists, and the frequent inundations from the river, which terrified its ancient inhabitants, are now prevented by the large drains dug there. *Virg. G.* 2, 225.—*Sil. Ital.* 8, 537.

ACERRHPCŌMES, a surname of Apollo, which signifies *unshorn*. *Jov.* 8, 128

ACES, a river of Asia. *Herod.* 3, 117.

ACESIA, part of the island of Lemnos, which received this name from Philoctetes, whose wound was cured there. *Philostr.*

ACESINES, a considerable river of India, which falls into the Indus. The modern *Chunab* is probably the Acesines of the ancients; so at least major Rennell supposes, and not without convincing good proofs. *Arrian.* 5, 22.—*Theophrast.* 4, 12.—*Plin.* 37, 12.——A river of Sicily. *Thucyd.* 4, 25.

ACESIUS, a surname of Apollo, as god of medicine. *Paus.* 6 24.

ACESTA, a town of Sicily, called after king Acestes, and known also by the name of Segesta. It was built by Æneas, who left here part of his crew, as he was going to Italy. *Virg. Æn.* 5, 746.

ACESTES, or Ægestus, son of Crinisus and Egesta, was king of the country near Dropanum in Sicily. He assisted Priam in the Trojan war, and kindly entertained Æneas during his voyage, and helped him to bury his father on mount Eryx. In commemoration of this, Æneas built a city there, called Acesta, from Acestes. *Virg. Æn.* 5, 718.

ACESTIUM, a woman who saw all her relations invested with the sacred office of torch-bearers in the festivals of Ceres. *Paus.* 1, 37.

ACESTODORUS, a Greek historian, who mentions the review which Xerxes made of his forces before the battle of Salamis. *Plut. in Themist.*

ACESTUS, a tragic poet of Eretria, contemporary with Aristophanes; by whom he is charged with being a foreigner, and not an Athenian citizen. *Aristoph. Av.* 4, 31. *Vespæ*, 1221.

ACESTORIDES, an Athenian, who was archon in the 69th Olympiad.——A Corinthian governor of Syracuse. *Diod.* 19.

ACETES, the armour-bearer of Evander, and attendant of his son Pallas. *Virg. Æn.* 11, 30.

ACHÆREUS, a lofty mountain in Rhodes, on the summit of which stood a temple of Jupiter.

ACHÆA, a surname of Pallas, whose temple in Daunia was defended by dogs, who fawned upon the Greeks, but fiercely attacked all other persons. *Aristot. de Mirab.*——Ceres was called Achæa, from Achæus, a word expressive of her grief for the loss of her daughter Proserpine. *Plut. in Isid. et Jov.*

ACHÆI, the descendants of Achæus, the son of Xuthus, and grandson of Hellen. Achæus, having committed manslaughter, was obliged to fly to Laconia, where he died, and where his posterity remained under the name of *Achæi*, until they were expelled by the Heraclidæ. Upon this, they pressed into the northern parts of Peloponnesus, and under the command of Tisamenus, the son of Orestes, dispossessed the Ionians of their country, and gave it the name of Achaia. The successors of Tisamenus ruled until the time of Cypselus's tyranny, when Achaia was parcelled into twelve small republics, or so many cities with their respective districts, each of which comprised seven or eight cantons. The names of these cities are Pellena, Helice, Ægæ, Bura, Tritæa, Ægium, Rhypes, Patræ, Dymæ, and Pharæ. The inhabitants of these three last began a famous confederacy, 284 years B. C., which continued formidable upwards of 130 years, under the name of the *Achæan league*, and was most illustrious whilst supported by the splendid virtues and abilities of Aratus and Philopœmen. Their arms were directed against the Ætolians for three years, with the assistance of Philip of Macedon, and they grew powerful by the accession of neighbouring states, and freed their country from foreign slavery, till at last they were attacked by the Romans, and, after one year's hostilities, the Achæan league was totally destroyed, B. C. 147. From this period the Peloponnesus was reduced to the condition of a Roman province, bearing the name of Achaia. The name of *Achæi* is generally applied to all the Greeks indiscriminately, by the poets. *Vid. Homer. Hesiod.* 1, 145. 8, 36.—*Strab. Theo.* 2, 61. *Polyb.*—*Liv.* 1. 27, 32, &c.—*Plut. in Philop.*—*Paus.* 4, 5.—*Ovid. Met.* 4, 605.—*Pers.* 1, 1, &c.——Also a people of Asia on the borders of the Euxine. *Ovid. de Pont.* 4, 10. 27.

ACHÆUM, a place of Troas, opposite to the island of Tenedos. *Strab.* 8.

ACHÆMENES, a king of Persia, among the progenitors of Cyrus the Great, whose descendants were called Achæmenides, and formed a separate tribe in Persia, of which the kings were members. Cambyses, son of Cyrus, on his death-bed, charged his nobles, and particularly the Achæmenides, not to suffer the Medes to recover their former power, and abolish the empire of Persia. *Herod.* 1, 125. 3, 65. 7, 11.—*Homer.* 2, *od.* 12, 21.——A Persian, made governor of Egypt by Xerxes, B. C. 486.

ACHÆMENIA, part of Persia, called after Achæmenes. Hence Achæmenius. *Horat Epod.* 13, 12.

ACHÆMENIDES, a companion of Ulysses, abandoned on the coast of Sicily, where Æneas, on his voyage to Italy, found him. *Virg. Æn.* 3, 614.

ACHÆORUM LITTUS, a harbour in Cyprus. *Strab.*——In Troas.——In Arabia.——In Peloponnesus.——On the Euxine. *Paus.* 4, 34.

ACHÆORUM STATIO, a place on the coast of the Thracian Chersonesus, where Polyxena was sacrificed to the shades of Achilles, and where Hecuba killed Polymnestor, who had murdered her son Polydorus.

ACHÆUS, a king of Lydia, hung by his subjects for his extortion. *Ovid. in Ib.*——A son of Xuthus of Thessaly. He fled, after the accidental murder of a man, to Greece, where the inhabitants were called from him, Achæi. He afterwards returned to Thessaly. *Strab.* 8. - *Paus.* 7, 1.——A tragic poet of Eretria, born B. C. 484. He wrote forty-three tragedies, of which some of the titles are preserved, such as Adrastus, Iunus, Cycnus, Enomaüs, Philoctetes, Parthenius, Theseus, Œdipus, &c. He gained the dramatic victory only once. Besides tragedies, he composed satirical poems; but of these there are no remains.—Another of Syracuse, author of ten tragedies.—A river which falls into the Euxine. *Arrian. in Peripl.*—A relation of Antiochus the Great, appointed governor of all the king's provinces beyond Taurus. He aspired to sovereign power, which he disputed for eight years with Antiochus, and was at last betrayed by a Cretan. His limbs were cut off, and his body, sewed in the skin of an ass, was exposed on a gibbet. *Polyb.* 8.

ACHAIA, called also *Helice*, a country of Peloponnesus, bounded on the north by the Corinthian gulf, on the south by Elis and Arcadia, on the east by Sicyonia, and on the west by the Ionian sea. It was originally called *Ægialus*, either from a hero of that name, or, more probably, from its maritime situation. The Ionians called it Ionia, when they settled there; and it received the name of Achaia, from the Achæi, who dispossessed the Ionians. *Vid.* Achæi.——A small part of Phthiotis was also called Achaia, of which Alos was the capital.

ACHAICUM BELLUM. *Vid.* Achæi.

ACHAMAS, one of the workmen of Vulcan. *Val. Flacc.* 1, 583.

ACHARA, a town near Sardis. *Strab.* 14.

ACHARNENSES, a people of Sicily near Syracuse. *Cic. in Verr.* 3.

ACHARNÆ, a very large country town of Attica, where the tyrants encamped who marched against Thrasybulus, and where the Lacedæmonians, under their king Ar-

encamped, when they made an irruption into Attica, at the beginning of the Peloponnesian war. Aristophanes, in the comedy which takes its title from this town, represents the inhabitants as charcoal makers; and other comic writers stigmatise them as rough and boorish. Acharnæ contained temples dedicated to Apollo Agyæus, Hercules, Minerva, Hygeia, and Bacchus Melpomenus. Dodwell places the remains of Acharnæ about an hour from *Kasha*, and near *Menidi*. *Thucyd.* 2, 19.—*Aristophh. Achar.* 175.—*Pausan.* 1, 31.

ACHATES, a friend of Æneas whose fidelity was so exemplary that *fidus Achates* became a proverb. *Virg. Æn.* 1, 316.

ACHELOIDES, a patronymic given to the Syrens, as daughters of Achelous. *Ovid Met.* 5, 15.

ACHELORIUM, a river of Thessaly. *Polyæn.* 8.

ACHELOUS, the son of Oceanus or Sol, by Terra or Tethys, was god of the rives of the same name in Epirus. He married Perimede, daughter of Æolus, by whom he had Hippodamas, Orestes, Callirrhoe, and Castalia. Afterwards, as one of the numerous suitors of Dejanira, daughter of Œneus, he entered the lists against Hercules, and being interior, changed himself into a serpent, and afterwards into an ox. Hercules broke off one of his horns, and Achelous being defeated, retired into his bed of waters. The broken horn was given to the goddess of Plenty. Some say that he was changed into a river after the victory of Hercules. This river is in Epirus, and rises in mount Pindus, and, after dividing Acarnania from Ætolia, falls into the Ionian sea. The sand and mud which it carries down, have formed some islands at its mouth. This river is said by some to have sprung from the earth after the deluge. As it overflowed its natural limits, and destroyed the neighbouring plains, it was found necessary to restrain its inroads by turning the stream into its original channel, which is supposed to have given rise to the fable of the contest of Hercules with the river god. The Achelous is said to have been formerly called Thoas, and Theatius. Its present name is *Aspropotamo*, or the white river. *Herodot.* 2, 10.—*Strab.* 10.—*Ovid. Met.* 8, 5. 9, 1. *Amor.* 3, 6, 35.—*Apollod.* 1, 3 et 7. 2, 7.—*Hygin præf. fab.*—*Soph. Trach.* 507 ——A river of Arcadia falling into the Alpheus.——Another flowing from mount Sipylus. *Paus.* 8, 38.

ACHERDUS, a tribe of Attica; hence *Acherdusius*, in *Onomath.*

ACHERINI, a people of Sicily. *Cic.* 3 *in Verr.*

ACHERON, a river of Thesprotia, in Epirus, which, after passing through the Acherusian lake and receiving the Cocytus, falls into the sea near the Cimmerian promontory. Homer called it, from the dead appearance of its waters, one of the rivers of hell, and the fable has been adopted by all succeeding poets, who make the god of the stream to be the son of Ceres, without a father; and say that he conceal d himself in hell for fear of the Titans, and was changed into a bitter stream, over which the souls of the dead are at first conveyed. It receives, say they, the souls of the dead, because a deadly languor seizes them at the hour of dissolution. Some make him son of Titan, and suppose that he was plunged into hell by Jupiter, for supplying the Titans with water. The word Acheron is often taken for hell itself. *Horat.* 1, od. 3, 36.—*Virg. G.* 2, 492. *Æn.* 7, 295, &c.—*Strab.* 7.—*Lucan.* 3, 16.—*Sil.* 2, *Silv.* 6, 80. —*Ov.* 8, 24.——A river of Elis in Peloponnesus. ——Another on the Riphæan mountains. *Orpheus.*——Also a river in the country of the Brutii in Italy. *Justin.* 12, 2.

ACHERONTIA, a small town of Apulia situated on a mountain. Now *Acerenza*. *Horat.* 3, od. 4, 14.

ACHERUSIA, a lake of Campania near Cumæ. *Plin.* 3, 5.——Another of Epirus, through which the Acheron runs. *Plin.* 4, 1.—Diodorus, *id.* 1. mentions, that in Egypt, the bodies of the dead were conveyed over a lake called Acherusia, and received sentence according to the actions of their life. The boat was called Baris, and the ferryman Charon. Hence arose the fable of Charon and the Styx, &c. afterwards imported into Greece by Orpheus, and adopted in the religion of the country.

ACHERUSIAS, a place near Heraclea, where Hercules, as is reported, dragged Cerberus out of hell. *Xenoph. Anab.* 6.

ACHETUS, a river of Sicily. *Sil.* 14.

ACHILLAS, a general of Ptolemy, who murdered Pompey the Great. He was himself soon afterwards put to death by Ganymedes the eunuch, who was in the confidence of Arsinoe, the sister of Ptolemy. *Hirt. B. Alex.* 4.—*Plut. in Pomp.*—*Lucan.* 8, 532.

ACHILEA, a peninsula near the mouth of the Borysthenes. *Mela* 2, 1.—*Herod.* 4, 55 et 76.—— An island at the mouth of the Ister, where was the tomb of Achilles, over which it is said that birds never flew. *Plin.* 10, 29.—— A fountain of Miletus, whose waters rise salted from the earth, and afterwards sweeten in their course. *Athen.* 2, 2.

ACHILLEIENSES, a people near Macedonia. *Xenoph. Hist. Græc.* 3.

ACHILLEIS, a celebrated poem of Statius, written in heroic measure, in which that author proposed to give the whole life and history of Achilles; but being prevented by death, he has only treated of the infancy and education of this famous hero. *Ped.* Statius.

ACHILLES, the son of Peleus and Thetis, was the bravest of all the Greeks in the Trojan war. During his infancy, Thetis plunged him in the Styx, and made every part of his body invulnerable, except the heel, by which she held him. His education was entrusted to the centaur Chiron, who taught him the art of war, and made him master of music; and, by feeding him with the marrow of wild beasts, rendered him vigorous and active. He was taught eloquence by Phœnix, whom he ever after loved and respected. Thetis, to prevent him from going to the Trojan war, where she knew he was to perish, privately sent him to the court of Lycomedes king of Scyros, disguised in a female dress. By his familiarity with the king's daughters here, he made Deidamia mother of Neoptolemus. As Troy could not be taken without the aid of Achilles, Ulysses went to the court of Lycomedes, in the habit of a merchant, and exposed jewels and arms to sale. Achilles, choosing the arms, discovered his sex, and went to the war. Vulcan, at the entreaties of Thetis, made him a strong armour, which was proof against all weapons. He distinguished himself in many combats and predatory expeditions, during the years that preceded the capture of Troy. At length he was deprived by Agamemnon of his favourite mistress Briseis, who had fallen to his lot at the division of the booty of Lyrnessus. For this affront, which is the foundation of the Iliad, he refused to appear in the field, till the death of his friend Patroclus recalled him to action, and to revenge [Hia-

Patroclus.] He slew Hector, the bulwark of Troy, tied the corpse by the heels to his chariot, and dragged it three times round the walls of the city. After thus appeasing the shade of his friend, he permitted old Priam to ransom and carry away Hector's body. In the tenth year of the war, Achilles was charmed with Polyxena; and as he solicited her hand in the temple of Minerva, it is said that Paris aimed an arrow at his vulnerable heel, of which wound he died. His body was buried at Sigeum, and divine honours were paid to him, and temples raised to his memory. It is said, that after the taking of Troy, the ghost of Achilles appeared to the Greeks, and demanded of them Polyxena, who accordingly was sacrificed on his tomb by his son Neoptolemus. Some say that this sacrifice was voluntary, and that Polyxena was so grieved at his death that she killed herself on his tomb. The Thessalians yearly sacrificed a black and white bull on his tomb. It is reported that he married Helen after the siege of Troy; but others maintain, that this marriage happened after his death, in the island of Leuce, where many of the ancient heroes lived as in a separate elysium. [*Vid.* Leuce.] When Achilles was young, his mother asked him, whether he preferred a long life spent in obscurity and retirement, or a few years of military fame and glory; and that, to his honour, he made choice of the latter. Some ages after the Trojan war, Alexander, going to the conquest of Persia, offered sacrifices on the tomb of Achilles, and admired the hero who had found a Homer to publish his fame to posterity. Achilles is supposed to have died, B. C. 1183. *Xenoph. de Venat.*—*Plut. in Alex. De fort. in Orbe Lun. De music. De amor. mull. Quæs. Græc.*—*Paus.* 3, 18, &c.—*Dict.* 17.—*Stat. Achill.*—*Ovid. Met* 12, 3, &c. *Trist.* 3, 5, 37, &c.—*Virg. Æn.* 472, 566. 2, 27. 5, 6, 56, &c. *Epithal.* 15.—*Hygin.* 96 et 110.—*Strab.* 14.—*Plin.* 35, 12.—*Max. Tyr. orat.*—27.—*Homer.* 1, *od.* 8. 2, et 16 4, *od.* 6. 2 ev. 2, 42.—*Hom. Il.* & *Od.*—*Dictys Cret.* 1, 2, 3, &c.—*Dares Phryg.*—*Juv.* 7, 210.—*Apollon. Argon.* 1, 569.—There were other persons of the same name. The most known were——a man who received Juno when she fled from Jupiter's courtship——the preceptor of Chiron the centaur——a son of Jupiter and Lamia, reported to be larger than Venus——a man who instituted ostracism at Athens——Tatius, a Greek writer of Alexandria. *Vid* Tatius.

ACHILLEUM, a town of Troas, near the tomb of Achilles, built by the Mytilenians. *Plin.* 5, 30.

ACHILLEUS, or Aquileus, a Roman general in Egypt, in the reign of Diocletian, who rebelled, and for five years maintained the imperial dignity at Alexandria. Diocletian at last marched against him; and, because he had supported a long siege, the emperor ordered him to be devoured by lions.

ACHIVI, a name given by the ancient poets to all the people of Greece or Achaia.

ACHLADEUS, a Corinthian general, killed by Aristomenes. *Paus.* 4. 19.

ACHOLOE, one of the harpies. *Hygin.* 14.

ACICHORIUS, a general with Brennus in the expedition which the Gauls undertook against Persia. *Paus.* 10, 19.

ACIDALIA, a surname of Venus, from a fountain of the same name in Bœotia, sacred to her. The Graces bathed in the fountain. *Virg. Æn.* 1, 720.—*Ovid. Fast.* 4, 168.

ACIDASA, a river of Peloponnesus, formerly called Jardanus. *Paus.* 5, 5.

ACILA, a town of Arabia, from which the ancients set sail for India. Now *Zider. Plin.* 6, 28.

ACILIA, a plebeian family at Rome, which traced its pedigree up to the Trojans.—The mother of Lucan.

ACILIA LEX was enacted A. U. C. 556, by C. Acilius the tribune, for the plantation of five colonies in Italy. *Liv.* 32, 29.——Another, called also Calpurnia, by Manilius Acilius Glabrio, a tribune, A. U. C. 683, ordained that in trials for extortion, sentence should be passed after the cause was once pleaded, and that there should not be a second hearing. *Cic. proam. in Verr.* 17. 1. 9.—*Ascon. in Cic.*

M. ACILIUS BALBUS was consul with Portius Cato, A. U. C. 686. It is said, that during his consulship, milk and blood fell from heaven. *Plin.* 2, 56.——Glabrio, a tribune of the people, who, with a legion, quelled the insurgent slaves in Etruria. Being consul with P. Corn. Scipio Nasica, A. U. C. 561, he conquered Antiochus at Thermopylæ, for which he obtained a triumph, and three days were appointed for public thanksgiving. He stood for the censorship against Cato, but desisted on account of the false measures used by his competitor. *Justin.* 31, 6.—*Liv.* 30, 40. 31, 50. 35, 10, &c.——The son of the preceding, erected a temple to Piety, which his father had vowed to this goddess when fighting against Antiochus. He raised a golden statue to his father, the first that appeared in Italy. The temple of Piety was built on the spot where once a woman had fed with her milk her aged father, whom the senate had imprisoned, and excluded from all aliments. *Val. Max* 2, 5.——The enactor of a law against bribery.——A prætor in the time that Verres was accused by Cicero.——A man accused of extortion, and twice defended by Cæsar. He was proconsul of Sicily, and lieutenant to Cæsar in the civil wars. *Cæs. Bell. Civ.* 3, 15.——A consul, whose son was killed by Domitian, because he fought with wild beasts. The true cause of this murder was, that young Glabrio was stronger than the emperor, and therefore envied. *Juv.* 4, 94.

ACILLA, a town in Africa. *Cæs. Afr* 35.

ACIS, a shepherd of Sicily, son of Faunus and the nymph Simæthis. Galatea fell passionately in love with him; upon which, his rival, Polyphemus, through jealousy, crushed him to death with the fragment of a rock. The gods changed Acis into a stream which rises from mount Ætna, now *Jaci. Ovid. Met.* 13, 8.

ACME, the mistress of Septimius. *Catull* 45, 1, &c

ACMON, a native of Lyrnessus, who accompanied Æneas into Italy. His father's name was Clytus. *Virg. Æn.* 10. 128.

ACMONIDES, one of the Cyclops. *Ovid. Fast.* 4, 288.

ACO. *Vid.* Ace.

ACŒTES, the pilot of the ship which, against his consent, carried away Bacchus, who had been found asleep at Naxos. The crew were changed into sea monsters, but Acœtes was preserved. *Ovid. Met.* 4, 9.

ACONTES, one of Lycaon's sons. *Apollod.* 3, 8.

ACONTEUS, a famous hunter, changed into a stone, by the head of Medusa, at the nuptials of Perseus and Andromeda. *Ovid. Met.* 5, 201.——A person killed in the wars of Æneas and Turnus in Italy. *Virg. Æn.* 11, 666.

ACONTIUS, a youth of the island of Cea, who having gone to Delos, to see the sacred rites which were performed there by a crowd of virgins in the temple of Diana, fell in love with Cydippe, a beautiful virgin, but not daring to ask her in marriage *on account* of the meanness of his birth, presented her with an apple, on which were inscribed these words, "I swear by Diana, Acontius shall be my husband." Cydippe read the words, and became; herself compelled by the oath she had inadvertently made, married Acontius. *Ovid. Her* ep. 20. ——A mountain of Bœotia. *Plin.* 4, 7.

ACONTOBULUS, a place of Cappadocia, under Hippolyte queen of the Amazons. *Apollon.* 2, 2.

ACORIS, a king of Egypt, who assisted Evagoras king of Cyprus against Persia. *Diod.* 15.

ACRADINA, the citadel of Syracuse, taken by Marcellus the Roman consul. *Plin. in Marcel.* —*Cic. in Verr.* 4.

ACRÆ, a town of Sicily, about twenty-four miles west of Syracuse. It was founded by the Syracusans. *Liv.* 24, 35. ——A mountain in Peloponnesus. *Paus.* 2, 36.

ACRÆA, a daughter of the river Asterion. ——A surname of Diana, from a temple built to her by Menalippus, on a mountain near Argos. ——A surname of Juno. *Paus.* 2, 17.

ACRÆPHIA, or Acræphium, a town of Bœotia, situated on mount Ptoon. It was founded by Acræphneus, son of Apollo. *Herod.* 8, 135.—*Paus.* 9, 23.

ACRAGALLIDÆ, a dishonest nation living ancontly near Athens. *Æsc. contra Ctesiph.*

ACRAGAS. *Vid.* Agrigentum.

ACRALUS, a lofty man of Nola, sent into Asia to plunder the temples of the gods. *Liv. Ann.* 15, 45. 16, 23.

ACRAS, one of Hippodamia's suitors. *Paus.* 6, 21.—Hercules' son, a town of Laconia. *Id.* 3, 21.

ACRIDOPHAGI, an Æthiopian nation, who fed upon locusts, and lived not beyond their fortieth year. At the approach of old age, swarms of winged insects attacked them, and covered their body and breast, till the patient, to outlive himself, drew blood, which increased their numbers, and ended in his death. *Diod.* 3. *Plin.* 11, 29. *Solin.* 31.

ACRION, a Pythagorean philosopher of Locris. *Cic. de An.* 5, 3.

ACRISIONEUS, a patronimic applied to the Argives, from Acrisius, one of their ancient kings, or from Acrisione a town of Acrolis, called after a daughter of Acrisius of the same name. *Virg. Æ.* 7, 410

ACRISIONIADES, a patronimic of Perseus, from his grandfather Acrisius. *Ovid. Met.* 4, 70.

ACRISIUS, son of Abas one of the Argive kings, by Ocalea, daughter of Mantineus. He was born at the same birth as Proetus with whom, it is said, that he quarrelled even in his mother's womb. The enmity between the brothers grew up with their years, and at last, after much discussion, Acrisius prevailed, and Proetus was driven from Argos. Acrisius had Danae as only child daughter of Eurydice, and being told by an oracle, that his daughter's son would put him to death, he confined Danae in a brazen tower, to prevent her becoming a mother. She however became pregnant, by Jupiter changed into a golden shower; and though Acrisius ordered her, and her infant called Perseus, to be exposed on the sea, yet they were [illegible] for his actions, that Acrisius, anxious to see so renowned a grandson, went to Larissa. Here Perseus wishing to show his skill in throwing a quoit, killed an old man who proved to be his grandfather, whom he knew not, and thus the oracle was fulfilled. Acrisius received about divine honours. *Hygin.* fab. 63. *Ovid. Met.* 4, 16.—*Herod.* 1 and 6.—*Apollod.* 2, 2. *Paus.* 2, 16, &c.—Vid Danae, Perseus, Proetides.

ACRITAS, a promontory of Messenia, in Peloponnesus. Now cape *Gallo*. *Mela* 2, 2.—*Plin.* 4, 5.

ACROATHON or ACROTHOUS, a town on the top of mount Athos, whose inhabitants lived to an uncommon old age. *Mela* 2, 2.—*Plin.* 8, 5.

ACROCERAUNUM, a promontory of Epirus with mountains called Acroceraunia, which separate the Ionian and Adriatic seas. The word comes from ἄκρος, *high*, and κεραυνὸς, *thunder*, because, by reason of their great height, they were often struck with lightning. They were remarkable for attracting storms, and thence dreaded by mariners. *Lucret.* 6, 420. *Plin.* 4, 1.—*Virg. Æ.* 3, 506.—*Strab.* 6.—*Horat.* 1, od. 3. 20.

ACROCORINTHUS, a steep and elevated mountain overhanging the city of Corinth, on which was built a citadel, called also by the same name. It was one of the horns on which Philip was advised to lay hold, in order to secure the heads of the Peloponnesus. It was also considered as one of the fetters of Greece, of which the others were Demetrias in Thessaly, and Chalcis in Eubœa. Its position was naturally so strong, that a small number of men were sufficient to surmount it, and we find that in the time of Aratus it was defended by four hundred soldiers. It abounded in excellent water, and afforded one of the most magnificent prospects in the world. *Strab.* 8.—*Paus.* 2, 4.—*Plut. in Arat.*—*Stat. Theb.* 7, 106.

ACRON, a king of the Caninenses, whom Romulus slew in single combat, after the rape of the Sabines. His spoils were dedicated to Jupiter under the name of Feretrius, because they were carried on a [illegible]. *Plin. in Rom.*—A physician of Agrigentum in Sicily, who flourished B. C. 470. He wrote physical treatises in the Doric dialect, and put a stop to a pestilence by funeral pyres. *Plin.* 29, 1. *Plut. in Num.*—One of the friends of Lucas, killed by Mezentius. *Virg. Æ.* 10, 719.

ACRONIUS, a person who distinguished himself in the games performed at the court of Alcinous, in presence of Ulysses. *Homer. O.* 8, 111.

ACROPATOS, one of Alexander's officers, who obtained part of Media after the king's death. *Justin.* 13, 4.

ACROPOLIS, the citadel of Athens, built on an elevated rock, and accessible only on one side. Its site has been variously stated, but from a careful consideration of the different accounts it appears to have been about a Roman mile in circumference. The Acropolis was entirely occupied with temples and other public edifices. *Paus. in Att.*

ACROTATUS, son of Cleombrotus, king of Sparta, succeeded to his father, leaving a son called Areus. *Paus.* 4, 14. 3, 6.—Son of Areus, was greatly loved by Chelonis, wife of Cleombrotus. This union displeased her husband, who called Pyrrhus the Epirot to avenge his wrongs. When Sparta was besieged by Pyrrhus Acrotatus was seen bravely fighting in the middle of the enemy, and commended by the multitude, who congratulated Cleombrotus on [illegible] to arms to [illegible]

ACROTHOOS. *Vid.* Acroathon.

ACTA, or ACTE, a word derived from αγω, denoting what is *drawn out* to somewhat of a wedge-like form, or in a general way, a projection or promontory. It was a name given to the sea-coast about mount Athos, in which were six cities mentioned by Thucyd. Ides. It was likewise the ancient name of Attica, Peloponnesus, Troezene, and Epidaurus. *Thucyd.* 4, 109.—*Strab.* 9.

ACTÆA, one of the Nereides.——A surname of Ceres.——A daughter of Danaus. *Apollod.* 2, 1.

ACTÆON, a famous huntsman, son of Aristæus and Autonoe, daughter of Cadmus, whence he is called *Autonoeus heros*. He accidentally discovered Diana and her attendants bathing in a fountain near Gargaphia, for which he was changed into a stag, and by that shape pursued and devoured by his own dogs. *Paus.* 9, 2.—*Ovid. Met.* 3, 3.——A beautiful youth, son of Melissus of Corinth, whom Archias, one of the Heraclidæ, endeavoured to debauch and carry away. He was killed in the struggle which in consequence of this happened between his father and ravisher. Melissus complained of the insult, and drowned himself; and soon after, the country being visited by a pestilence, Archias was expelled. *Plut. in Amat.*

ACTÆUS, a powerful person who made himself master of a part of Greece, which he called Attica. His daughter Agraulos married Cecrops, whom the Athenians called their first king, though Actæus reigned before him. *Paus.* 1, 2 et 14.—The word is of the same signification as *Atticus*, an inhabitant of Attica.

ACTE, a mistress of Nero, degraded from Attalus. *Sueton. in Ner.* 28.——One of the Horæ. *Hygin.* 183

ACTIA, the mother of Augustus. As she slept in the temple of Apollo, she dreamt that a dragon had lain with her. Nine months after, she brought forth, having previously dreamt that her bowels were scattered all over the world. *Suet. in Aug.* 94.——Games instituted, or perhaps restored, by Augustus, in commemoration of his victory over M. Antony, at Actium. They were celebrated every fifth year, according to the general opinion, and were sacred to Apollo, who was thence called *Actius* Apollo. *Plut. in Anton.*—*Strab.* 7.—*Virg. Æn.* 3, 280. 8, 675.——A sister of Julius Cæsar. *Plut. in Cæ.*

ACTIS, son of Sol, went from Greece into Egypt, where he taught astrology, and founded Heliopolis. *Diod* 5.

ACTISANES, a king of Æthiopia, who conquered Egypt, and expelled king Amasis. He was famous for his equity, and his severe punishment of robbers, whose noses he cut off, and whom he banished to a desert place, where they were in want of all aliment, and lived only upon crows. *Diod.* 1.

ACTIUM, a small town of Epirus, near a promontory at the entrance of the Ambracian gulf of the same name. It was celebrated for a temple of Apollo, and for the naval combat between Antony and Augustus, which decided the fate of the Roman world, Sept. 2, B. C. [illegible] it is still called *Azio*. *Vid.* Actia. *Plut.* [illegible]*ton.*—*Sueton. in Aug.*

ACTIUS, a surname of Apollo, from Actium, where he had a temple. *Virg Æn.* 8, 704.——A poet. *Vid.* Accius.——A prince of the Volsci *Vid.* Accius.

ACTIUS NAVIUS, an augur who cut a loadstone in two with a razor, before Tarquin and the Roman people, to convince them of his skill as an augur. *Flor.* 1, 5.—*Liv.* 1, 36.——Labeo. *Vid.* Labeo.

ACTOR, a companion of Hercules in his expedition against the Amazons.——The father of Menœtius by Ægina, whence Patroclus is called *Actorides*. *Ovid. Trist.* 1, 8.——A man called also Aruncus. *Virg. Æn.* 12, 93.——One of the friends of Æneas. *Id.* 9, 500.——A son of Neptune by Agamede. *Hygin.* 14.——A son of Deon and Diomede. *Apollod.* 1, 9.——The father of Eurytus, and brother of Augeas. *Apollod.* 2, 7.——A son of Acastus, one of the Argonauts. *Hygin.* 14.——The father of Astyoche. *Homer, Il.* 2.——A king of Lemnos. *Hygin.* 102.

ACTORIDES, a patronymic given to Patroclus, grandson of Actor. *Ovid Met.* 13, 1.——Also to Erythus, son of Actor. *Id. Art. A.* 3.——Two brothers so like each other, that in driving a chariot, one generally held the reins, and the other the whip; whence they are represented with two heads, four feet, and one body. Hercules conquered them. *Pindar.*

ACTORIS, a female servant of Penelope. *Homer. Od.* 23.

M. ACTORIUS NASO, a Roman historian. *Sueton. in Jul.* 9.

C ACULEO, a Roman lawyer celebrated as much for the extent of his understanding, as for his knowledge of law. He was uncle to Cicero. *Cic. in Orat.*

ACUPHIS, an ambassador from India to Alexander. *Plut. in Alex.*

ACUSILAUS, and DAMAGETAS, two brothers, conquerors at the Olympic games. The Greeks strewed flowers upon Diagoras' their father, and called him happy in having such worthy sons. *Paus.* 6, 7.——A Greek historian, who was born at Argos, and flourished about the same time with Cadmus the Milesian. He composed a work on the Genealogies of the principal Families of Greece, from some brazen tablets, which his father was reported to have found while digging in his house. Cicero tells us that he confined himself to a plain, unadorned narrative of facts, and aimed at none of the graces of composition. *Cic. de Orat.* 2.——An Athenian who taught rhetoric at Rome under Galba.

M. ACUTIUS, an ancient comic writer, whose plays were known under the names of Leones, Gemini, Anus, Bœotia, &c

ADA, a sister of queen Artemisia, who married Hidrœus. After her husband's death, she succeeded to the throne of Caria; but being expelled by her younger brother, she retired to Alinda, which she delivered to Alexander, after adopting him as her son. *Curt.* 2, 8.—*Strab.* 14

ADÆUS, a native of Mitylene, who wrote a Greek treatise on statuaries, and their [illegible]

ADAMANTÆA, Jupiter's nurse in Crete, who suspended him in his cradle to a tree, that he might be found neither on the earth, the sea, nor in heaven. To drown the infant's cries, she had drums beat, and cymbals sounded around the tree. *Hygin.* 139.

ADAMAS, a Trojan prince, killed by Merion. *Homer. Il.* 13, 560.——A youth who raised a rebellion on being emasculated by Cotys king of Thrace. *Arist Pol* 5, 10.

ADAMANTUS, a native of Ithaca, father of Achæmenides. *Virg. Æn.* 3, 614.

ADARPII, a people at the foot of mount Caucasus. *Justin.* 12, 5.

ADDEPHAGIA, a goddess of the Sicilians. *Ælian. V. H.* 1, 27.

ADDUA, a river of Cisalpine Gaul, which issues from the lake Larius, and flows into the Po. *Plin.* — 108.

ADELPHIUS, a friend of M. Antoninus, whom he accompanied in his expedition into Parthia, of which he wrote the history. *Strab.* 11

ADEMON, raised a sedition in Mauritania to avenge his master Ptolemy, whom Caligula had put to death. *Sueton. in Calig.* 25

ADES, or HADES, the god of hell among the Greeks, the same as the Pluto of the Latins. The word is derived from *a* priv. and *ειδω, to see*; insinuating that hell is destitute of light. It is often used for hell itself by the ancient poets

ADGANDESTRIUS, a prince of Gaul, who sent to Rome for poison to destroy Armenius, and was answered by the senate, that the Romans fought their enemies openly, and never used perfidious means. *Tacit. An.* 2, 88.

ADHERBAL, son of Micipsa, and grandson of Masinissa, was besieged at Cirta, and put to death by Jugurtha, after vainly imploring the aid of Rome, B. C. 112. *Sallust. in Jug*

ADHERBAS, the husband of Dido. *Vid.* Sichæus

ADIANTE, a daughter of Danaus *Apollod.* 2, 11.

ADIATÓRIX, a governor of Galatia, who, to gain Antony's favour, slaughtered, in one night, all the inhabitants of the Roman colony of Hercules, in Pontus. He was taken at Actium, led in triumph by Augustus, and strangled in prison. *Strab.* 12

ADIMANTUS, a commander of the Athenian fleet, taken by the Spartans. All the men of the fleet were put to death, except Adimantus, because he had opposed the designs of his countrymen, who intended to mutilate all the Spartans. *Aemyl. Hist. Graec.* Pausanias says, 4, 17, 10, 8, that the Spartans had bribed him.——A brother of Plato *Laert.* 3.——A Corinthian general, who reproached Themistocles with his exile.——A king struck with thunder, for saying that Jupiter deserved no sacrifices *Ovid. in Ibin* 337.

ADMETA, daughter of Eurystheus, was priestess of Juno's temple at Argos.——One of the Oceanides *Hesiod Theog.* 349.

ADMETUS, son of Pheres and Clymene, king of Pheræ in Thessaly, married Thetis daughter of Nereus, and after her death, Alceste daughter of Pelias. Apollo, when banished from heaven, is said to have tended his flocks for nine years, and to have obtained from the Parcæ, that Admetus should never die, if another person laid down his life for him. This was cheerfully done by Alceste. Admetus was one of the Argonauts, and was at the hunt of the Calydonian boar. Pelias promised his daughter in marriage only to him who could bring him a chariot drawn by a lion and a wild boar. Admetus did this by the aid of Apollo, and obtained Alceste in marriage. Some say that Hercules brought him back Alceste from hell. *Senec. in Medea & Hygin.* 50, 51, *et* 243.—*Diod. & Apollod. Arg.*—*Apollon.* 2, 2, 89, &c.—*Tibull* 2, 3.—*Paus.* 5, 17.——A king of the Molossi, to whom Themistocles fled for protection. *C. Nep. in Them.* 8.——An officer of Alexander, killed at the siege of Tyre. *Diod.* 17.

ADONIA, feasts in honour of Venus, and in memory of Adonis; first celebrated at Byblos in Phœnicia. They were observed with great solemnity by the Greeks, Lycians, Syrians, Egyptians, &c. They generally lasted two days; on the first of which the women carried about images of Venus and Adonis, with all the pomp and ceremonies practised at funerals, while the second was devoted to joy, as if Adonis was returned to life. In some towns of Greece and Egypt, they lasted seven or eight days. Only women were admitted, and such as did not appear were compelled to prostitute themselves for one day. The time of the celebration was supposed to be very unlucky. The fleet of Nicias sailed from Athens to Sicily on that day, whence many unfortunate omens were drawn. *Plut. in Nicia.*—*Ammian.* 22, 9.

ADONIS, son of Cinyras, by his daughter Myrrha, [*Vid.* Myrrha] was the favourite of Venus. He was fond of hunting, and was often cautioned by his mistress not to hunt wild beasts, for fear of being killed in the attempt. This advice he slighted, and at last received a mortal bite from a wild boar, which he had wounded, and Venus, after shedding many tears at his death, changed him into a flower called anemone. Proserpine is said to have restored him to life, on condition that he should spend six months with her, and the rest of the year with Venus. This implies the alternate return of summer and winter. Adonis is often taken for Osiris, &c., as the festivals of both were often begun with mournful lamentations, and finished with a revival of joy, as if they were returning to life again. Adonis had temples raised to his memory, and is said by some to have been beloved by Apollo and Bacchus. *Apollod.* 3, 14.—*Propert.* 2, 13, 53.—*Virg. Ecl.* 10, 18.—*Ovid. in Amor.*—*Hygin.* 58, 164, 248, &c. *Strab. Met.* 10, 10.—*Museus de Her.*—*Paus.* 2, 20, 9, 41.——A river of Phœnicia, which rises in the neighbouring mountain of Libanus, and falls into the sea, after a north-west course, at Byblos. The streams of this river, at the anniversary of the death of Adonis, which was in the rainy season, were tinged with the red earth over which they flowed, and were supposed to have derived their colour from his blood.

ADRAMYTTIUM, an Athenian colony on the sea coast of Mysia, near the Caycus. *Strab.* 13.—*Thucyd.* 5, 1.

ADRANA, a river in Germany. Now, the *Eider*. *Tac. Ann.* 1, 56.

ADRANUM, a town of Sicily near Ætna, with a river of the same name. The chief deity of the place was called Adranus, and his temple was guarded by one thousand dogs. *Paus. in Timol.*

ADRASTA, one of the Oceanides who nursed Jupiter. *Hygin.* 182.

ADRASTIA, a mountain of Sicyon. *Paus.* 2, 15.——A mountain. *Plut. in Lucul.*——A country near Troy, called after Adrastus, who built there a temple to Nemesis. Here Apollo had an oracle. *Strab.* 13.——A daughter of Jupiter and Necessity. She is called by some Nemesis, and is the punisher of injustice. The Egyptians placed her above the moon, whence she looked down upon the actions of men. *Strab.*——A daughter of Melisseus, to whom some attribute the nursing of Jupiter. She is the same as Adrasta. *Apol.* 1, 1.

ADRASTUS, a, a plain near the Granicus, where Alexander first defeated Darius. *Justin.* 11, 6.

ADRASTUS, son of Talaus and Lysimache, was king of Argos. Polynices being banished from Thebes by his brother Eteocles, fled to Argos, where he married Argia, daughter of Adrastus. The king assisted his son-in-law, and marched

against Thebes with an army headed by seven of the most famous generals. They all perished in the war except Adrastus, who was obliged to have recourse to the Athenians, in order to compel the Thebans to restore the bodies of the slain. Adrastus, ten years after the conclusion of the war, collected a new army, under the sons of the former chiefs, and marched with them, accompanied by his own son Ægialeus, against Thebes. The city was taken, and Ægialeus alone, among the chiefs, was slain in the siege. This loss afflicted Adrastus so much, that he died of grief at Megara, as he was leading back his victorious army. A temple was raised to his memory at Sicyon. *Virg. Æn.* 6, 480.—*Apollod.* 1, 9, 3, 7.—*Hygin. Fab.* 71 & 9.—*Hygin.* 69, 69 et 70.—*Paus.* 1, 39. 8, 25. 10, 10.—*Herod.* 5, 67, &c.——A peripatetic philosopher, disciple to Aristotle. It is supposed that a copy of his treatise on harmonics is preserved in the Vatican.——A Phrygian prince, who having inadvertently killed his brother, fled to Crœsus, where he was humanely received, and entrusted with the care of his son Atys. In hunting a wild boar, Adrastus slew the young prince, and in his despair killed himself on his grave. *Herod.* 1, 35, &c.——A Lydian, who assisted the Greeks against the Persians. *Paus.* 7, 5.——A soothsayer in the Trojan war. *Hom. Il.* 2 et 6.——The father of Eurydice, who married Ilus the Trojan. *Apollod.* 2, 12.——A king of Sicyon, who reigned 4 years B. C. 1215.——A son of Hercules. *Hygin.* 242.

ADRIA, ADRIANUM, or ADRIATICUM MARE, a sea lying between Illyricum and Italy, now called the gulf of Venice, first made known to the Greeks by the discoveries of the Phocæans. *Herod.* 1.—*Horat. Od.* 1, 33. 3, 3 et 9.—*Catull.* 4, 6.

ADRIANOPOLIS, a town of Thrace on the Hebrus.——Another in Ætolia, Pisidia, and Bithynia.

ADRIANUS, or HADRIANUS, the fifteenth emperor of Rome, was born A. D. 76. He is represented as an active, learned, warlike and masterly general. He came to Britain, in 120, where he built a wall from the mouth of the Tyne to Solway Frith, eighty miles in length, to protect the Britons from the incursions of the Caledonians. He also established a Roman colony in Jerusalem, where he built the city Ælia Capitolina, which gave occasion to a revolt of the Jews. His memory was so retentive, that he remembered every incident of his life, and knew all the soldiers of his army by name. In the beginning of his reign, he followed the virtues of his adopted father and predecessor Trajan, he remitted all debts due to his treasury for sixteen years, and publicly burnt the account books, that his word might not be suspected. It is said that he wished to enrol Christ among the gods of Rome, but his apparent lenity towards the Christians was disproved, by the erection of a statue to Jupiter on the spot where Jesus rose from the dead, and one to Venus on Mount Calvary. He died of a dysentery at Baiæ, July 10 A. D. [illegible] the 63d year of his age, after a reign of [illegible] years and nearly eleven months. On [illegible]-bed, he composed some Latin versés, [illegible]ed to his soul, which betray his uncertainty with regard to a future state. *Dio. Cassius.*——An officer of Lucullus. *Plut. in Luc.*——A rhetorician of Tyre in the age of M. Antoninus, who wrote seven books of metamorphoses, besides other treatises now lost.

ADRUMETUM, or HADRUMETUM, a town of Africa, on the Mediterranean, built by the Phœnicians. Its ruins shew it to have been rather a place of importance than extent. *Sallust. in Jug.*

ADULIS, a town of Ethiopia, founded by Egyptian slaves. Now *Arkiko.*

ADYRMACHIDÆ, a maritime people of Africa, near Egypt. *Herod.* 4, 168

ÆA, a city of Colchis, situated on the river Phasis, and famed in the adventures of Jason. *Herod.* 1, 2.—*Apollon.* 2.——A fountain of Macedonia, which rose near Amydon, and mingled its waters with those of the Axius. *Strab.* 7.

ÆACEA, solemn festivals and games, celebrated at Ægina, in honour of Æacus

ÆACIDÆ, a king of Epirus, son of Neoptolemus, and brother to Olympias. He was expelled by his subjects for his continual wars with Macedonia. He left a son, Pyrrhus, only two years old, whom Chaonus king of Illyricum educated. *Paus.* 1, 11.

ÆACIDES, a patronymic of the descendants of Æacus, such as Achilles, Peleus, Pyrrhus, &c. *Virg. Æn.* 1, 103, &c.

ÆACUS, son of Jupiter by Ægina daughter of Asopus, was king of the island of Œnopia, which he called by his mother's name. A pestilence having destroyed all his subjects, he entreated Jupiter to re-people his kingdom; and according to his desire, all the ants which were in an old oak were changed into men, and called by Æacus *myrmidons*, from μυρμηξ, *an ant.*—Æacus married Endeis, by whom he had Telamon and Peleus. He afterwards had Phocus by Psamathe, one of the Nereids. He was a man of such integrity that the ancients have made him one of the judges of hell, with Minos and Rhadamanthus. *Horat. Od.* 2, 13. 4, 8.—*Paus.* 1, 44. 2, 29.—*Ovid. Met.* 7, 25. 13, 25.—*Propert.* 4, 12.—*Plut. de consol. ad Apoll.*—*Apollod.* 3, 12.

ÆÆA, a name given to Circe, because born at Æa. *Virg. Æn.* 3, 386

ÆANTEUM, a city of Troas, where Ajax was buried. *Plin.* 5, 30.——An island near the Thracian Chersonesus. *Ib.* 4, 12.

ÆANTIDES, a tyrant of Lampsacus, intimate with Darius. He married a daughter of Hippias, tyrant of Athens. *Thucyd.* 6, 59.——One of the seven poets, called Pleiades.

ÆANTIS, an Athenian tribe. *Plut. Symp.* 2.

ÆAS, a river of Epirus, falling into the Ionian sea. In the fable of Io, Ovid describes it as falling into the Peneus, and meeting other rivers at Tempe. This seems have supposed to be a geographical mistake of the poet. *Lucan.* 6, 391.—*Ovid. Met.* 1, 580.

ÆATUS, son of Philip, and brother of Polycles, was descended from Hercules. An oracle having said that whoever of the two touched the land after crossing the Achelous should obtain the kingdom, Polycles pretended to be lame, and prevailed upon her brother to carry her across on his shoulders. When they came near the opposite side, Polycles leaped ashore from her brother's back, exclaiming that the kingdom was her own. Æatus joined her in her exclamation, and afterwards married her, and reigned conjointly with her. Their son Thessalus gave his name to Thessaly. *Polyæn.* 8.

ÆCHMACORAS, a son of Hercules, by Phylone, daughter of Alcimedon. When the father heard that his daughter had had a child, he exposed her and the infant in the woods to wild [illegible] cones, conducted by the noise of

a magpie which imitated the cries of a child, found and delivered them. *Paus.* 8, 12.

ÆCHMIS, succeeded his father Polymnestor on the throne of Arcadia, in the reign of Theopompus of Sparta. *Paus.* 8, 5.

ÆDEPSUS, a town of Eubœa, with warm baths. The modern name is *Dipso.* *Plin.* 4, 12.—*Strab.* 10.

ÆDESSA, or EDESSA, a town of Macedonia, near Pella. Caranus, king of Macedonia, took it by following goats that sought shelter from the rain, and called it from that circumstance (αιγες, *capræ*) Ægeæ. It was the burying-place of the Macedonian kings; and an oracle had said, that as long as the kings were buried there, so long would their kingdom subsist. Alexander was buried in a different place; and on that account, some authors have said that the kingdom became extinct. *Justin.* 7, 1.

ÆDICULA RIDICULI, a Roman temple to the god of mirth, raised in commemoration of the repulse of Hannibal by severe weather, when he was advancing upon Rome after the battle of Cannæ. *Plut. in Lyc. Agid. et Cleom.*——Pausanias also mentions a *Deus ridiculus.*

ÆDILES, Roman magistrates, of three kinds, *Ædiles Plebeii, Curules,* and *Cereales.* The *Ædiles Plebeii* were first created A.U.C. 260, in the Comitia Curiata, at the same time with the tribunes of the commons, to be as it were their assistants, and to determine certain lesser causes which the tribunes committed to them. They were afterwards created, as the other inferior magistrates, at the Comitia Tributa. The *Ædiles Curules* were created from the patricians, A.U.C. 387. They wore the *toga prætexta,* had the right of images, and used the *sella curulis,* whence they had their name. It was the especial duty of the ædiles to take care of public buildings and roads, to regulate the markets, and to examine the lawfulness of weights and measures. Another part of their duty was to procure the celebration of certain public games, to act as judges in all cases relating to the rate or exchange of estates, to inspect all new pieces offered to the theatres, and to be watchful that no new gods or religious ceremonies were intruded upon the people. The *Ædiles Cereales* two in number, were added by Julius Cæsar. Their office was to inspect the public granaries, and to take care of the corn, which was called *annona Cerrea.* *Dionys.* 6, 90.—*Liv.* 6, 42. 24, 43.—*Cic. de Leg.* 3, 3.

ÆDON, daughter of Pandarus, married Zethus, brother to Amphion, by whom she had a son called Itylus. She was so jealous of her sister Niobe, because she had more children than herself, that she resolved to murder the elder, who was educated with Itylus. She by mistake killed her own son, and was changed into a nightingale as she attempted to kill herself. *Homer. Od.* 19, 518.

ÆDUI, or Hedui, a powerful nation of Celtic Gaul known for their valour in the wars of Cæsar. When their country was invaded by this celebrated general, they were at the head of a faction in opposition to the Sequani and their partisans, and they had established their superiority in frequent battles. To support their cause, however, the Sequani obtained the assistance of Ariovistus king of Germany, and soon defeated their opponents. The arrival of Cæsar changed the face of affairs, the Ædui were restored to the sovereignty of the country, and the artful Roman, by employing one faction against the other, was enabled to conquer them all, though the insurrection of Ambiorix, and that more powerfully supported by Vercingetorix, shook for a while the dominion of Rome in Gaul, and checked the career of the conqueror. *Cæs. in Bell. G.*

ÆETA, or ÆEtes, king of Colchis, son of Sol, and Perseis daughter of Oceanus, was father of Medea, Absyrtus, and Chalciope, by Idya, one of the Oceanides. He killed Phryxus son of Athamas, who had fled to his court on a golden ram. This murder he committed to obtain the fleece of the golden ram. The Argonauts came against Colchis, and recovered the golden fleece by means of Medea, though it was guarded by bulls that breathed fire, and by a venomous dragon. Their expedition has been celebrated by all the ancient poets. [*Vid.* Jason, Medea, and Phryxus.] *Apollod.* 1, 9.—*Ovid. Met.* 7, 1, &c.—*Paus.* 2, 3.—*Justin.* 42, 2.—*Flacc. et Orpheus in Argon.*

ÆETIAS, a patronymic given to Medea, as daughter of Æetes. *Ovid. Met.* 7, 9.

ÆGA, a city of the peninsula of Pallene. *Herod.* 7, 123.

ÆGÆ, a town, whose inhabitants are called Ægeates. [*Vid.* Ædessa.]

ÆGÆ, a city of Macedonia, the same as Ædessa. Some writers make them different, but Justin proves this to be erroneous. 7, 1.—*Plin.* 4, 10.——A town of Eubœa, celebrated for the worship of Neptune. *Strab.* 9.——A town of Achaia, on the banks of the river Crathis. *Herod.* 1, 145.——A town of Æolis, south of Cyma, and east of Phocæa. *Herod.* 1, 149.

ÆGÆÆ, a town and sea port of Cilicia. *Lucan.* 3, 227.

ÆGÆON, or Ægæon, one of Lycaon's fifty sons. *Apollod.* 3, 8.——The son of Cœlus, or of Pontus and Terra, the same as Briareus. [*Vid.* Briareus.] It is supposed that he was a notorious pirate chiefly residing at Ægæ, whence his name; and that the fable about his hundred hands arises from his having one hundred men to manage his oars in his piratical excursions. *Virg. Æn.* 10, 565.

ÆGÆUM MARE, now the Archipelago, a part of the Mediterranean which divides Greece from Asia Minor. It is full of islands, some of which are called Cyclades, others Sporades, &c. Some refer the origin of its name to Ægeus, but others, with more probability, derive it from the town of Ægæ in the neighbourhood of Eubœa. The Ægean was accounted particularly stormy and dangerous to mariners. *Plin.* 4, 11.—*Strab.* 7.—*Mela.* 2, 16.—*Virg. Æn.* 12, 364.

ÆGÆUS, a surname of Neptune, from Ægæ in Eubœa. *Strab.* 9——A river of Corcyra.——A plain in Phocis.

ÆGALEOS, or Ægaleum, a mountain of Attica, from the summit of which Xerxes beheld the battle of Salamis. It was situated to the left of the road from Athens to Eleusis. Its present name is *Sharamanga.* *Herod.* 8, 90.—*Thucyd.* 2, 19.

ÆGAN, [Græc. αιγαν or αιγαιον] the Ægean sea. *Stat. Theb.* 5, 56.

ÆGAS, a place of Eubœa.——Another near Dauna in Italy. *Polyb.* 3.

ÆGATES, promontory of Æolia.——Three islands of Carthage, called Ara by *Virg. Æn.* 1. These islands the Carthaginian fleet, commanded by Hanno was defeated by that of the Romans, under Lutatius Catulus, in a battle which put an end to the first Punic war. *Liv.* 21, 10 *et* 41. 22, 54.—*Mela* 2, 7.

ÆGELION, a town of Thessaly, taken by king Attalus in the Macedonian war. *Liv.* 31, 46.

ÆGERIA. *Vid.* Egeria.

ÆGESTA, the daughter of Hippotes, and mother of Ægestus called Acestes. *Virg. Æn.* 1, 554.——An ancient town of Sicily near mount Eryx, destroyed by Agathocles. It was sometimes called Segesta and Acesta. *Diod.* 10.

ÆGEUS, the reputed father of Theseus, was the tenth king of Athens, reckoning from Cecrops, and the son of Pandion II. This king having no children, and wishing to have some, applied to the oracle at Delphi; by which he was directed to abstain from intercourse with women, till his return to Athens. The response, however, not being deemed by him sufficiently explicit, he consulted several persons upon the interpretation of it, and amongst others his friend Pittheus, king of Trœzene, who was remarkable for his wisdom and learning. This prince was unable to solve the difficulty, but gave him his daughter Æthra in marriage. Ægeus left her pregnant, and told her, if she had a son, to send him to Athens as soon as he could lift a stone under which he had concealed his sword. By this sword he was to be known to Ægeus, who did not wish to make any public discovery of a son, for fear of his nephews, the Pallantides, who expected his crown. Æthra became mother of Theseus, whom she accordingly sent to Athens with his father's sword. At that time Ægeus lived with Medea, the divorced wife of Jason. When Theseus came to Athens, Medea attempted to poison him, but he escaped, and upon showing Ægeus the sword he wore, discovered himself to be his son. When Theseus returned from Creto after the death of the Minotaur, he forgot, agreeably to the engagement made with his father, to hoist up white sails as a signal of his success; and Ægeus, at the sight of black sails, concluding that his son was dead, threw himself from a high rock into the sea, which, from him, as some suppose, has been called the Ægean. Ægeus reigned forty-eight years, and died B.C. 1225. | *Vid.* Theseus, Minotaurus, and Medea.] *Apollod.* 1, 8, 9. 3, 15.—*Paus.* 1, 5, 22, 33. 4, 2.—*Plut. in Thes.*—*Hyg.* 37 & 43.

ÆGIALE, one of Phaeton's sisters changed into poplars, and their tears into amber. They are called Heliades.——A daughter of Adrastus, by Amphitea daughter of Proœax. She married Diomedes, in whose absence, during the Trojan war, she prostituted herself to her servants, and chiefly to Cometes, whom the king had left master of his house. At his return, Diomedes being told of his wife's wantonness, went to settle in Daunia. Some say that Venus implanted those vicious and lustful propensities in Ægiale, to revenge herself on Diomedes, who had wounded her in the Trojan war. *Ovid. in Ib.* 350.—*Homer Il.* 5, 412.—*Apollod.* 1, 9.—*Stat.* 3.—*Sil.* 5, 48.

ÆGIALEA, the ancient name of Peloponnesus.

ÆGIALEUS, son of Adrastus by Amphitea or Demonassa, was one of the Epigoni, *i. e.* one of the sons of those generals who were killed in the first Theban war. They went against the Thebans, who had refused to give burial to their fathers, and were victorious. Of all returned home safe, except Ægialeus, who was killed. That expedition is called the war of the Epigoni. *Paus.* 1, 43, 44. 2, 20. 9, 5.——*Hyg.* 71. 1, 9. 3, 7.——The same with Absyrtus, the brother of Medea. *Justin.* 42, 3.

ÆGIALUS, son of Phoroneus, was intrusted with the kingdom of Achaia by king Apis going to Egypt. Peloponnesus was called Ægialea from him.——A man who founded the kingdom of Sicyon 2092 before the Christian era, and reigned 52 years.

ÆGIALUS, a name given to part of Peloponnesus. [*Vid.* Achaia.] *Paus.* 5, 1. 7, 1.——A city of Asia Minor.

ÆGIDA, a small Roman city, afterwards called Justinopolis, in honour of Justinian, and now *Capo d' Istria*. *Plin.* 3, 19.

ÆGIDES, a patronymic of Theseus. *Homer. Il.* 1, 265.

ÆGILA, a place in Laconia, where Aristomenes was taken prisoner by a crowd of religious women whom he had attacked. *Paus.* 4, 17.

ÆGILIA, a small island in Eubœa, where the Persian fleet, under Datis and Artaphernes, was moored before the battle of Marathon. It is now *Stouri*. *Herod.* 6, 101 et 107.——Another in the channel which separates Cythera from Crete.

ÆGIMIUS, an old man who lived, according to Anaxeron, two hundred years. *Plin.* 7, 48.——A king of Doris, whom Hercules assisted to conquer the Lapithæ. *Apollod.* 2, 7.

ÆGIMURUS, a small island in the bay of Carthage. There were two rocks near this island, named *Aræ*, on which the Romans and Carthaginians agreed to fix their respective boundaries. The modern name of Ægimurus is *Zimbra*. *Plin.* 5, 7.—*Virg. Æn.* 1, 109.

ÆGINA, daughter of Asopus, had Æacus by Jupiter changed into a flame of fire. She afterwards married Actor, son of Myrmidon, by whom she had some children, who conspired against their father. Some say that she was changed by Jupiter into the island which bears her name. *Plin.* 4, 12.—*Strab.* 8.—*Aria* 2, 7.—*Apollod.* 1, 9. 3, 12.—*Paus.* 2, 5 et 29.——An island in that part of the Ægean sea which formed the Saronic gulf. It was also called Œnone, Œnopia, and Myrmidonia, and was reckoned about 180 stadia, or 22½ miles in circumference. This island was originally occupied by colonists from Epidaurus; it however soon shook off the yoke of the mother country, and became, by industry and enterprise, one of the first Grecian states. It furnished eighteen ships to the battle of Artemisium; thirty to that of Salamis; and five hundred men to the battle of Platæa. The Athenians, jealous of the power of the Æginetans, made war against them; and after taking seventy of their ships in a naval action they expelled them from their island. The fugitives settled in Peloponnesus, and after the ruin of Athens by Lysander, they returned to their country, but never again rose to their former prosperity. The modern name of the island is *Egina*. *Herod.* 5, 6 et 7.—*Paus.* 2, 29.—*Strab.* 8.—*Ælian.* 12, 10.

ÆGINÆTA, [PAULUS] a physician born in Ægina. He flourished about the year 620, and was the first who noticed the cathartic quality of rhubarb. His works were published at Paris, in 1532, folio.

ÆGIXÆTES, a king of Arcadia, in whose age Lycurgus instituted his famous laws. *Paus.* 1, 5.

ÆGINIUM, a city of Thessaly. *Liv.* 32, 15.

ÆGIOCHUS, a surname of Jupiter, from his using the goat Amalthea's skin, instead of a shield, in the war of the Titans. *Dod.* 5.

ÆGIPAN, a name of Pan, because he had goat's feet.

ÆGIRA, a town of Achaia, between Sicyon and Ægium. It was more anciently named Hyperesia. *Paus.* 7, 26.—*Herod.* 1, 145.

ÆGIROESSA, a town of Ætolia, whose situation is not known. *Herod.* 1, 8.

ÆGIS, the shield of Jupiter, so called because it was covered with the skin of a goat, the name being derived from a Greek word signifying *goat's skin*. The ægis of Jupiter was covered with that of the goat Amalthæa. The goat was afterwards placed among the constellations. Jupiter gave his ægis to Minerva, who, having killed the gorgon Medusa, placed upon it her sneaky head, which had the power of converting those who beheld it into stone. *Virg. Æn.* 8, 352 et 435.

ÆGISTHUS, king of Argos, was son of Thyestes by his daughter Pelopea. Thyestes being at variance with his brother Atreus, was told by the oracle, that his wrongs could be revenged only by a son born of himself and his daughter. To avoid such an incest, Pelopea had been consecrated to the service of Minerva by her father, who some time after met her in a wood, and ravished her, without knowing who she was. Pelopea kept the sword of her ravisher, and hiding it to be her father's, exposed the child she had brought forth. The child was preserved, and when grown up, presented with the sword of his mother's ravisher. Pelopea, soon after this melancholy adventure, had married her uncle Atreus, who received into his house her natural son. As Thyestes had debauched the first wife of Atreus, Atreus sent Ægisthus to put him to death, but Thyestes knowing the assassin a sword discovered he was his own son, and, fully to revenge his wrongs, sent him back to murder Atreus. After this murder Thyestes ascended the throne, and banished Agamemnon and Menelaus, the sons, or as others say, the grandsons of Atreus. These children were taken care of by Œneus, king of Ætolia. By their marriage with the daughters of Tyndarus, king of Sparta, they were supposed to recover the kingdom of Argos, to which Agamemnon succeeded, while Menelaus reigned in his father-in-law's place. Ægisthus had been reconciled to the sons of Atreus, and when they went to the Trojan war, he was left guardian of Agamemnon's kingdoms, and of his wife Clytemnestra. Ægisthus lived in love with Clytemnestra, and lived with her. On Agamemnon's return, these two adulterers murdered him, and, by a public marriage, strengthened themselves on the throne of Argos. Orestes, Agamemnon's son, would have shared his father's fate, had not his sister Electra privately sent him to his uncle Strophius king of Phocis, where he contracted the most intimate friendship with his cousin Pylades. Some time after, Orestes came to Mycenæ, the residence of Ægisthus, and resolved to punish the murderers of his father, in conjunction with Electra, who lived in disguise in the tyrant's family. To effect this more effectually, Electra publicly declared that her brother Orestes was dead, upon which Ægisthus and Clytemnestra went to the temple of Apollo, to return thanks to the god for his death. Orestes, who had secretly concealed himself in the temple, attacked them, and put them both to death, after a reign of seven years. They were buried without the city walls. [*Vid.* Agamemnon, Thyestes, Orestes, Clytemnestra, Pylades, and Electra.] *Ovid. de Rem. Am.* 161.—*Trist* 2, 396.—*Hygin.* 87 et 88.—*Ælian. V. H.* 1, 42.—*Paus.* 2, 16, &c.—*Sophocl. in Electra.*—*Æschyl. et Stesic. in Agam.*—*Homer. Od.* 3 et 11.——Pompey used to call J. Cæsar Ægisthus, on account of his adultery with his wife Mutia, whom he repudiated after she had born him three children. *Suet. in Cæs.* 50.

ÆGITHUM, a town of Æolia, on a mountain eight miles from the sea. *Plancyd.* 3, 95.

ÆGIUM, a town of Achaia, where for a long time the States of Achaia held their meetings. The worship of conventional Jupiter was celebrated here. It is now *Vostitza*. *Paus.* 7, 24.—*Liv.* 28, 7.

ÆGLE, the youngest daughter of Æsculapius and Lampetie.——A beautiful nymph, daughter of the Sun and Neæra. *Virg. Æn.* 6, 20.——A nymph, daughter of Panopeus, believed by Thessalus after he had left Ariadne. *Plut. in Thes.*——One of the Hesperides.——One of the Graces.——A prostitute. *Martial* 1, 95.

ÆGLOGUS, a Samian wrestler, born dumb. Seeing some unlawful measures pursued in a contest, he broke the string which held his tongue, through the desire of speaking, and ever after spoke with ease. *Val. Max.* 1, 8.

ÆGLETES, a surname of Apollo.

ÆGLOGE, a nurse of Nero. *Sueton. in Ner.* 50.

ÆGOCEROS, or Capricornus, an animal into which Pan transformed himself when flying before Typhon in the war with the giants. Jupiter made him a constellation. *Lucret.* 1, 613.

ÆGON, a shepherd. *Virg. Ecl.*——*Theocrit. Idyl.*——A promontory of Lemnos.——A name of the *Ægean sea*. *Flace.* 1, 628.——A boxer of Zacynthus, who dragged a large bull by the heel from a mountain into the city. *Theocrit. Idyl.* 4.

ÆGOSPOTAMOS, i. e. *the goat's river*, a small stream in the Thracian Chersonesus, with a town or port named Ægos at its mouth. Here the Athenian fleet, consisting of 180 ships, was totally defeated by the Spartan admiral Lysander, on the 16th Dec. B. C. 405, in the last year of the Peloponnesian war. *Mela* 2, 2.—*Plin.* 2, 88.—*Paus.* 3, 8 et 11.

ÆGOSSAGES, an Asiatic nation under Attalus, with whom he conquered Asia, and to whom he gave a settlement near the Hellespont. *Pompey.*

ÆGUS and ROSCILLUS, two brothers amongst the Velobrogi, who deserted from Cæsar to Pompey. *Cæs. Bell.* 8, 39.

ÆGY, a town near Sparta, destroyed because its inhabitants were suspected by the Spartans of favouring the Arcadians. *Paus.* 3, 2.

ÆGYPANI, a nation in the middle of Africa, whose body is human above the waist, and that of a goat below. *Mela.* 1, 4, et 8.

ÆGYPIUS, a town of the Getæ, near the Danube. *Ovid. ex Pont.* 1, 5, 4, 7.

ÆGYPTA, a freedman of Cicero. *ad. Attic.* 8.

ÆGYPTII, the inhabitants of Egypt. [*Vid.* Ægyptus.]

ÆGYPTIUM MARE, that part of the Mediterranean sea which is on the coast of Egypt.

ÆGYPTUS, son of Belus, and brother to Danaus, gave his 50 sons in marriage to the 50 daughters of his brother. Danaus, who had established himself at Argos, and was jealous of his brother, obliged all his daughters to murder their husbands the first night of their nuptials. This was executed, but Hypermnestra alone spared her husband Lynceus. Ægyptus was killed by his sons in Phœnicia. [*Vid. Danaus, Danaides, Lynceus.*——Ægyptus, a king, after his father, of a part of Africa, which from him has been called Ægyptus. *Hygin.* 168, 170.—*Apollod.* 2, 1.—*Ovid Metoid* 14.—*Paus.* 7, 21.——An extensive country of Africa, bounded on the south by Æthiopia, on the north by the Mediterranean, on the east by the Sinus Arabicus, or Red sea, and on the west by Marmorica, and the deserts of Libya. It de-

ived its name either from Ægyptus, brother to Danaus, or, more probably, from the *dark colour* of its soil and inhabitants, called by the Greeks *Ægyptius*. Its extent, according to modern calculation, is 700 miles from north to south, and it measures about 200 miles on the shore of the Mediterranean; but at the distance of 50 leagues from the sea, it diminishes so much as scarce to measure 7 or 8 leagues between the mountains on the east and west. It may be properly divided into Upper, Middle, and Lower Egypt. Thebes was the capital of Upper Egypt, and Memphis of Middle Egypt. Lower Egypt, comprising the Delta and the land on either side, was full of cities, the most remarkable of which was Sais. The greater part of Lower Egypt is supposed to have been formed by the accumulation of sand and mud, carried down from the higher countries by the Nile. The Egyptians reckoned themselves the most ancient nation in the world, (*vid. Psammetichus,*) but some authors make them of Æthiopian origin. They were conversant with the arts and sciences, and to them are ascribed many useful discoveries and inventions. They are remarkable for their rites and debasing superstition; they paid as much honour to the cat, the crocodile, the bull, and even to vegetables, as to Isis. In consequence of the absence of rain, the fertility of the soil of Egypt depends on the yearly inundations of the Nile, which rises to the height of about 20 cubits on an average, and exhibits a large plain of waters, in which are scattered, here and there, the towns and villages, as the Cyclades in the Ægean sea. The air is not wholesome, but the population is great, and the cattle very prolific. It is said that Egypt once contained 30,000 cities. It was governed by kings who have immortalized themselves by the pyramids they have raised and the canals they have opened. The priests traced the existence of the country for many thousand years, and foolishly asserted that the gods were their first sovereigns, and that their monarchy had lasted 11,340 years, according to Herodotus. According to the calculation of Constantine Manasses, the kingdom of Egypt lasted 3663 years from its beginning under Misraim the son of Ham, 2188 B. C., to the conquest of Cambyses, 525 B. C. Egypt revolted twice from the Persian power, B. C. 414, and Amyrtæus then became king. After him succeeded Psammetichus, whose reign began 408 B. C. Nepherees 396. Acoris 389. Psammuthis 376. Nephorites 4 months, and Nectanebis, 375. Tachos, or Teos, 361. Nectanebus, 361. It was conquered by Ochus 350 B. C., and after the conquest of Persia by Alexander, Ptolemy ascended the kingdom, and he and his reign 324 B. C. Philadelphus, 284. Euergetes, 246. Philopater, 221. Epiphanes, 204. Philometor, 181 and 165, conjointly with Euergetes II. or Physcon, for 6 years. Euergetes II. 155. Lathurus Soter, and his mother Cleopatra, 116. Alexander of Cyprus, and Cleopatra, 106. Lathurus Soter restored, 88. Cleopatra II. 6 months, with Alexander the second, 19 days, 81. Ptolemy, surnamed Alexander, 81. 80. Dionysius, surnamed Auletes, 65. Dionysius II. with Cleopatra III. 51. Cleopatra III. with young Ptolemy, 46, and in 30 B. C. it was reduced by Augustus into a Roman province. The history of Egypt, therefore, can be divided into three epochas: the first beginning with the foundation of the empire, to the conquest of Cambyses, the second ended at the death of Alexander, and the third comprehends the reign of the Ptolemies, and ends at the death of Cleopatra, in the age of Augustus. *Strab.* 17.—*Herod.* 2, 3, et 7.—*Theocrit. Id.* 17, 79.—*Paulc.* 18.—*Diod.* 1.—*Plin.* 5, 9, 14, 7.—*Marcel.* 22, 40.—*Justin.* 1.—*Strab. in Paus.* 3, in *Iph.* in *Isaiam.* 3.—*Curt.* 4, 1.—*Jos.* 15, 175.—*Paus.* 1, 11.—*Plut. in Exercitus Obs. Lau. de Isid.* et *Osir.* in *Plut. in Alex.*—*Mirab.* 1, 9.—*Apulod.* 2, 1 et 5.—A minister of Manasses king of Cana. *Polyæn.* 6.—The ancient name of the Nile. *Homer. Od.* 5, 258.—*Pans.* 9, 40.

ÆGYS. *Vid. Ægyo.*

ÆGYSTHUS. *Vid. Ægisthus.*

ÆLIA, the wife of Sylla. *Liv. in Sull.*—The name of some towns built or repaired by the emperor Adrian.

ÆLIA LEX, enacted by Ælius Tubero the tribune, A. U. C. 572, to send two colonies into the country of the Brutii. *Liv.* 34, 53.— Another A. U. C. 568, ordaining, that, in public affairs, the augurs should observe the appearance of the sky, and the magistrates be empowered to postpone the business.— Another called Ælia Sextia, by *Ælius Sextus*, A. U. C. 756, which enacted, that all slaves who from any marks of punishment received from their masters, or who had been imprisoned, should be set at liberty, but not rank as Roman citizens.

ÆLIA PETINA, of the family of Tubero, married Claudius Cæsar, by whom she had a son. The emperor divorced her, to marry Messalina. *Sueton. in Claud.* 26.

ÆLIANUS CLAUDIUS, a Roman sophist of Præneste, in the reign of Adrian. He first taught rhetoric at Rome; but being disgusted with his profession, he became author, and published treatises on animals in seventeen books, and on various history in fourteen books, &c. in Greek, a language which he preferred to Latin. In his writings he shows himself very fond of the marvellous, and relates many stories which are often devoid of elegance and purity of style, though Philostratus has commended his language as superior to what could be expected from a person who was neither born nor educated in Greece. Ælian died in the 60th year of his age, A. D. 140. The editions of his various histories most valued, are those of Gronovius, 4to. Amst. 1731, of Kuhnius, 2 vols. 8vo. Lips. 1780 and of Lehnertus, 2 vol. 8vo. Lips. 1781. The best edition of his history of animals is that of Schneiderus, 3 vo. Lips 1784. His works were collected and published by Gesnerus, at Zurich, in 1556. Some attribute the treatise on the tactics of the Greeks to another Ælian.

ÆLII and ÆLIA, a family in Rome, so poor that sixteen lived in a small house, and were maintained by the produce of a little field. Their poverty consumed the Paulli, conquered Perseus king of Macedonia, and gave his son to Fabius. Tubero five pounds of gold from the booty. *Val. Max.* 4, 4.

ÆLIUS ADRIANUS, a African, grandfather to the emperor Adrian.— Gallus, a Roman knight, the first who invaded *Arabia Felix*. He was very intimate with Strabo the geographer, and sailed on the Nile with him to take a view of the country. *Plin.* 6, 29.— Publius, one of the first quæstors chosen from the plebeians at Rome. *Liv.* 4, 54.— Q. Ælius Pætus, son of Sextus or Publius. As he sat in the senate-house, a wood-pecker perched on his head, upon which a south-sayer exclaimed, that if he suffered the bird, his

house would flourish and Rome cease; and if he killed it, the contrary must happen. Hearing this, Ælius; in the presence of the senate, bit off the head of the bird. All the youths of his family were killed at Cannæ, and the Roman arms were soon attended with success. *Val. Max.* 5, 60. ——Saturninus, a satirist, thrown down from the Tarpeian rock for writing verses against Tiberius. ——Sejanus. *Vid.* Sejanus.——Sextus Cæsar, censor with M. Cethegus. He separated the senators from the people in the public spectacles. During his consulship, the ambassadors of the Romans found him feasting in earthen dishes, and offered him silver vessels, which he refused, satisfied with the earthen cups, &c. which for his virtues, he had received from his father-in-law, L. Paulus, after the conquest of Macedonia. *Plin.* 33, 11.—*Cic. de Orat.* 1.——Spartianus, wrote the lives of the emperors Adrian, Antoninus Pius, and M. Aurelius. He flourished A. D. 240 —— grandson of L. Paulus, was austere in his and a formidable enemy to the Gracchi. adson was accused before Cæsar, and ably d. sed by Cicero. *Cic. ep ad Brut.*——Verus Cæsar, the name of L. C. Commodus Verus, after Adrian had adopted him. He was made prætor and consul by the emperor, who was soon convinced of his incapacity in the discharge of public [illegible]. He killed himself by drinking an antidote. Antoninus, surnamed Pius, was adopted in place. Ælius was father to Antoninus Verus, who [illegible] Pius adopted.——A physician mentioned by Galen.——L. Gallus, a lawyer, who wrote twelve books [illegible] law words.——Sextus Pætus, a lawyer, consul at Rome A. U. C. 533. He is greatly commended by Cicero for his learning, and called *cordatus Romæ* by Ennius for his knowledge of law. *Cic. de Orat.* 1, 38. in *Brut.* 20.——Stilo, a native of Lanuvium, master to M. Ter. Varro, and author of some treatises.——Lamia. *Vid.* Lamia.

AELLO, one of the Harpies, (from ἀελλα, *alienum tollens*, or ἀελλα, *tempestas*.) *Flacc.* 4, 450. —*Ovid. Met.* 13, 710.——One of Actæon's dogs. *Ovid. Met.* 3, 219.

ÆLURUS, (*a cat*) a deity worshipped by the Egyptians; and after death, embalmed, and buried in the city of Bubastis. *Herod.* 2, 66, &c.—*Diod.* 1.—*Cic. de Nat. D.* 1.

ÆMATHION, and **ÆMATHIA**. *Vid.* Emathion.

ÆMILIA LEX, was enacted by the dictator Æmilius, A. U. C. 302. It ordained that the censorship, which was before quinquennial, should be limited to one year and a half. *Liv.* 9, 33.——Another in the second consulship of Æmilius Mamercus, A. U. C. 462. It gave power to the eldest prætor to drive a nail in the capitol on the ides of September. *Liv* 7, 3. The driving of a nail was a superstitious ceremony, by which the Romans supposed that a pestilence could be stopped or an impending calamity averted.

ÆMILIANUS, (C. Julius) a native of Mauritania, proclaimed emperor after the death of Decius. He marched against Gallus and Valerian, but was informed they had been murdered by their own troops. He soon after shared their fate.——One of the thirty tyrants who rebelled in the reign of Gallienus.

ÆMILIUS. *Vid.* Æmylius.

ÆMNESTUS, a tyrant of Enna, was deposed by Dionysius the elder. *Diod.* 14.

ÆMON. *Vid.* Haemon.

ÆMONA, a large city of Asia. *Cic. pro Flacc.*

ÆMONIA, a country of Greece, which received its name from Æmon, or Æmus, and was alternately called Thessaly. Achilles is called *Æmonius*, as being born there. *Ovid. Trist.* 3, 11. 4, 1. —*Horat. Od.* 1, 37. It was also called Pyrrha, from Pyrrha, Deucalion's wife, who reigned there.

ÆMONIDES, a priest of Apollo in Italy, killed by Æneas. *Virg. Æn.* 10, 537.

ÆMUS, an actor in Domitian's reign. *Juv.* 6, 197.

ÆMYLIA, a noble family in Rome, descended from Mamercus, son of Pythagoras, who, for his humanity, was called Æmylus, *blander*.——A vestal who rekindled the fire of Vesta, which was extinguished, by putting her veil over it. *Val. Max.* 1, 1.—*Dionys. Hal.* 2.——The wife of Africanus the elder, famous for her behaviour to her husband, when suspected of infidelity. *Val. Max.* 6, 7.——Lepida, daughter of Lepidus, married Drusus the younger, whom she disgraced by her wantonness. She killed herself when accused of adultery with a slave. *Tacit.* 6, 40 ——A part of Italy, called also Flaminia. *Martial.* 6, 85 ——A public road leading from Placentia to Ariminum, called after the consul Æmylius, who is supposed to have made it. *Martial.* 3, 4.

ÆMYLIANUS, a name of Africanus the younger, son of P. Æmylius. In him the families of the Scipios and Æmylii were united. Many of that family bore the same name. *Juv.* 8, 4.

ÆMYLII, a noble family in Rome, descended from Æmylius, who reckoned Æneas among his ancestors. *Plutarch* says, that they are descended from Mamercus, the son of Pythagoras, surnamed Æmylius, *a Numa et Emyl.*

ÆMYLIUS, a beautiful youth of Sybaris, whose wife met with the same fate as Procris. *Vid.* Procris.——Censorinus, a cruel tyrant of Sicily, who liberally rewarded those who invented new ways of torturing. Patereulus gave him a brazen horse for the purpose, and the tyrant made the first experiment upon the donor. *Plut. de Fort. Rom.*——Lepidus, a youth who had a statue in the capitol, for saving the life of a citizen in a battle. *Val. Max* 4, 1.——A triumvir with Octavius. *Vid.* Lepidus.——Macer, a poet of Verona in the Augustan age. He wrote some poems upon serpents, birds, and as some suppose, on bees. The book, which is extant, on the virtues of herbs, and bears his name, is not, according to Scaliger, the production either of a great poet or learned physician. From the epithet *Iunonius*, given him by Ovid, some imagine that Macer wrote an account of the Trojan war. Macer died a few years before the birth of Christ. *Ovid. Trist.* 4, 10.——Marcus Scaurus, a Roman who flourished about 100 years B. C. and wrote three books concerning his own life. *Cic. in Brut.*——A poet in the age of Tiberius, who wrote a tragedy called Atreus, and destroyed himself.——Sura, another writer on the Roman year.——Mamercus, three times dictator, conquered the Fidenates, and took their city He limited to one year and a half the censorship, which before his time was celebrated during five years. *Liv.* 4, 17 et 19, &c.——Papinianus, son of Hostilius Papinianus, was in favour with the emperor Severus, and was made governor to his sons Geta and Caracalla. Geta was killed by his brother, and Papinianus for upbraiding him, was murdered by his soldiers. From his school the Romans have had many able lawyers, who were called Papinianists.——Pappus, a censor, who banished from the senate, P. Corn. Rufinus, who had been

twice consul, because he had at his table ten pounds of silver plate, A. U. C. 476 *Liv.* 11.—Porcina, an elegant orator. *Cic. in Brut.*—Rectina, a severe governor of Egypt, under Tiberius *Dio.*—Regilius, conquered the general of Antiochus at sea, and obtained a naval triumph. *Liv.* 37, 51.—Scaurus, a noble, but poor citizen of Rome. His father, to maintain himself, was a coal merchant. He was edile, and afterwards pretor, and fought against Jugurtha.—His son, Scaurus, was son in law to Sylla, and in his edileship he built a very magnificent theatre. *Plin.* 36, 15.—A bridge at Rome, called also Sublicius. *Liv.* 1, 33.

ÆNARIA, an island over against Cumæ in Campania, named after Æneas, who is supposed to have landed here on his voyage from Troy. It was peopled by Chalcidians, but they soon abandoned it, being alarmed by repeated eruptions and earthquakes. It was famed for its cypress trees, as well as its mineral waters. It is now called *Ischia. Plin.*, l. 3, c. 5.—*Val. Syce.* 3, 5, 114

ÆNASIUS, one of the Ephori at Sparta. *Thucyd.* 5, 2.

ÆNIA, or ÆNIA, a town of Macedonia, 15 miles from Thessalonica, founded by Æneas. *Liv* 40, 4, et 44, 10.

ÆNEADÆ, a name given to the friends and companions of Æneas, by *Virg. Æn.* 1, 101.

ÆNEADES, a town of Chersonesus, built by Æneas. Cassander destroyed it, and carried the inhabitants to Thessalonica, lately built. *Dionys. Hal.* 1.

ÆNEAS, a Trojan prince, son of Anchises and the goddess Venus. The opinions of authors concerning his character are different. The care of his tender years, as is generally reported, was intrusted to a nymph, and at the age of five he was recalled to Troy, and placed under the inspection of Acoetes, the friend and companion of his father. He afterwards improved himself in Thessaly, under Chiron, a very edifying sage whose house was frequented by all the young princes and heroes of the age. Soon after his return home he married Creusa, Priam's daughter, by whom he had a son called Ascanius. During the Trojan war, he behaved with great valour, in defence of his country, and came to an engagement with Diomedes and Achilles. Yet Strabo, Dictys of Crete, Dionysius of Halicarnassus, and Dares of Phrygia, accuse him of betraying his country to the Greeks, with Antenor, and of preserving his life and fortune by this treacherous measure. He lived at variance with Priam because he received not sufficient marks of distinction from that king and his family, a circumstance which might have provoked him to seek revenge by perfidy. Authors of credit report, that when Troy was in flames, he carried away upon his shoulders, his father Anchises, and the statues of his household gods, leading in his hand his son Ascanius, and leaving his wife to follow behind. Some say that he retired to mount Ida, where he built a fleet of twenty ships, and set sail in quest of a settlement. Strabo and others maintain that Æneas never left his country, but remain Troy, where he reigned and his posterity after him. Even Homer, who lived four hundred years after the Trojan war, says, *Il.* 20, 30, &c. that the gods destined Æneas and his posterity to reign over the Trojans. This passage Dionys. Hal. explained, by saying that Homer meant the Trojans who had gone over to Italy with Æneas, and not the actual inhabitants of Troy. According to Virgil and other Latin authors, who, to make their court to the Roman emperors, traced their origin up to Æneas, and described his arrival into Italy as indubitable, he with his fleet first came to the Thracian Chersonesus, where Polymnestor, one of his allies, reigned. After visiting Delos, Strophades, and Crete, where he expected to find the empire promised him by the oracle, as in the place where his progenitors were born, he landed in Epirus and Dreparum, the court of king Acestes, in Sicily, where he buried his father. From Sicily he sailed for Italy, but was driven on the coasts of Africa, and kindly received by Dido queen of Carthage, to whom on his first interview he gave one of the garments of the beautiful Helen. Dido being enamoured of him, wished to marry him, but he left Carthage by order of the gods. In his voyage he was driven to Sicily, and from thence he passed to Cumæ, where the Sybil conducted him to hell, that he might hear from his father the fate which attended him and all his posterity. After a voyage of seven years, and the loss of thirteen ships, he came to the Tiber. Latinus, the king of Italy, received him with hospitality, and presented him his daughter Lavinia, who had been before betrothed to king Turnus in her mother Amata. To prevent this marriage, Turnus made war against Æneas; and after many battles, the war was decided by a combat between the two rivals, in which Turnus was killed. Æneas married Lavinia; in whose honour he built the town of Lavinium, and succeeded his father in law. After a short reign, Æneas was killed in a battle against the Etrurians. Some say that he was drowned in the Numicus, and his body was borne down by his armour, upon which the Latins not finding them king, supposed that he had been taken up to heaven, and therefore offered him sacrifices as a god. Dionys. Hal. fixes the arrival of Æneas in Italy in the 35th Olymp. Some authors suppose that Æneas, after the siege of Troy, fell to the share of Neoptolemus, together with Andromache, and that he was carried to Thessaly, whence he escaped to Italy. Others say, that after he had come to Italy, he returned to Troy, leaving Ascanius king of Latium. Æneas has been praised for his piety, and submission to the will of the gods. The story of the loves of Dido and Æneas is allowed to be a mere poetical ornament, introduced by a violent anachronism. *Homer Il.* 13, et 20, *Hymn in Vener.*—*Apollod.* 3, 12.—*Hygin.* 3. *Fast.* 2, 23. 3. 22, 30. 23.—*Plut. in Romul. et Coriol. Quæst. Rom.*—*Val. Max.* 1, 8.—*Flor.* 1, 1.—*Justin.* 20, 1. 31, 8. 33, 1.—*Dictys Cret.* 5.—*Dares Phryg.* 6.—*Dionys. Hal.* 1, 11.—*Strab.* 13.—*Liv.* 1, 1.—*Virg. Æn.*—*Ant. Lucan.*—*Rhian. V. H.* 8, 22.—*Propert.* 4, 1.—*Ovid. Met.* 13, 3, &c. *Trist.* 1, 298.——A son of Æneas and Lavinia, called Silvius, because his mother retired with him to the woods after his father's death. He succeeded Ascanius in Latium. *Virg. Æ.* 6, 770.—*Liv.* 1, 3.——An ambassador sent by the Lacedæmonians to Athens to treat of peace, in the eighth year of the Peloponnesian war.——A Greek author on the military art, who flourished B. C. 300. His work was annexed, by Casaubon, to his edition of Polybius, Paris, 1608, and reprinted in 12mo. at Leyden, in 1633.——A Platonic philosopher of Gaza who embraced Christianity, A. D. 485. He wrote a dialogue called *Theophrastus*, in which are maintained the doctrines of the immortality of the soul, and the resurrection of the body. The author, though writing professedly against Plato,

confounds the doctrines of Platonism and Christianity. An edition of this work was published in 4to at Leipsic, in 1659.

Æneia or *Æneia*, a place near Rome, afterwards called *Jubentum*.——A city of Troas. *Strab.* 17.——A city of Macedonia. *Diony. Hal.* 1.

Æneides, a patronymic given to Ascanius, as son of Æneas. *Virg. Æn.* 9, 653.

Æneis, a poem of Virgil, which has for its subject the settlement of the Trojans under Æneas in Italy. The great merit of this poem is well known. The author has imitated *Homer*, and, as some say, *Homer* is superior to him, only because he is more ancient, and is an original. Virgil died before he had corrected it, and at his death ordered it to be burnt. This injunction was happily disobeyed, and Augustus saved from the flames, a poem which proved his family to be descended from the kings of Troy. The Æneid has engaged the attention of the poet for eleven years, and in the first six books it seems that it was Virgil's design to imitate Homer's Odyssey, and in the last the Iliad. The action of the Æneid comprehends eight years, one of which only, the last, is really taken up by action, as the seven first are merely episodes, such as Juno's attempts to destroy the Trojans, the loves of Æneas and Dido, the relation of the fall of Troy, &c. Throughout the poem, the agents, divine and human are equal to their allotted parts in the action, the sentiments are always proper, and the diction is everywhere poetic, dignified exquisite, and harmonious. In the first book of the Æneid, the hero is introduced, in the seventh year of his expedition, sailing in the Mediterranean, and shipwrecked on the African coast, where he is received by Dido. In the second, Æneas, at the desire of the Phœnician queen, relates the fall of Troy, and his flight through the general conflagration to mount Ida. In the third, the hero continues his narration, by a minute account of his voyage through the Cyclades, till places where he landed, and the dreadful storm with the description of which the poem opened. Dido, in the fourth book, makes public her partiality to Æneas, which is slightedby the sailing of the Trojans from Carthage, and the book closes with the suicide of the disappointed queen. In the fifth book, Æneas sails to Sicily, where he celebrates the anniversary of his father's death, and thence pursues his voyage to Italy. In the sixth, he visits the Elysian fields, and learns from his father the fate which attends him and his descendants the Romans. In the seventh book, the hero reaches the destined land of Latium, and concludes a treaty with the king of the country, which is soon broken by the interference of Juno, who stimulates Turnus to war. The auxiliaries of the enemy are enumerated, and in the eighth book, Æneas is assisted by Evander, and receives from Venus a shield wrought by Vulcan, on which are represented the future glory and triumphs of the Roman nation. The reader is pleased, in the ninth book, with the account of battles between the rival armies, and the immortal friendship of Nisus and Euryalus. Jupiter in the tenth attempts a reconciliation between Venus and Juno. She patronized the opposite parties, the fight is renewed, Pallas feared, and Turnus saved from the avenging hand of Æneas, by the interposition of Juno. The eleventh book gives an account of the funeral of Pallas, and of the meditated reconciliation between Æneas and Latinus, which the sudden appearance of the enemy defeats. Camilla is slain, and the circumstants respected by the night. In the last book, Juno prevents the single combat agreed upon by Turnus and Æneas. The Trojans are defeated in the absence of their king, but on the return of Æneas, the battle assumes a different turn, a single combat is fought by the rival leaders, and the poem is concluded by the death of king Turnus. *Plin.* 7, 30, &c.

Æneseidemus, a brave general of Argos. *Liv.* 32, 25.——A Cretan philosopher, who wrote eight books on the doctrine of his master Pyrrho. *Diog. in Pyr.*

Æpsius, a surname of Jupiter, from his temple in mount Æsium.

Æpytus, a victor at Olympia, who, in the moment of victory, died through excess of joy. *Paus.* 3, 18.

Æsia, *Vid.* Æsia.

Æsianes, the inhabitants of Thessaly. *Herod.* 7, 185.

Æsicus, a comic writer at Athens.

Æsiochi, a people of Asiatic Sarmatia. *Lucan.* 2, 591

Æsobarbus, or Ahenobarbus, the surname of Domitius. When Castor and Pollux acquainted him with a victory, he discredited them, upon which they touched his chin and beard, which instantly became of a brazen colour, whence the surname given to himself and his descendants.

Æsopus, formerly called Polybotus, an independent city of Thrace, at the eastern mouth of the river Hebrus. Here was the tomb of Polydorus, and a marble monument erected in memory of Cato Uticensis. It still bears the name of *Enos*. *Mela* 2, 2

Æsum, a mountain in Cephallenia. *Strab* 7.

Æsus, a river of Germany, separating Vindelicia from Noricum. It rises in the Rhætian Alps, and falls into the Danube. It is now called the *Inn*. *Tacit. Hist.* 3, 5.——A small town, on a river of the same name, near mount Oasa. *Septh. de Urb.*

Æsyma, a town of Thasos. *Herod.* 6, 47

Æolia, a name given to Arne. Sappho is called *Æolia puella*, and Æolic poets, *Æolium carmen*, because Sappho and Alcæus were natives of Lesbos in Æolia, and wrote in the Æolic dialect. *Horat. Od.* 4, 3. 12 et 4. 9, 12.

Æolia, or Eolis, a country of Asia Minor so called from the Æolians who settled there. It was almost wholly comprised between the rivers Hermus and Caicus. The Æolians had twelve towns, the most famous of which were Cumæ and Smyrna, the latter, however, was afterwards taken by the Ionians. Besides these cities, they possessed the islands of Lesbos, Tenedos, and the Hecatonnesi. They received their name from Æolus, the son of Helien. They migrated from Greece about 1124 B. C. eighty years before the migration of the Ionian tribes. *Herod.* 1, 26, &c.—*Strab.* 1, 2 et 6.—*Plin.* 5, 30.—*Mela.* 1, 2 et 18.——Thessaly has been anciently called Æolia. Bœotus, son of Neptune, having settled there, called his followers Bœotians, and their country Bœotia.

Æolides and Æolides, a group of small islands between Sicily and Italy, so called from being the supposed residence of Æolus. They were also named *Vulcaniæ* and *Hesperides*, because they emitted flames, as they still do; and *Liparæ*, from Lipara, the principal of them. The names of these islands are, Lipara, Hiera, Strongyle, Didyme, Erasssa, Phœnicusa, and Enonymos. Now, the *Liparæ Islands*. *Justin.* 4. 1.—*Strab.* 6.

Æolida, a city of Icaria.——Another near Thermopylæ. *Herod.* 8, 35.

ÆOLIDES, a patronymic of Ulysses, from *Æolus*, because Anticlea, his mother, was pregnant by Sisyphus, the son of Æolus, when she married Laertes. It is also given to Athamas and Misenus, as sons of *Æolus*. *Ovid. Met.* 4, 511. 13, 31.—*Virg. Æn.* 6, 164 et 529.

ÆOLUS, a king of the Æolian islands, was the son of Hippotas. He taught the use of sails, and having strictly observed the changes of the winds and weather, he frequently foretold them with exactness, and from hence he is fabled to be the god of the winds. He granted a favourable reception to Ulysses, when thrown upon his coasts, and at parting, made him a present of leathern bags, in which he had confined the winds adverse to the progress of his voyage. The companions of Ulysses, impelled by curiosity, opened the bags, and by thus giving vent to their fatal contents, brought upon the Grecian hero the further calamities he suffered before his return to Ithaca. Æolus was indebted to Juno for his royal dignity, according to Virgil. The name seems to be derived from αολος, tarsus, cause the winds over which he presided are ever varying. *Plin.* 3, 9, 7, 56.—*Homer. Od.* 10, 1.—*Virg. Æn.* 1, 56, &c.—*Ovid. Met.* 11, 718. 14, 224.—*Apollon. Argon.* 4.—*Diod.* 5.—*Flac.* 1, 556.—There were two others, a king of Etruria, father to Macareus and Canace, and a son of Hellenus, often confounded with the god of the winds. This last married Enaretta, by whom he had seven sons and five daughters. *Apollod.* 1.

ÆORA, a festival in Athens, in honour of Erigone.

ÆPALIUS, a king of Greece, restored to his kingdom by Hercules, whose son Pallas he adopted. *Strab.* 9.

ÆPEA, a town of Crete, called Solis, in honour of Solon. *Plut. in Solon.*

ÆPOLO, a general of the Istrians, who drank to excess, after he had stormed the camp of A. Manlius, the Roman general. Being attacked by a soldier, he fled to a neighbouring town, which the Romans took, and killed himself rather than appear of being taken. *Flor.* 2, 10.—*Liv.* 41, 11.

ÆPY, a town of Elis, under the dominion of Nestor. *Strab.* 8.—*Plin.* 4, 5. 1, 180.

ÆPYTUS, king of Mycenæ, son of Cresphontes and Merope, was educated in Arcadia with Cypselus, his mother's father. To recover his kingdom, he killed Polyphontes, who had married his mother against her will, and usurped the crown. *Apollod.* 2, 6.—*Paus.* 4, 8.——A king of Arcadia, son of Elatus.——A son of Hippothous, who forcibly entered the temple of Neptune, near Mantinea, and was struck blind by the sudden eruption of salt water from the altar. He was killed by a serpent in hunting. *Paus.* 8, 4 et 5.

ÆQUI or ÆQUICOLI, a people of Latium, near Tybur, they were great enemies to Rome in its infant state, and were conquered with much difficulty. *Flor.* 1, 11.—*Liv.* 1, 32. 2, 30. 3, 2, &c.—*Plin.* 3, 4.—*Virg. Æn.* 7, 747. 9, 604.—*Ovid. Fast.* 3, 93.—*Dionys. Hal.* 2, 19.

ÆQUIMELIUM, a place in Rome where the house of Melius stood, who aspired to sovereign power. *Liv.* 4, 16.

ÆRIAS, an ancient king of Cyprus, who built the temple of Paphos. *Tacit. Hist.* 2, 3.

ÆROPE, wife of Atreus, committed adultery with Thyestes her brother-in-law, and had by him Ægisthus, who were placed as food before Atreus.—*Hygin. Fab.* 2, 88.——A daughter of Cepheus, ravished by Mars. She died in child-bed, her child was preserved, and called Æropus. *Paus.* 8, 44.

ÆROPUS, a general of Epirus, in the reign of Pyrrhus.——A person appointed regent to Orestes, the infant son of Archelaus king of Macedonia.——An officer of king Philip, banished for bringing a singer into his camp. *Polyæn.* 4, 2.——A mountain of Chaonia. *Liv.* 31, 5.

ÆSACUS, a son of Priam by the nymph Alexirhoe, or, according to others, by Arisbe. He became enamoured of the beautiful Hesperia; but she treated his affection with disdain. Endeavouring to escape from him, when he once accidentally met her on the banks of the Cebrenus, he was bit by a serpent in the foot; the wound occasioned her death, and Æsacus in despair threw himself from a rock into the sea. Tethys, out of compassion, transformed him into a cormorant; but he, provoked that he could not die, never ceased plunging himself into the sea. *Ovid. Met.* 11, 11.

ÆSAPUS, a river of Mysia, in Asia, falling into the Hellespont. *Plin.* 5, 32.

ÆSAR, or ÆSARAS, a river of Magna Græcia, falling into the sea near Crotona. *Ovid. Met.* 15, 28.

ÆSCHINES, a celebrated Grecian orator, the contemporary and rival of Demosthenes, was born at Athens 389 B. C. His father's name was Atrometus, and he boasted of his descent from a noble family, though Demosthenes reproached him as being the son of a courtezan. The first open signs of enmity between the rival orators appeared at the court of Philip, where they were sent as ambassadors; but that the character of Æschines was tarnished by the acceptance of a bribe from the Macedonian prince, whose tyranny had hitherto been the general subject of his declamation. When the Athenians wished to reward the patriotic labours of Demosthenes with a golden crown, Æschines impeached Ctesiphon, who proposed it, and in their subsequent dispute we are indebted for the two celebrated orations *de corona*. Æschines was defeated by his rival's superior eloquence, and banished to Rhodes, but as he retired from Athens Demosthenes ran after him, and nobly forced him to accept a present of silver. In his banishment, the orator repeated to the Rhodians the oration which he had delivered against Demosthenes, and after receiving much applause, he was desired to read the answer of his antagonist. It was received with greater marks of approbation, but, exclaimed Æschines, how much more would your admiration have been raised, had you heard Demosthenes himself speak it! Æschines died in the 75th year of his age, at Rhodes, or, as some suppose, at Samos. He wrote three orations, and nine epistles, which, from their number, received the names, the first of the Graces, and the last of the Muses. The orations alone are extant. His style is diffuse, ornamental, and more adapted to please than to move, that of Demosthenes, on the contrary, is concise and energetic, and rushes upon the mind of the reader with the force of an impetuous torrent. The orations of Æschines are generally printed with those of Demosthenes. The best editions are, that of Wolfius, fol. Francof. 1604, and that of Dobson, 10 vols 8vo. London 1747. Dr Leland has given an excellent translation of Æschines' Oration against Ctesiphon. *Cic. de Orat.* 1, 54. 2, 55. *in Brut.* 17.—*Plut. in Dem.*—*Dionys.* 2 et 3.—*Plin.* 7, 30.——A philosopher of Athens, contemporary with Socrates and a disciple of his school. He wrote seven dialogues in the true spirit of his master, on temperance, moderation

tion, humanity, integrity, and other virtues. Only three of them are now extant. The best editions are that of Leovard, 1718, with the notes of Horreus, in 8vo. and that of Fischer, 8vo. Lips. 1780.

Æschrion, a Mitylenean poet, intimate with Aristotle. He accompanied Alexander in his Asiatic expedition.—An Iambic poet of Samos *Athen.*—A physician, commended by Galen. A treatise of his on husbandry has been quoted by *Pliny*.—A lieutenant of Archagathus, killed by Hanno. *Diod.* 20.

Æschylides, a man who wrote a book on agriculture. *Ælian H. An.* 15.

Æschylus, the tragic poet, was born at Eleusis about the end of the sixty-third Olympiad, B.C. 525. He was of a respectable family, and distinguished himself with his brothers Cynægirus and Ameinias, at the battles of Marathon, Salamis, and Platæa. His mind was early roused by an enthusiastic fondness for the poems of Homer; and when he had scarcely attained his twenty-fifth year he composed pieces for public representation. He first introduced two actors on the stage, and connected the Chorus, which he limited to fifteen, with the performance of some definite piece. He also invented the mask and the buskin, and embellished the stage with appropriate scenery. He removed all scenes of bloodshed and murder from the eyes of the spectators. His fertility was such that he wrote ninety tragedies, of which forty were rewarded with the public prize. A few expressions of impious tendency in his plays had nearly proved fatal to him; he was on the point of being condemned to death by the Athenian people, when his brother Amynias uncovered the arm of which the hand had been cut off at Salamis, and claimed the acquittal of Æschylus as his reward. After this the poet retired to the court of Hiero, king of Syracuse by whom he was honourably entertained. He died at Gela in the sixty-ninth year of his age, B. C. 456. The manner of his death, as commonly related, is singular. It is said that having become very bald in his old age, an eagle with a tortoise in her bill flying over him, mistook his head for a stone, and dropping her prey upon it, killed the poet on the spot. The people of Gela buried him with much pomp, and raised a tomb to his memory. Of the dramas which Eschylus composed only seven have reached us: the Prometheus chained, the Seven Chiefs against Thebes, the Persians, the Supplicants, the Agamemnon, the Choephoræ, and the Eumenides. They are distinguished by an uncommon grandeur of style and loftiness of thought, but they particularly excel in the terrific, and even now can scarcely be read without a shudder. The best edition of Æschylus is that of Butler, 3 vols. 8vo. Cantab. 1809. The editions of five tragedies, separately put forth by Joshua Bloomfield, are much esteemed. Mr Potter has given an elegant translation of this poet in English verse. *Horat. Art. Poet.* 278.—*Quintil.* 10. 1. *Plin.* 10. 3.—*Val. Max.* 9, 12.—The twelfth perpetual archon of Athens.—A Corinthian brother-in-law to Timophanes, intimate with Timoleon. *Paus.* in *Corin.*—A Rhodian set over Lycia with Nearchus by Alexander. *Curt.* 9. 8.

Æsculapius, the god of physic, was the son of Apollo, by Coronis, or as some say, by Larissa, daughter of Phlegias. Apollo set a raven to watch the nymph Coronis after his union with her; and discovering that she admitted the embraces of Ischys of Elatea, he destroyed her with lightning, but preserved the infant, and committed him to the care of Chiron the centaur, to be educated in the art of medicine. Some authors say, that Coronis left her father to avoid his discovering her pregnancy, and that she exposed her child near Epidaurus. A goat of the flock of Aresthanes nursed him, and the dog that kept the flock stood by him to shelter him from injury. He was found by the shepherd, Aresthanes, behind in search of his lost goat, and the head of the infant was then observed to be surrounded with resplendent rays of light. He at last became so skilful in the art of healing, that he is believed to have restored many dead people to life. Pluto was displeased with the numerous cures of Æsculapius, and lest his dominions should want inhabitants complained to Jupiter. The father of the gods struck the physician with thunder, and Apollo, in revenge, killed the Cyclops who made the thunderbolts. Æsculapius received divine honours after death, chiefly at Epidaurus, Pergamus, Athens, Smyrna, &c. Goats, bulls, lambs, and pigs, were sacrificed on his altars; and the cock, the raven, the dog, and the serpent, were sacred to him. Rome, being delivered from a plague, A. U. C. 462, built a temple to this god of physic, who, it was said, had concealed himself under the form of a serpent in a marshy island of the Tiber, and stopped the ravages of the disease. Æsculapius is represented with a long beard, holding in his hand a staff, round which is wreathed a serpent: his other hand is sometimes supported on the head of a serpent. Serpents are more particularly sacred to him, as the ancient physicians used them in their preserves. He married Epione, by whom he had two sons, Æmeon and Podalirius, and four daughters, of whom Hygeia, goddess of health, is the most celebrated. Some have supposed that he lived a short time after the Trojan war. Hesiod makes no mention of him. *Homer Il.* 4, 194.—*Hygin in Æscul.*—*Apollod.* 3. 10.—*Apuleius* 4. *Asclepius*.—*Hygin.* 49.—*Ovid. Met.* 2, 8.—*Paus.* 2, 11 et 27. 7, 23, &c.—*Pind.* 4.—*Pindar. Pyth.* 3.—*Lucian. Dial. de Salt.*—*Val. Max.* 1, 8.—*Cic. de Nat D.* 3, 22, says there were three of this name: the 1st, a son of Apollo and Coronis, worshipped in Arcadia: 2d, a brother of Mercury: 3d, a son of Apollo and Arsinoe.

Æsepus, a son of Bucolion. *Homer. Il.* 6, 21.—A river. *Vid* Æsapus.

Æsernia, a city of the Samnites, in Italy. Now *Isernia*. *Liv.* 27, 12.—*Sil.* 8, 567.

Æsion, an Athenian, known for his respect for the talents of Demosthenes. *Paus. in Bœotic.*

Æsis, a river of Italy, which separated Umbria from Picenum. *Sil. Ital.* 8, 416.—A town of Umbria, on the left bank of the river Æsis, now *Jesi*. *Plin.* 3, 14.

Æson, son of Cretheus, was born at the same birth as Pelias. He succeeded his father in the kingdom of Iolchos; but was soon exiled by his brother. He married Alcimeda, by whom he had Jason whose education he intrusted to Chiron, being afraid of Pelias. When Jason was grown up he demanded his father's kingdom from his uncle, who gave him evasive answers, and persuaded him to go in quest of the golden fleece. (*Vid* Jason.) At his return, Jason found his father very infirm: and Medea (*Vid* Medea) at his request drew the blood from Æson's veins, and refreshed them with the juice of certain herbs which she had gathered, and immediately the old man recovered the vigour and bloom of youth. Some say that Æson killed himself by drinking

bull's blood, to avoid the persecution of Pelias. *Diod.* 4.—*Apollod.* 1, 9.—*Ovid. Met.* 7, 285.—*Hygin.* 12.——A river of Thessaly, with a town of the same name.

ÆSÓNIDES, a patronymic of Jason, as he descended from Æson.

ÆSÓPUS, a Phrygian philosopher, who, though originally a slave, procured his liberty by the sallies of his genius. He travelled over the greatest part of Greece and Egypt, but chiefly resided at the court of Crœsus, king of Lydia, by whom he was sent to consult the oracle of Delphi, and to make offerings in the temple. In this commission Æsop behaved with great severity; and satirically compared the Delphians to floating sticks, which appear large at a distance, but are nothing when brought near. The Delphians, offended with his sarcastic remarks, accused him of having secreted one of the sacred vessels of Apollo's temple, and threw him down from a rock, 561 B. C. The Athenians, soon after his death, erected a statue to his memory. Maximus Planudes has written his life in Greek; but no credit is to be given to the biographer, who falsely asserts that the mythologist was short and deformed. Æsop de Scaret Pia fables, to his patron Crœsus, but what appears now under his name, is no doubt a compilation of all the fables and apologues of wits before and after the age of Æsop, conjointly with his own. The best editions of Æsop are those of Hudsonus, 8vo. Oxon. 1718, of Heusingerus, 8vo. Lips. 1776, and of Ernesti, 8vo. Lips. 1781. The translations have been numerous. *Plut. in Solon.*—*Phæd.* 1, 2, 9.——Clodius, a celebrated Roman tragedian, very intimate with Cicero, to whom he gave instructions on the art of action. He was an extraordinary epicure; and among other luxuries, served up to his guests a dish filled with singing and speaking birds. His son, no less extravagant, melted precious stones to drink at his entertainments. *Æsop*, notwithstanding this wanton profusion, is said to have died worth £160,000. *Horat.* 2, *Sat.* 3, 239.—*Val. Max.* 8, 10, 2, 1.—*Juv.* 9, 35. 10, 51.——An orator. *Dion.*——An historian in the time of Anaximenes. *Plut. in Solon.*——A river of Pontus. *Strab.* 10.——An attendant of Mithridates, who wrote a treatise on Helen, and a panegyric on his royal master.

ÆSTIÆI, a people of Germany, inhabiting modern Estonia, in Livonia. *Tacit. G.* 45.

ÆSTRIA, an island in the Adriatic. *Mela* 2, 7.

ÆSULA, a town on a mountain between Tybur and Præneste. *Horat.* 3, 29.

ÆTHÆ, a man from whose tomb Polites spied what the Greeks did in their ships during the Trojan war. *Homer. Il* 2, 793.

ÆSYMNÉTES, a surname of Bacchus. *Paus.* 7, 21.

ÆSYMNUS, a person of Mégara, who consulted Apollo to know the best method of governing his country. *Paus.* 1, 43

ÆTHALIA. *Vid.* Ilva.

ÆTHALIDES, a herald, son of Mercury; to whom it was granted to be amongst the dead and the living at stated times, and thus to become acquainted with what passed on the earth. *Apollon. Argon.* 1, 641.

ÆTHION, a man slain at the nuptials of Andromeda. *Ovid. Met.* 5, 116.

ÆTHIÓPIA, an extensive country of Africa, divided by the ancients into Superior and Interior. The former, lying to the south of Egypt, answered nearly to modern Nubia and Abyssinia; and the latter, known to the ancients only in name, corresponded with modern Angola, Caffraria, Monomotapa, and Monamuga. Homer has styled the Æthiopians the most just of men and the favourites of the gods, who used to feast among them for twelve days each year. *Diod.* 4. says, that the Æthiopians were the first inhabitants of the earth. They were the first who worshipped the gods, for which, as some suppose, their country has never been invaded by a foreign enemy. The inhabitants are of a dark complexion. The country is inundated for five months every year, and the days and nights are almost of an equal length. The ancients have given the name of Æthiopia to every country whose inhabitants are of a black colour. *Lucan.* 3, 253 9, 651.—*Juv.* 2, 23.—*Plin.* 6, 29.—*Paus.* 1, 33.—*Homer. Od.* 7, 22.

ÆTHLIUS, son of Jupiter by Protogenia, or, according to some, of Æolus, was father of Endymion. *Apollod* 1, 7.

ÆTHON, a horse of the sun. *Ovid. Met.* 2, 1.——A horse of Pallas, represented as shedding tears at the death of his master, by *Virg. Æn.* 11, 89.——A horse of Hector. *Homer. Il.* 8, 185.——A horse of Pluto's chariot. *Claud. de Rap. Pros.* 1.

ÆTHRA, daughter of Pittheus king of Trœzene, had Theseus by Ægeus. [*Vid.* Ægeus.] She was carried away by Castor and Pollux, when they recovered their sister Helen, whom Theseus had stolen, and entrusted to her care. [*Vid.* Helen.] She went to Troy with Helen; and it was the wish of seeing her, and of restoring her to liberty, which induced Demophoon and Acamas to accompany the Grecian expedition against Priam. *Homer. Il.* 3, 144.—*Paus.* 2, 31. 5, 19.—*Hygin.* 37 et 79.—*Plut. in Thes.*—*Ovid. Her.* 10, 131.——One of the Oceanides, wife to Atlas. She is more generally called Pleione. *A. Gell.* 13, 9.

ÆTHUSA, a daughter of Neptune by Amphitrite. *Paus.* 2, 30.——An island near Lilybæum. *Plin.* 3, 8.

ÆTIA, a poem of Callimachus, in which he speaks of sacrifices, and of the manner in which they were offered. *Mart.* 10, 4.

ÆTION, or ÉTION, the father of Andromache, Hector's wife. He was killed at Thebes, with his seven sons, by the Greeks.——A famous Grecian painter, whose picture of the nuptials of Alexander and Roxana, exhibited at the Olympic games obtained for him not only the prize of merit, but the daughter of Proxenides the president. *Cic. Brut.* 18.

ÆTNA, a mountain of Sicily, now called *Gibello*, famous for its volcano, which, for about three thousand years, has thrown out fire at intervals. It is more than ten thousand feet above the surface of the sea, and measures one hundred and eighty miles round at the base, with an ascent of thirty miles. Its crater forms a circle about three and a half miles in circumference, and its top is covered with snow and smoke at the same time, whilst the sides of the mountain from the great fertility of the soil, exhibit a rich scenery of cultivated fields and blooming vineyards. Pindar is the first who mentions an eruption of Ætna; and the silence of Homer on the subject is considered as a proof that the fires of the mountain were unknown in his age. From the time of Pythagoras, the supposed date of the first volcanic appearance, to the battle of Pharsalia, it is computed that Ætna has had one hundred eruptions. The streams of lava emitted in great eruptions, are sometimes fifteen and twenty miles in length, six or seven in breadth, and fifty feet in depth. The poets supposed that Jupiter had con-

fined the giants under this mountain, and it was represented as the forge of Vulcan, where his servants the Cyclops fabricated thunderbolts, &c. *Hesiod. Theog.* 860.—*Virg. Æn.* 3, 570.—*Ovid. Met.* 5, 6. 15, 340.—*Pol.* 14, 59.——A town at the bottom of the south side of the mountain, now *Nicolosi*. *Strab.* 6

ÆTOLIA, a province of Greece, bounded on the west by Acarnania, on the north by Thessaly, on the east by the country of the Locri, Œtæa, and on the south by the Corinthian gulf. It received its name from Ætolus. The inhabitants were covetous and illiberal, and were little known in Greece, till after the ruin of Athens and Sparta they assumed a consequence in the country, and afterwards made themselves formidable to the allies of Rome and as its enemies, till they were conquered by Fulvius. *Liv.* 26 24, &c.—*Flor.* 2. 9.—*Strab.* 8et 10.—*Mela* 2, 3.—*Plin.* 4, 2.—*Paus.* 10, 18.—*Plut. in F. m.*——Domede is call d *Ætolus heros*, and Aputia, where he settled. *Auli rampi*, *Ovid. Met.* 14, 481.—*Sil.* 1, 1.5. 9, 693. 10, 155, &c

ÆTOLUS, son of Endymion of Elis and Iphianassa, married Pronoe, by whom he had Pleuron and Calydon. Having accidentally killed Apis son of Phoroneus, he left his country, and came to settle in that part of Greece which has been called from him Ætolia. *Apollod.* 1. 7 et 9.—*Paus.* 5.1.

ÆX, a rocky island between Tenedos and Chios. *Plin.* 4, 11 ——A city in the country of the Marsi ——The nurse of Jupiter changed into a constellation.

AFER, an inhabitant of Africa.——An informer under Tiberius and his successors. He became also known as an orator, and as the preceptor of Quintilian, and was made consul by Domitian. He died A.D. 59. *Quintil.* 12, 11.—*Tacit. Ann.* 4, 52.

AFRANIA, a Roman matron who frequented the forum, forgetful of female decency. *Val Max.* 8, 3.

AFRANIUS, a comic poet, flourished about B C. 100. He wrote some Latin comedies, of which a few fragments are to be found in the *Corpus Poetarum*. *Quint.* 10, 1.—*Suetun Ner.* 11.—*Hor.* 2, *ep* 1, 57.——A general of Pompey, conquered by Cæsar in Spain. *Suet in Cæs.* 34.—*Plut. in Pomp.* 2 —— Q. a man who wrote a severe satire against Nero, for which he was put to death in the Pisonian conspiracy. *Tacit.*——Potitus, a plebeian, who said before Caligula, that he would willingly die if the emperor could recover from the distemper he laboured under. Caligula recovered, and Afranius was put to death that he might not forfeit his word. *Dio.*

AFRICA, called *Libya* by the Greeks, one of the three parts of the ancient world, and the greatest peninsula of the universe, was bounded on the east by Arabia and the Red Sea, on the north by the Mediterranean, south and west by the ocean. In its greatest length it extends 4 080 miles, and in its greatest breadth it is 3,500 miles. The ancients knew little more than the northern parts of this division of the globe, but with these they were better acquainted than we are at the present day. The interior they thought uninhabitable from the excessive heat, or peopled it with fabulous monsters, of which Africa was proverbially the nurse. (*Vid.* Libya.) *Mela* 1, 4, &c.—*Diod.* 3 4, et 20.—*Herodot.* 2, 17. 26, et 32. 4, 41, &c.—*Plin.* 5, 1, &c. ——There is a part of Africa called *Propria*, which answers to the present *Tunis*.

AFRICANUS, a bad epic poet commended by Ennius. ——A very eminent Christian writer, who flourished in the beginning of the third century. He was the author of a treatise on chronology in five books, containing a series of events from the creation of the world to A. D. 221. He also wrote a letter to Origen denying the authenticity of the history of Susanna, and another to Aristides reconciling the genealogies of our Saviour, as given by St Matthew and St Luke. Eusebius has given extracts from the works of Africanus in his *Præparatio evangelica* and in his *Demonstratio evangelica*.——A lawyer, disciple to Papinian, and intimate with the emperor Alexander.——An orator mentioned by Quintilian.——The surname of the Scipios, from the conquest of Africa. *Vid.* Scipio.

AFRICUM MARE, is that part of the Mediterranean which is on the coast of Africa.

AFRICUS, a name applied to a violent wind, which blew from Africa between south and west. *Virg.* 1 90. *Horat.* 1, *od.* 14, 5.

AGAGRIANA PORTA, gates at Syracuse, near which the dead were buried. *Cic. in Ver.*

AGALASSES, a nation of India, conquered by Alexander. *Diod.* 17.

AGALIA, a woman of Corcyra, who wrote a treatise upon grammar. *Athen.* 1.

AGAMEDES and TROPHONIUS sons of Erginus, king of Orchomenos in Bœotia, were celebrated as the two architects who made the entrance of the temple of Delphi, for which they demanded of the god, whatever gift was most advantageous for a man to receive. Eight days after they were found dead in their bed. *Pint. de cons. ad Apol.*—*Cic. Tusc.* 1, 47.——*Paus.* 9. 11 et 37, gives a different account.

AGAMEMNON, king of Mycenæ and Argos, was brother to Menelaus, and son of Pisthenes the son of Atreus. Homer calls them sons of Atreus, which is incorrect, upon the authority of Hesiod, Apollod. &c. (*Vid.* Pisthenes.) When Atreus was dead, his brother Thyestes seized the kingdom of Argos, and removed Agamemnon and Menelaus, who fled to Polyphidus king of Sicyon, and hence to Œneus, king of Ætolia, where they were educated. Agamemnon married Clytemnestra, and Menelaus Helen, both daughters of Tyndarus king of Sparta, who assisted them to recover their father's kingdom. After the banishment of the usurper to Cythera, Agamemnon established himself at Mycenæ, whilst Menelaus succeeded his father-in-law at Sparta. When Helen was stolen by Paris, Agamemnon, from the extent of his dominions, as well as from his personal valour and his mental resources, was elected commander-in-chief of the Greeks in their expedition against Troy. The fleet was detained at Aulis, where Agamemnon, yielding to the power of the gods and the entreaties of the confederates, sacrificed his daughter to appease Diana. (*Vid.* Iphigenia.) During the Trojan war, Agamemnon behaved with great courage, but his quarrel with Achilles, whose mistress he took by force, was fatal to the Greeks. (*Vid.* Briseis.) After the ruin of Troy, Cassandra fell to his share, and foretold him that his wife would put him to death. He gave no credit to this, and returned to Argos with Cassandra. Clytemnestra, with her paramour Ægisthus, (*Vid.* Ægisthus,) prepared to murder him, and as he came from the bath, they embraced him, she gave him a tunic whose sleeves were sewed together, and while he attempted to put it on, she brought him to the ground with the stroke of a hatchet, and Ægisthus seconded her blows. His son Orestes afterwards took revenge on the murderers, and the events of horror attended by the history of this family have been favour-

ite subjects of the tragic muse of ancient Greece, and its imitators in modern-times. (*Vid.* Clytemnestra, Medeinus, and Orestes.) *Homer. Il.* 1, 2, &c. *Ovjen.* 3, &c.—*Ovid. de Rem. Am.* 777. *Met.* 12, 30.—*Hygin.* 88 et 97.—*Strab.* 8.—*Theocrit.* 1, 9.—*Æsch. V. H.* 4, 20.—*Dict. Cret.* 1, 2, &c.—*Dares Phryg.*—*Sphoc. in Elect.*—*Eurip. in Orest.*—*Seneca in Agam.*—*Paus.* 2, 6, 9, 31, &c.—*Virg. Æn.* 6, 838.—*Ilia* 2, 3.

AGAMEMNONIUS, an epithet applied to Orestes as son of Agamemnon. *Virg. Æn.* 4, 471.

AGAMEDES, an athlete of Mantinea, frequently honoured with the prize at Olympia. *Paus.* 6, 10.

AGAMEMNON, a king of Athens.

AGANIPPE, a celebrated fountain of Bœotia at the foot of mount Helicon. It flows into the Permessus, and is sacred to the muses, who, from it, were called Aganippides. *Paus.* 9, 29.—*Propert.* 3, 3.—*Ovid. Met.* 5, 312.

AGAPENOR, the commander of Arcadians in the *Trojan War. Homer. Il.* 2.——The son of Ancæus and grandson of Lycurgus, who, after the ruin of Troy, was carried by a storm into Cyprus, where he built Paphos. *Paus.* 8, 5.

AGAPTOLEMUS, a son of Ægyptus and Pharinosa, put to death by his wife Pieræa. *Apollod.* 2.

AGARA, a town of Africa. *Hec. Hist. Afr.* 76.

AGARENI, a people of Arabia. Trajan destroyed their city, called Agarum. *Strab.* 16.

AGARISTA, daughter of Clistenes, was courted by all the princes of Greece. She married Megacles. *Elian. V. H.* 12, 21.—*Herod.* 6, 126, &c.——A daughter of Hippocrates, who married Xanthippus. She dreamed that she had brought forth a lion, and sometime became mother of Pericles. *Plut. in Peri.*—*Herod.* 6, 131.

AGASIAS, a sculptor of Ephesus, and the disciple, if not the son of Paythens. He is celebrated by his admirable statue called the Gladiator.

AGASICLES, king of Sparta, was son of Archidamus, and one of the Procudæ. He used to say that a king must so govern his subjects as a father governs his children. *Paus.* 3, 7.—*Plut. in Apoph.*

AGASSÆ, a city of Thessaly. *Liv.* 36, 27.

AGASTHENES, father to Polyxenus, was, as one of Helen's suitors, concerned in the Trojan war. *Homer. Il. Lyc.*——A son of Augeas, who succeeded as king of Elis, with his brothers Amphimachus and Thalpius. *Paus.* 5, 3.

AGASTROPHUS, a Trojan, wounded by Diomedes. *Homer. Il.* 11, 338.

AGATHIAS, an archon of Athens.

AGATHE, a harbour on the coast of Apulia.—*Plin.* 3, 11.

AGATHA, a town of Gaul, now *Agde. Mela* 2, 5.—*Plin.* 3, 4.

AGATHARCHIDAS, a general of Corinth in the Peloponnesian war. *Thucyd.* 2, 83.——A geographer and historian of Cnidus, who lived about 160 B. C. He wrote ten books on the History of Asia, forty-nine on Europe, and five on the Red Sea. Some fragments of this writer may be found in Josephus, Lucian, and Photius. *Joseph. contra Ap.*

AGATHARCHUS, an officer in the Syracusan fleet. *Thucyd.* 7, 25.——A painter in the age of Zeuxis. *Plut. in Peri.*

AGATHIAS, a Greek historian of Æolis.——A poet and historian in the age of Justinian, of whose reign he published the history in five books. Several of his epigrams are found in the *Anthologia*. His history is a sequel of that of Procopius. The best edition is that of Paris, fol. 1660.

AGATHO, a Samian historian, who wrote an account of Scythia.——A Greek dramatic poet, the contemporary and friend of Euripides. He gained the tragic prize, B. C. 416. His works, except some passages quoted by Aristotle and other writers, are lost. *Plut. in Parall.*——A son of Priam. *Homer. Il.* 24.——A governor of Babylon. *Curt.* 5, 1.——A Pythagorean philosopher. *Elian. V. H.* 13, 4.——A learned and melodious musician, who first introduced songs in tragedy. *Aristot. in Post.*——A youth of Athens, loved by Plato. *Diog. Laert.* 3, 32.—*Aul. G.* 19, 11.

AGATHOCLEA, a beautiful courtezan of Egypt. One of the Ptolemies destroyed his wife Eurydice to marry her. She, with her brother, long governed the kingdom, and attempted to murder the king's son. *Plut. in Cleom.*—*Justin* 30, 1.

AGATHOCLES, a lascivious and ignoble youth, son of a potter, who, by entering in the Sicilian army, arrived to the greatest honours, and made himself master of Syracuse. He reduced all Sicily under his power; but being defeated at Himera by the Carthaginians, he carried the war into Africa, where, for four years, he extended his conquests over his enemy. He afterwards passed into Italy, and made himself master of Crotona. He died in his 72d year, B. C. 289, after a reign of 28 years of mingled prosperity and adversity. *Plut. in Apophth.*—*Justin.* 22 et 23. *Polyb.* 15. *Diod.* 18, &c.——A son of Lysimachus, taken prisoner by the Getæ. He was ransomed, and married Lysandra, daughter of Ptolemy Lagus. His father, in his old age, married Arsinoe, the sister of Lysander. After her husband's death, Arsinoe, fearful for her children, attempted to murder Agathocles. Some say that she fell in love with him, and killed him because he slighted her. When Agathocles was dead 283 B. C. Lysandra fled to Seleucus. *Strab.* 13.—*Plut. in Pyrrh. & Demetr.*—*Paus.* 1, 9 et 16.——A Grecian historian of Babylon, who wrote an account of Cyzicus.——A Chian, who wrote on husbandry. *Varro.*——A Samian writer.——A physician.——An Athenian archon.

AGATHON. *Vid.* Agatho.

AGATHONYMUS wrote a history of Persia. *Plut. de Flum.*

AGATHOPOLIS, a town of Gaul, now *Montpellier.*

AGATHOSTHENES, a poet, &c.

AGATHYLLUS, an elegiac poet of Arcadia.—*Diosys. Hal.* 1.

AGATHYRNUM, a town of Sicily.

AGATHYRSI, an effeminate nation of Scythia, who had their wives in common. They claimed for their ancestor Agathyrsis, the son of Hercules by the Libyan. *Herod.* 4, 10.—*Virg. Æn.* 4, 146.

AGAVE, daughter of Cadmus and Hermione, married Echion, by whom she had Pantheus, who was torn to pieces by the Bacchanals. (*Vid.* Pentheus.) She is said to have killed her husband in celebrating the orgies of Bacchus. She received divine honours after death, because she had contributed to the education of Bacchus. *Hygin. fab.* 25.—*Ovid. Met.* 3, 725.—*Lucan.* 1, 571.—*Stat. Theb.* 11, 315.—*Apollod.* 3, 4.——One of the Nereides. *Apollod.* 1.——A Lycian of stature. *Jur.* 7, 67, &c.

AGAUI, a northern nation who lived upon milk. *Homer. Il.* 13.

AGAVUS, a son of Priam. *Homer. Il.* 24, 251.

AGDESTIS, a mountain of Phrygia, where Atys was buried. *Paus.* 1, 4.——A surname of Cybele.

AGELADAS, a sculptor of Sicyon, master of Myron and Polycletus. His statues were much admired, particularly two in brass, one an infant

Jupiter, and the other a young Hercules. *Plin.* 24, 8.

AGELASTUS, a surname of Crassus, the grandfather of the rich Crassus. He only laughed once in his life, and this, it is said, was upon seeing an ass eat thistles. *Cic. de Fin.* 5.—*Plin.* 7, 19.

AGELAUS, a king of Corinth, son of Ixion.——A Trojan, son of Paradmon, killed by Diomedes. *Homer. Il.* 8.——One of the suitors of Penelope, killed by Ulysses. *Homer. Odyss.* 20.——A son of Hercules and Omphale, from whom Croesus was descended. *Apollod.* 2, 7.——A servant of Priam, who preserved Paris when exposed on mount Ida. *Id.* 3, 12.

AGENDICUM, a town of Gaul, the capital of the Senones. Now *Sens.*

AGENOR king of Phœnicia, was son of Neptune and Libya, and brother to Belus. He married Telephassa, called by some Agriope, by whom he had Cadmus, Phœnix, Cilix, and Europa. As Carthage was built by his descendants, it is called *Agenoris urbs.* *Virg. Æn.* 1, 338.—*Hygin.* 6.—*Ital.* 1, 15. 17, 58.—*Apollod.* 2, 1. 3, 1.——A son of Antenor, brother to Polybus, slain in the Trojan war by Neoptolemus. *Paus.* 10, 27.—*Homer. Il.* 21, 579.——A son of Jasus and father of Argus. *Apollod.* 2, 10.——A son of Ægyptus *Id* 2, 1.——A son of Phlegeus, *Id.* 3, 7.——A son of Pleuron, and father to Phineus. *Id* 1, 7——A son of Amphion and Niobe. *Id.* 3, 5.——A king of Argos, father to Crotopus.——A Mitylenean, who wrote a treatise on music.

AGENORIA, or AGENORA, from *ayavop*, fortis, the goddess of industry and courage. Her temple was upon mount Aventine.——The goddess of silence bore also the same name, and was represented with one of her fingers pressing her lips.

AGENORIDES, a patronymic applied to Cadmus and the other descendants of Agenor. *Ovid. Met.* 3, 8.

AGERINUS, a freed man of Agrippina, accused of attempting Nero's life. *Tacit. An.* 14, 16.

AGESANDER, a sculptor of Rhodes, who flourished about the 88th olympiad. He is famous for having executed, in conjunction with his sons Athenodorus and Polydorus, the Laocoon, which was discovered at Rome in 1506.

AGESIAS, a Platonic philosopher who taught the immortality of the soul. One of the Ptolemies forbade him to continue his lectures, because his doctrine was so prevalent that many of his auditors committed suicide.

AGESILAUS, king of Sparta, of the family of the Agidæ, was son of Doryssus, and father of Archelaus. During his reign, Lycurgus instituted his famous laws. *Herod.* 7, 204.—*Paus.* 3, 2.——A son of Archidamus of the family of the Proclidæ, by Eupolia, daughter of Antespiadas elected king in preference to his nephew Leotychides. He made war against Artaxerxes king of Persia with success; but in the midst of his conquests in Asia, he was recalled home to oppose the Athenians and Beotians, who desolated his country, and his return was so expeditious that he passed, in thirty days, over that tract of country which had taken up a whole year of Xerxes' expedition. He defeated his enemies at Coronea; but sickness prevented the progress of his conquests, and the Spartans were beat in every engagement, especially at Leuctra, till he appeared at their head. Though deformed, small of stature, and lame, he was brave, and a greatness of soul compensated for all the imperfections of nature. He was as fond of sobriety as of military discipline: and when he went, in his eightieth year, to assist Tachus king of Egypt, the servants of the monarch could hardly be persuaded that the Lacedæmonian general was eating with his soldiers on the ground, bare-headed, and without any covering to recline upon. Agesilaus died on his return from Egypt, after a reign of thirty-six years, 362 B. C. and his remains were embalmed and brought to Lacedæmon. *Justin.* 6, 1.—*Plut. et C. Nep. in vit.*—*Paus.* 3, 9.—*Xenoph. Orat. pro Ages.*——A brother of Themistocles, who went into the Persian camp, and stabbed Mardonius instead of Xerxes. *Plut. in Parall.*——A surname of Pinto.——A Greek who wrote a history of Italy.

AGESIPOLIS I. king of Lacedæmon, son of Pausanias, obtained a great victory over the Mantineans. He reigned fourteen years, and was succeeded by his brother Cleombrotus. B. C. 380. *Paus.* 3, 5. 8, 8.—*Xenoph.* 3. *Hist. Græc.*——II. son of Cleombrotus, king of Sparta, was succeeded by Cleomenes II. B. C. 370. *Paus.* 1, 1. 3, 5.

AGESISTRATA, the mother of king Agis. *Plut. in Agid.*

AGESISTRATUS, a man who wrote a treatise intitled *De arte mechanicâ.*

AGIAS, a famous soothsayer of Lacedæmon, son of Agelochus, who foretold to Lysander his future success at Ægospotamus, and the destruction of the Athenian fleet. *Paus.* 3, 11.

AGGRAMMES, a cruel king of the Gangarides. His father was a hair-dresser, of whom the queen became enamoured, and whom she made governor to the king's children, to gratify her passion. He killed them, to raise Aggrammes, his son by the queen, to the throne *Curt.* 9, 2.

AGGRIS, a people near mount Rhodope. *Cic. in L. Pis.* 37.

AGIDÆ, the descendants of Eurysthenes, who shared the throne of Sparta with the Proclidæ; the name seems to be derived from Agis son of Eurysthenes. *Virg. Æn.* 8, 683.

AGILAUS, king of Corinth, reigned thirty-six years.——One of the Ephori, almost murdered by the partizans of Cleomenes. *Plut. in Cleom.*

AGIS, king of Sparta, succeeded his father, Eurysthenes, and, after a reign of one year, was succeeded by his son Echestratus, B. C. 1056. *Paus.* 3, 2.——Another king of Sparta, who waged bloody wars against Athens, and restored liberty to many Greek cities. He attempted to restore the laws of Lycurgus at Sparta, but in vain; the perfidy of friends, who pretended to second his views, brought him to difficulties, and he was at last dragged from a temple, where he had taken refuge, to a prison, where he was strangled by order of the Ephori. *Plut. in Agid.*——Another, son of Archidamus, who signalized himself in the war which the Spartans waged against Ephesus. He obtained a victory at Mantinea, and was successful in the Peloponnesian war. He reigned twenty seven years. *Thucyd.* 3 *et* 4.—*Paus.* 3, 8. *et* 10.——Another, son of Archidamus, king of Sparta, who endeavoured to deliver Greece from the empire of Macedonia, with the assistance of the Persians. He was conquered in the attempt, and slain by Antipater, Alexander's general, and 5,300 Lacedæmonians perished with him. *Curt.* 6, 1.—*Diod.* 17.—*Justin.* 12, 1, &c.——Another son of Eudamidas, killed in a battle against the Mantineans. *Paus.* 8, 10.——An Athenian in the expedition of Cyrus against his brother Artaxerxes *Polyæn.* 7, 16.——A poet of Argos, who attended Alexander in his Asiatic expedition, and rendered

himself agreeable by the meanest adulation. He raised his patron to immortality, and declared that Bacchus, Hercules, and the sons of Leda would yield to his superior merits in the assembly of the gods. *Pont.* 8, 5.——A Lycian who followed Æneas into Italy, where he was killed. *Virg. Æn.* 10, 751.

AGLAIA the youngest of the three Graces, called sometimes Pasithae. *Paus.* 9, 35

AGLAONICE, daughter of Hegemon, was acquainted with astronomy and eclipses, whence she boasted of her power to draw the moon from heaven Her arrogance and the falsehood of her assertions, rendered her name proverbial for deceit and imposition. *Plut. de Orac. defect.*

AGLAOPE one of the Sirens

AGLAOPHON, an excellent Greek painter, in the age of Eupho, the father of Parrhasius *Plin.* 35, 8

AGLAOSTHENES, wrote a history of Naxos *Strab* 6

AGLAURUS, the daughter of Cecrops, king of Athens, changed into a stone by Mercury. *Ovid Met* 2 12.

AGLAUS, the poorest man of Arcadia, pronounced by the oracle more happy than Gyges king of Lydia. *Plin.* 7, 46 *Val. Max.* 7, 1

AGMON, one of the companions of Diomedes remarkable for his fidelity, his valour, and constancy The contempt he expressed for Venus offended the gods, and he was changed into a swan *Ovid. Met* 14, 509

AGNA, a woman in the age of Horace, who though deformed, had many admirers *Horat.* 1, 3, 40

AGNO, one of the nymphs who nursed Jupiter. She gave her name to a fountain on mount Lycæus. When the priest of Jupiter, after a prayer, stirred the waters of this fountain with a bough, a thick vapour arose, which was soon dissolved into a plentiful shower *Paus* 8, 31, &c.

AGNODICE, an Athenian virgin, who disguised her sex to learn medicine She was taught by Hierophilus the art of midwifery, and when employed, always discovered her sex to her patients. This brought her into so much practice, that the males of her profession, who were now out of employment, accused her before the Areopagus of corruption. She confessed her sex to the judges and a law was immediately made to empower all free-born women to learn midwifery *Hygin.* 274.

AGNON son of Nicias, was present at the taking of Samos by Pericles. In the Peloponnesian war he went against Potidæa, but abandoned his expedition through disease He built Amphipolis whose inhabitants rebelled to Brasidas, whom they regarded as their founder, forgetful of Agnon *Thucyd.* 2, 3 &c.——A writer, whose talents were employed in vilifying the powers of eloquence *Quintil.* 2, 17.——One of Alexander's cooks *Plin.* 33, 2.

AGNONIDES, a rhetorician of Athens, who accused Phocion of betraying the Piræus to Nicanor. When the people recollected what services Phocion had rendered them, they raised him statues and put to death his accuser. *Plut. et Nep. in Phocion*

AGONALIA and AGONIA, festivals in Rome, celebrated three times a year, in honour of Janus, or Agonius. The chief priest used to offer a ram. *Ovid. Fast.* 1, 317.—*Varro de L. L.* 5.

AGONES CAPITOLINI, games celebrated every fifth year upon the Capitoline hill, established by Domitian. Prizes were proposed for agility and strength, as well as for poetical and other literary compositions. The poet Statius publicly recited his Thebaid, which was not received with much applause.

AGONIS, a woman in the temple of Venus, on mount Eryx. *Cic. Verr.* 1.

AGONIUS, a Roman deity, who patronised the actions of men *Vid* Agonalia.

AGONOTHETES, the officers who sat as umpires at the Grecian games They took care that the contests should be performed according to custom settled all disputes which arose and decided upon whom the prizes should be awarded

AGORACRITUS a sculptor of Paros, scholar of Phidias B. C 439. He seems to have been particularly favoured by his master who it is said permitted him to place his name on some of the works which he himself had executed. *Plin* 35 8.

AGORANIS, a river falling into the Ganges Now the Gogra *Ptol. de Ind.*

AGORANOMI four magistrates at Athens, who watched over the city and port and inspected whatever was exposed to sale

AGORÆA, a name of Minerva at Sparta *Paus.* 3, 11

AGORÆUS one of the names of Mercury from his presiding over the markets *Paus.* 1 15.

AGRA, a place near Athens on the banks of the Ilissus, where the smaller Eleusinian mysteries were celebrated. Here was a temple to Diana, who was surnamed Agræa and the beauty of the spot induced Plato to make it the scene of his dialogue called Phædrus. *Paus* 8, 19.——A city of Susa——of Arcadia,——and Arabia.

AGRÆI and AGRÆNES, a people of Arabia. *Plin.* 6, 28 —— Of Thrace *Liv.* 32, 34.

AGRAGAS or ACRAGAS a river town and mountain of Sicily, called also, Agrigentum The town was built by the people of Gela, who were a Rhodian colony. [*Vid.* Agrigentum.] *Virg. Æn* 3, 703.—*Diod.* 11.

AGRARIA LEX was intended to distribute among the Roman people all the lands which they had gained by conquest and to limit the number of acres which an individual should possess. It was first proposed, A U C 267, by the consul Sp. Cassius Vecellinus, and rejected by the senate. This produced dissensions between the senate and the people and Cassius upon seeing the ill-success of the new regulations he proposed, offered to distribute among the people the money which was produced from the corn of Sicily after it had been brought and sold in Rome. This act of liberality the people refused, and tranquility was soon after re-established in the state. [*Vid.* Cassius.] It was proposed a second time A U. C. 299 by the tribune Licinius Stolo but with no better success and so great were the tumults which followed, that one of the tribunes of the people was killed, and many of the senators fined for their opposition. Mutius Scævola, A. U. C 620 persuaded the tribune Fabrius Gracchus to propose it a third time; and though Octavius, his colleague in the tribuneship, opposed it yet Fabrius made it pass into a law, after much altercation, and commissioners were authorised to make a division of the lands This law at last proved fatal to the freedom of Rome, under Julius Cæsar *Flor.* 2, 2 *et Id.—Cic. pro Leg. Agr —Liv.* 2, 41

AGRAULE, a tribe of Athens. *Plut. in Them.*

AGRAULIA, a festival at Athens in honour of Agraulos The Cyprians also observed these festivals, by offering [illegible]

AGRAULOS, a daughter of Cecrops.——A surname of Minerva.

AGRAUONIÆ, a people of Illyria. *Liv.* 45. 26.

AGRE, one of Actæon's dogs. *Ovid. Met.* 3, 213.

AGRIANES, a river of Thrace, which falls into the Hebrus. Now the *Erkana*. *Herod.* 4, 9.——A people that dwelt in the neighbourhood of that river. *Id.* 5, 16.

AGRICOLA, the father-in-law of the historian Tacitus, who wrote his life. He was eminent for his public and private virtues. He was governor of Britain, and first discovered it to be an Island. Domitian envied his virtues; he recalled him from the province he had governed with equity and moderation, and ordered him to enter Rome in the night, that no triumph might be granted to him. Agricola obeyed, and without betraying any resentment, he retired to a peaceful solitude, and the enjoyment of the society of a few friends. He died in the 56th year, A. D. 93. *Tacit. in Agric.*

AGRIGENTUM, a town of Sicily, eighteen stadia from the sea, on mount Agragas. It was founded by a colony from Gela, B. C. 582; and was renowned for its power, grandeur, and commercial enterprise. The inhabitants were noted for their hospitality and for their luxurious manner of living. In its flourishing situation Agrigentum contained 200,000 inhabitants, who submitted without resistance to the superior power of Syracuse. The government was monarchical, but afterwards a democracy was established. The famous Phalaris usurped the sovereignty, which was also for some time in the hands of the Carthaginians. Agrigentum can now boast of more venerable remains of antiquity than any other town in Sicily. *Polyb.* 9.——*Strab.* 6.

AGRINIUM, a city of Acarnania near the Achelous. *Polyb.* 5.

AGRIONIA, a Grecian festival observed in honour of Bacchus, who was called Agrionius, from his fondness for savage beasts. It was celebrated at night, when the females present made a search after the god as if he had fled from them, and not finding him exclaimed that he had concealed himself among the Muses. The rest of the time was spent in solving enigmas, and difficult questions. This mystery has been thought to inculcate that learning and the muses should accompany good cheer. *Plut. in Symp.* 8, 1.

AGRIOPAS, a man who wrote the history of all those who had obtained the public prize at Olympia. *Paus.* 8, 22.

AGRIOPE, the wife of Agenor, king of Phœnicia, whom some, however, call Telephassa. *Hygin.* 6, 178, 179.

M. AGRIPPA VIPSANIUS, a celebrated Roman, who obtained a victory over S. Pompey, and favoured the cause of Augustus at the battles of Actium and Philippi, where he behaved with great valour. He was an enemy to the measures adopted by his imperial friend to abridge the liberties of Rome and, in all the openness of confidence, he advised him to lay down the authority, and totally establish the republican government at Rome, but he was over-ruled by Mecænas. In his expeditions in Sicily and Germany, Agrippa obtained several victories, but refused the honours of a triumph. The expenses which others would have lavished on that frivolous spectacle, he applied to the more glorious purpose of adorning Rome with magnificent buildings, one of which, the Pantheon, still remains. In consequence of a quarrel with Marcellus, the nephew of Augustus, he retired to Mitylene, whence, after an absence of two years, he was recalled by the emperor. He first married Pomponia, the daughter of the celebrated Atticus, and afterwards Marcella, the niece of Augustus. While this lady was still living, the emperor prevailed upon his sister Octavia to resign to him her son-in-law, and gave him in marriage his own daughter Julia; so strong was his desire of Augustus to be united with him in the closest alliance. The high degree of favour in which he stood with the emperor was soon after evinced by a farther mark of esteem: for during a visit to the Roman provinces of Greece and Asia, in which Augustus was absent two years, he left the government of the empire to his care. While Agrippa enjoyed, and indeed seems to have merited, all the partiality of Augustus, he was likewise a favourite with the people. He died, B. C. 12, in the fifty-first year of his age, universally lamented; and his remains were deposited in the tomb which Augustus had prepared for himself. Agrippa left by Julia three sons, Caius, Lucius, and Posthumus Agrippa, and two daughters, Agrippina, and Julia. His son, C. Cæsar Agrippa, was adopted by Augustus, and made consul, by the flattery of the Roman people, at the age of fourteen or fifteen. This promising youth went to Armenia, on an expedition against the Persians, where he received a fatal blow from the treacherous hand of Lollius, the governor of one of the neighbouring cities. He languished for a little time, and died in Lycia. His younger brother, L. Cæsar Agrippa, was likewise adopted by his grandfather Augustus, but he was soon after banished to Campania, for using seditious language against his benefactor. In the seventh year of his exile he would have been recalled, had not Livia and Tiberius, jealous of the partiality of Augustus for him, ordered him to be assassinated in his twenty-sixth year. He has been called ferocious and savage, and he gave himself the name of Neptune, because he was fond of fishing. *Virg. Æn.* 8, 682.——*Horat.* 1, 6.——Sylvius, a son of Tiberinus Sylvius, king of Latium. He reigned thirty-three years, and was succeeded by his son Remulus Sylvius. *Dionys. Hal.* 1, 8.——One of the servants of the murdered prince assumed his name and raised commotions. *Tacit. Ann.* 2, 39.——A consul who conquered the Æqui.——A philosopher. *Diog.*——Herodes, the son of Aristobulus and Berenice, and grandson of Herod the Great, was born about B. C. 7. He was brought up at Rome with Drusus, the son of Tiberius, but after the death of that prince, all who had been his companions were commanded by the emperor to leave Rome, lest the sight and presence of them should renew his affliction. Agrippa had lived very profusely, and when he left Rome, was overwhelmed with debts. He did not think proper to go to Jerusalem, because he could not appear in that city in a manner suitable to his birth; but he retired to a castle of Idumea, in which he lived rather like a private person than a prince. Hence he returned to Rome, where, attaching himself to Caius Cæsar, he was imprudent enough to express a wish for the death of Tiberius, which, being reported to that jealous emperor, caused him to be thrown into prison and loaded with chains. When Caius ascended the throne, his favourite was released, presented with a chain of gold as heavy as that which had lately confined him, and made king of Judæa. He commenced a persecution against the Christians to please the Jews, and put the apostle James the Greater to death. Being soon

after of Cesarea, he instituted games in honour of the emperor Claudius, at which the inhabitants of Tyre and Sidon waited on him to sue for peace. On this occasion he made a pompous appearance on his throne, and when he spoke, the parasites who surrounded him, said, it was the voice of a god, and not of a man. Receiving this impious adulation with pleasure, the angel of the Lord smote him with a disorder, of which he died, A. D. 44. ——His son, of the same name, succeeded to the throne at the age of seventeen. St Paul pleaded his cause before him with so much eloquence, that Agrippa acknowledged he had "almost persuaded him to be a Christian." He died at Rome about 93. D. 91. and in him terminated the Herodian line and family. *Jos.* 5, 15.—*Tacit. Hist.* 2, 81.——Messalina, a Roman general, who obtained a triumph over the Salassi. He appeased the populace at Rome by the well-timed liberality of the belly and the limbs, and erected the new office of tribunes of the people, A. U. C. 261. He died poor, but universally regretted, his funeral was at the expense of the public, from which also his daughters received dowries. *Liv.* 2. 33.—*Flor.* 1, 25.——A mathematician in the reign of Domitian; he was a native of Bithynia.

AGRIPPINA, the daughter of M. Agrippa and Marcella, and wife of the emperor Tiberius. She was much beloved by her husband, and it was with great reluctance that he divorced her, when obliged to marry Julia, the daughter of Augustus. Agrippina was afterwards married to Asinius Gallus, whom Tiberius, still retaining his affection for his former wife, condemned to perpetual imprisonment, in the spirit of a jealous rival. *Suet. in Tib.* 7.—*Tacit. Ann.* 1, 1.——The daughter of M. Agrippa by Julia, daughter of Augustus. She married Germanicus, whom she accompanied in all his campaigns, and when Piso poisoned him, she carried his ashes to Italy, and accused his murderer, who stabbed himself. She fell under the displeasure of Tiberius, who banished her to the island of Pandataria, where she starved herself to death. The cabinet of antiques at Dresden possesses four famous busts of this Agrippina. *Suet. in Tib.* 54.—*Tacit. Ann.* 14, 25.——Julia, daughter of Germanicus and Agrippina, married Domitius Ahenobarbus, by whom she became the mother of Nero. After her husband's death she married her uncle the emperor Claudius, whom she destroyed, to make Nero succeed to the throne. After many cruelties and much licentiousness, she was assassinated by order of her son, and as she expired, she exclaimed, "strike the belly which could give birth to such a monster." She died A. D. 59. She was richly endowed with the gifts of nature, but her ambition was boundless, and her disposition intriguing and dissolute. It is said that her son viewed her dead body with all the raptures of admiration, saying, he never could have believed his mother was so beautiful a woman. She left memoirs which assisted Tacitus in the composition of his Annals. The town which she built, where she was born, on the borders of the Rhine, and called Agrippina Colonia, is the modern *Cologne*. *Tacit. Ann.* 4, 75. 12, 7, 22, &c.

AGRIUS'S. *Vid.* Acrisius.

AGRIOPE, the mother of Cadmus. *Hygin.* 6.

AGRIUS, the son of Parthaon king of Ætolia, who deprived his brother Œneus of the crown. He was afterwards dethroned by Diomedes, the grandson of Œneus, upon which he killed himself. *Hygin.* 175 et 242.—*Apollod.* 1, 7.—*Homer. Il.* 14, 117.——One of Actæon's dogs. *Hygin.* 181.——A giant.——A centaur killed by Hercules. *Apollod.* 2, 5.——A son of Ulysses by Circe. *Hesiod. Theog.* 1013.——The father of Thersites. *Ovid. ex Pont.* 3, 9, 9.

AGROLAS, surrounded the citadel of Athens with walls, except that part which afterwards was repaired by Cimon. *Paus.* 1, 28.

AGRON, a king of Illyria, who, after conquering the Ætolians, drank to such excess that he died instantly, B. C. 231. *Polyb.* 2, 4.

AGROTAS, a Greek orator of Marseilles.

AGROTES, an anniversary sacrifice of goats offered to Diana at Athens. It was instituted by Callimachus the Polemarch, who vowed to sacrifice to the goddess so many goats as there might be enemies killed in a battle which he was going to fight against the troops of Darius, who had invaded Attica. The quantity of the slain was so great, that a sufficient number of goats could not be procured, therefore they were invited to five hundred every year, till they equalled the number of Persians slain in battle. *Aeneph. in Cyrop.*

AGYIEUS and AGYIEUS, from αγυια a street; a surname of Apollo, because sacrifices were offered to him in the public streets of Athens. *Horat.* 4, 6.

AGYLLA, a town of Etruria, founded by a colony of Pelasgians, and governed by Mezentius when Æneas came to Italy. It was afterwards called Cære, by the Lydians, who took possession of it. It is now *Cervateri*. *Virg. Æn.* 7, 652. 8, 479.

AGYLLÆUS, a famous wrestler of Cleonæ, scarce inferior in strength to Hercules, whose son he was said to be. *Diod. Sic.* 5, 148.—*Stat. Theb.* 6, 857.

AGYRIS, a tyrant of Sicily, assisted by Dionysius against the Carthaginians. *Dio.* 14.

AGYRIUM, a town of Sicily, where Diodorus the historian was born. The inhabitants were called *Agyrinæi*. It is now *St Fuppo d' Agyrio*. *Diod.* 14.—*Cic. in Verr.* 2, 65.

AGYRIUS, an Athenian general, who succeeded Thrasybulus. *Diod.* 14.

AGYRIUS, a man who killed his father. *Ovid. Met.* 5, 148.——A combatant in the Theban war. *Stat. Th.* 9, 241.

AHALA, the surname of the Servilii at Rome.

AHENOBARBUS. *Vid.* Æneobarbus.

AJAX, son of Telamon by Periboea or Eribœa daughter of Alcathous, was, next to Achilles, the bravest of all the Greeks in the Trojan war. He engaged Hector, with whom at parting he exchanged arms. After the death of Achilles, Ajax and Ulysses disputed their claim to the arms of the dead hero. When the prize given to the latter, A. as was so enraged that he slaughtered a whole flock of sheep, supposing them to be the sons of Atreus, who had given the preference to Ulysses, and stabbed himself with his sword. The blood which ran to the ground from the wound, was changed into the flower Hyacinth. Some say that he was killed by Paris in battle, others, that he was murdered by Ulysses. His body was buried at Sigæum, some say on mount Rhœtus; and his tomb was visited and honoured by Alexander. Hercules, according to some authors, prayed to the gods that his friend Telamon, who was childless, might have a son, with a skin as impenetrable as the skin of the Nemæan lion which he then wore. His prayers were heard; and when Ajax was born, Hercules wrapped him up in the lion's skin, which rendered his body invulnerable, except that part which was left un-

covered by a hole in the skin, through which Hercules hung his quiver. This vulnerable part was in his breast, or, as some say, behind the neck. *Q. Calab.* 1. 14.—*Apollod.* 2, 10 *et* 13.—*Philostr. in Heroic.* 12.—*Pindar. Isthm.* 6.—*Homer Il.* 1, &c. *Odyss.* 11.—*Dictys Cret.* 5.—*Dares Phryg.* 9.—*Ovid. Met.* 13.—*Horat. Sat.* 2, 3, 197.—*Hygin.* 107 *et* 242.—*Paus.* 1, 35. 5, 19.——The son of Oileus king of Locris, was surnamed *Locrian*, in contradistinction to the son of Telamon. He accompanied the expedition to Troy, because he had been one of the suitors of Helen. During the siege he distinguished himself by his intrepidity; he shared the toils and the dangers of the Telamonian Ajax; and so great was his dexterity, that, to express it, some of the ancients have represented him as having three hands. As to his moral character, it appears in a very unfavourable light. On the night of the capture of Troy, he offered violence to Cassandra, the prophetic daughter of Priam, in the very sanctuary of Minerva, whither she had fled for security. The goddess resented this profanation of her temple, she obtained the privilege of hurling the thunderbolts of Jupiter, and the power of tempests from Neptune; and the fleet of the unhappy Ajax was dispersed, and his own ship set on fire. He, however, escaped the violence of the waves and of the thunder, and swam to a rock, where he might have been preserved, had he not impiously boasted that he could there secure himself against the vengeance of the gods. Neptune upon this struck the rock with his trident, and with the crumbling fragments the hero was again precipitated into the sea, where he perished. His body was afterwards found, and the Greeks honoured his remains with funeral obsequies, and offered black sheep on his tomb. According to Virgil's account, Minerva seized him in a whirlwind, and dashed him against a rock, where he expired, consumed by thunder. *Virg. Æn.* 1, 43, &c.—*Homer. Il.* 2, 13, &c. *Odyss.* 4.—*Hygin.* 116 *et* 273.—*Philostr. Icn.* 2, 13.—*Horat. epod.* 10, 13.—*Paus.* 10, 26 *et* 31.——The two Ajaces were, as some suppose, placed after death in the island of Leuce, a separate place reserved only for the bravest heroes of antiquity.

AIDONEUS, a surname of Pluto.——A king of the Molossi, who imprisoned Theseus, because he and Pirithous attempted to ravish his daughter Proserpine, near the Acheron; whence arose the well-known fable of the descent of Theseus and Pirithous into hell. *Plut. in Thes.*——A river near Troy. *Paus.* 10, 12.

AIMYLUS son of Ascanius, was, according to some, the progenitor of the noble family of the Æmylii in Rome.

AIUS LOCUTIUS, a deity to whom the Romans erected an altar from the following circumstance: one of the common people, called Cedicius, informed the tribunes that as he passed one night through one of the streets of the city, a voice more than human, issuing from above Vesta's temple, told him, that Rome would soon be attacked by the Gauls. His information was neglected, but his veracity was proved by the event; and Camillus, after the conquest of the Gauls, built a temple to that supernatural voice which had given Rome warning of the approaching calamity, under the name of Aius Locutius. This divinity is ridiculed by Cicero. *Liv.* 5, 32 *et* 50.—*Cic. de N. D.* 1. 45. 2, 32.

ALABANDA, an inland town of Caria, near the river Mæander. Its inhabitants were called Alabandi, Alabandeni, and Alabandenses. It was built by Alabandus, who was thereiore worshipped as a deity. New *Carystii. Cic. de N. D.* 3, 15.—*Herod.* 7, 195.—*Strab.* 14.

ALABARCHES, a nickname given to Pompey, on account of his having raised certain taxes in Syria. *Cic. ad Att.* 2, 17.

ALABASTRUM, a town in Egypt, near which alabaster, a soft kind of marble, was found. *Plin.* 36, 7. 37, 10.

ALABUS, a river of Sicily.

ALÆA, a surname of Minerva in Peloponnesus. Her festivals are also called Alæa. *Paus.* 8, 4 *et* 7.

ALÆI, a number of islands in the Persian gulf, abounding in tortoises. *Arrian. in Peripl.*

ALÆUS, the father of Auge, who married Hercules.

ALAGONIA, a city of Laconia. *Plut.* 3, 21 *et* 36.

ALALA, the goddess of war, sister to Mars. *Plut. de glor. Athen.*

ALALCOMENÆ, a city of Bœotia, near the western border of the lake Copais. It was celebrated for the worship of Minerva, thence surnamed Alalcomenea.

ALALIA, a town of Corsica, built by a colony of Phocæans, destroyed by Scipio 562 B. C. and afterwards rebuilt by Sylla. *Herod.* 1, 165.—*Flor.* 2, 2.——A town of Syria, near the Euphrates.

ALAMANNI, *Vid.* Alemanni.

ALANDER, a river of Phrygia. *Liv.* 38, 18.

ALANI, a people of Sarmatia, near the Palus Mæotis, who were said to have twenty-six different languages. They migrated into Europe, advanced to the banks of the Danube, and, traversing Gaul, settled at the foot of the Pyrenees. They next entered Spain, and took possession of many of its finest provinces; but they were afterwards dispersed by the Goths and Franks, and their name was finally lost in that of their conquerors. *Strab.*

ALARES, a people of Pannonia. *Tac. Ann.* 15, 10.

ALARICUS, a famous king of the Goths, who plundered Rome in the reign of Honorius. He was greatly respected for his military valour, and during his reign he kept the Roman empire in continual alarms. He died, after a reign of thirteen years, A. D. 410. He was buried in the channel of the river Busentinus, that his remains might not be found by the Romans, and the captives employed in the work were murdered.

ALARODII, a nation near Pontus. *Herodot.* 3, 94.

ALASTOR, a son of Neleus and Chloris. *Apollod.* 1, 9.——An arm-bearer to Sarpedon, king of Lycia, killed by Ulysses. *Homer. Il.* 5, 677.—*Ovid. Met.* 13, 257.——One of Pluto's horses, when he carried away Proserpine. *Claud. de Rapt. Pros.* 1, 256

ALATA CASTRA, a military station of the Romans in Britain, placed by some at Edinburgh.

ALAUDÆ, soldiers of one of Cæsar's legions in Gaul. *Sueton. in Jul.* 24.

ALAZON, a river of Albania, rising in mount Caucasus, and flowing into the Cyrus. *Plin.* 6, 10.

ALBA SYLVIUS, son of Latinus Sylvius, succeeded his father in the kingdom of Latium, and reigned thirty-six years. *Ovid. Met.* 14, 612.——Longa, a city of Latium, built by Ascanius, B. C. 1152, on the spot where Æneas found, according to the prophecy of Helenus, *Virg. Æn.* 3, 390, &c., and of the god of the river, Æa. 8, 43, a white sow, with a litter of thirty young ones. It was called Longa, from its being extended along the slope of the Mons Albanus. The descendants of Æneas reigned there in the following order: 1. Ascanius,

son of Æneas, with little intermission, eight years. 2. Sylvius Posthumus, twenty-nine years. 3. Æneas Sylvius, thirty-one years. 4. Latinus, five years. 5. Alba, thirty-six years. 6. Atys or Capetus, twenty-six years. 7. Capys, twenty-eight years. 8. Capetus, thirteen years. 9. Tiberinus, eight years. 10. Agrippa, thirty-three years. 11. Romulus, nineteen years. 12. Aventinus, thirty-seven years. 13. Procas, thirteen years. 14. Numitor and Amulius. Alba was destroyed by the Romans, 665 B. C. and the inhabitants were carried to Rome. The beautiful lake of *Albano*, with its canal, and the castle of *Gondolfo*, still remind us of Alba Longa. *Liv.* 1, 3.—*Juv.* 12, 72.—*Varro de R. R.* 2, 4.——Fucensis, a city of the Marsi in Italy, near the Lacus Fucinus. Its inhabitants were called Albenses, to distinguish them from the people of Alba Longa, called Albani. It was chosen by the Romans as a place of residence for captives of rank and consequence, as well as for notorious offenders. Now *Alba*. *Strab.* 5. ——Pompeia, a city of Liguria, on the river Tanarus. It was the birth-place of the emperor Pertinax. It is now called *Asta* simply. *Plin.* 3, 5.

ALBANI and ALBENSES, names applied to the inhabitants of the two cities of Alba. *Vid.* Alba. *Cic. ad Her.* 2, 28.

ALBANIA, a province of Asia, bounded on the west by Iberia, on the east by the Caspian sea, on the north by mount Caucasus, and on the south by the river Cyrus. The inhabitants were occupied principally in the feeding of cattle. They are represented as having been of majestic stature, of handsome countenance, with yellow hair, and blue eyes. Some maintain that they followed Hercules from mount Albanus in Italy, when he returned from the conquest of Geryon. Albania is now known by the names of *Erivan* and *Shirvan*. *Dionys. Hal.* 1, 15.—*Justin.* 42, 3.—*Strab.* 11.—*Plin.* 6, 40.—*Mela* 3, 5.—The Caspian sea is called *Albanum*, as being near Albania. *Plin.* 6, 13.

ALBANIÆ PORTÆ, defiles in mount Caucasus, affording an entrance into Albania. *Val. Flacc.* 3, 497.

ALBANUS, a mountain near Alba Longa, about twenty miles from Rome. It was on this mountain that the *Latinæ Feriæ*, or holidays kept by all the cities of the Latin name, were celebrated. There was a lake at the foot of the mountain, called the Alban lake, about seven or eight miles in circumference. The neighbourhood was adorned with the villas of the opulent Romans. *Horat ep.* 2. 1, 27.——The word, taken adjectively, is applied to such as are natives of, or belong to, the town of Alba.——A river of Albania, now *Iberus*.

ALBIA TERENTIA the mother of Otho. *Suet.*

ALBICI, a people of Gallia Aquitana. *Cæs. Bell. Civ.* 1, 34.

ALBIENSES, a people of Latium. *Dionys. Hal.*

ALBIGAUNUM, a town of Liguria. Now *Albenga*. *Mela* 2, 4.

ALBINI, two Roman orators of great merit, mentioned by Cicero in *Brut.* This name is common to many tribunes of the people. *Liv.* 2, 33. 6, 30.—*Sallust. de Jug. Bell.*

ALBINOVANUS CELSUS. *Vid.* Celsus.—Pedo, a Latin poet, who flourished about A D 16. He was intimate with Ovid. He wrote elegies, epigrams, and heroic poetry; but only two of his pieces are extant, one, an elegy on the death of Drusus, and another on that of Mecænas. *Ovid. ex Pont.* 4. 10.—*Ovid.* 10. 3.

ALBINTIMELIUM, a town of Liguria. Now *Vintimiglia*. *Tacit. Hist.* 2. 13.

ALBINUS, was born at Adrumetum in Africa, and made governor of Britain by Commodus. After the murder of Pertinax, he was elected emperor by the soldiers in Britain. Severus had also been invested with the imperial dignity by his own army; and these two rivals, with about 50,000 men each, came into Gaul to decide the fate of the empire. Severus was conqueror, and he ordered the head of Albinus to be cut off, and his body to be thrown into the Rhone, A.D. 198.——A prætorian sent to Sylla, as ambassador from the senate during the civil wars. He was put to death by Sylla's soldiers. *Plut. in Sylla.*——A usurer. *Horat.*——A Roman plebeian who received the vestals into his chariot in preference to his family, when they fled from Rome, which the Gauls had sacked. *Val. Max.* 1, 1.—*Liv.* 5, 40.—*Vell.* 1, 15.——A. Posthumus, consul with L. Lucullus, B. C. 151, wrote a history of Rome in Greek, which Cicero has praised.——A Latin poet, three of whose verses are preserved in the collection of Latin poets.

ALBION, son of Neptune by *Amphitrite*, came into Britain, where he established a kingdom, and first introduced astrology and the art of building ships. He was killed at the mouth of the Rhone, with stones thrown by Jupiter, because he opposed the passage of Hercules. *Mela* 2, 5.——The greatest island of Europe, now called Great Britain. The etymology of the name is very uncertain. The Greek adjective *albus*, the Phœnician *alp* high, or *alpin* high mountain, and the Welch *alben* white, have each been said to furnish its origin, from the height of the chalky cliffs on the coasts of the island. Some however, have derived it from king Albion, who is said to have reigned here. The ancients compared the figure of this island to a long buckler, or to the iron of a hatchet.

ALBIS, a river of Germany falling into the German ocean, and now called the *Elbe*. *Lucan.* 2, 52.

ALBIUS, a man, father to a famous spendthrift. *Horat Sat.* 1, 4.——A name of the poet Tibullus. *Horat. Od.* 1, 33, 1.

ALBUCILLA, an immodest woman. *Tacit. Ann.* 6, 47.

ALBULA, the ancient name of the river Tiber. *Virg. Æn.* 8, 332.—*Liv.* 1, 3.

ALBUNEA, a wood near Tibur and the river Anio, sacred to the Muses. It received its name from a Sibyl, called also Albunea, worshipped as a goddess at Tibur, whose temple still remains. Near Albunea there was a small lake of the same name, whose waters were of a sulphurous smell, and possessed some medicinal properties. This lake fell, by a small stream called Albula, into the river Anio, with which it soon lost itself in the Tiber. *Horat. Od.* 1, 7, 14.—*Virg. Æn.* 7, 83.—*Tibull.* 2, 5, 69.

ALBURNUS, a lofty mountain of Lucania, near the junction of the Silarus and Tanager. It is now *Monte di Postiglione*. *Virg. G.* 3, 147.

ALBUS PAGUS, a place near Sidon, where Anthony waited for the arrival of Cleopatra.

ALBUTIUS, a prince of Celtiberia, to whom Scipio restored his wife. *Livius.*——A sordid man, father to Canidia. He beat his servants before they were guilty of any offence, lest, said he, I should have no time to punish them when they offend. *Horat. Sat.* 2, 2.——A rhetorician in the age of Seneca.——An ancient satirist. *Cic.*

in *Brut.*——Titus, a Roman philosopher, flourished about B. C. 120. He is ranked by Cicero among the Epicureans. Having been educated at Athens, he became so fond of Greece and Grecian manners, that he wished rather to pass for a Greek than a Roman. He was made governor of Sardinia; but he grew offensive to the senate, and was banished. It is supposed that he died at Athens.

ALCÆUS, a celebrated lyric poet, was born at Mitylene, in the isle of Lesbos, about 600 years before the Christian era. He was contemporary with the famous Sappho, to whom he paid his addresses, but, as it seems, unsuccessfully. In an engagement between the Athenians and Lesbians, he made his escape from the battle by flight, and having thrown away his armour, the victorious Athenians obtained possession of it, and hung it up, as a monument of his disgrace, in the temple of Minerva at Sigæum. He is accounted the inventor of the *barbiton*, or harp, and has given his name to the measure called *Alcaic*. He composed many amatory and Bacchanalian songs; but his muse seems to have been more congenially employed in supporting the cause of liberty, and in denouncing vengeance on the heads of tyrants. Of the works of this admired poet, nothing but a few fragments remain; which have been edited with great ability by Bloomfield, and printed in the *Museum Criticum*. *Quintil.* 10, 1.—*Horat.* 5, 95.—*Horat. Od.* 4, 9.—*Cic. Tusc.* 4, 33.——A poet of Athens, said by Suidas to be the inventor of tragedy.——A writer of epigrams.——A comic poet.——A son of Androgeus, who went with Hercules into Thrace, and was made king of part of the country. *Hyginus*, 2, 5.——A [illegible] of Hercules by a maid of Amphalce.——A son of Perseus and Andromeda, and father of Amphitryon, the supposed father of Hercules. From him Hercules has been called Alcides. *Apollod.* 2, 4. *Pans.* 8, 14.

ALCAMENES, one of the Agidæ, king of Sparta, known by his apophthegms. He succeeded his father Teleclus, and reigned thirty-seven years. The Helots rebelled in his reign. *Pans.* 3, 2, 4, 4 *et* 5.——A general of the Achæans. *Pans.* 7, 15.——A statuary, who lived 448 B. C. and was distinguished for his statues of Venus and Vulcan. *Pans.* 5, 10.—*Quintil.* 1, 10.—*Plin.* 34, 8.——The commander of a Spartan fleet, put to death by the Athenians. *Thucyd.* 4, 5, &c.

ALCANDER, an attendant of Harpedon, killed by Ulysses. *Ovid. Met.* 13, 257.——A Lacedæmonian youth, who accidentally put out one of the eyes of Lycurgus, and was generously forgiven by the sage, though the people were clamorous for his punishment. *Pans.* in *Lyc.*—*Pans.* 3, 18.——A Trojan killed by Turnus. *Virg. Æn.* 9, 767.

ALCANDRE, the wife of Polybius, a rich Theban. *Homer. Odyss.* 4, 672.

ALCANOR, a Trojan of mount Ida, whose sons Pandarus and Bitias followed Æneas into Italy. *Virg. Æn.* 9, 672.——A son of Thorus, killed by Æneas. *Ib.* 10, 338.

ALCATHOE, a name of Megara in Attica, because rebuilt by Alcathous, son of Pelops, who reigned there. *Pans.* 1, 4.—*Ovid. Met.* 7, 443. *Ars Am.* 2, 321.

ALCATHOUS, a son of Pelops, who being suspected of murdering his brother Chrysippus, came to Megara, where he killed a lion, which had destroyed the king's son. He succeeded to the kingdom of Megara, and, in commemoration of his services, festivals called Alcathoia, were instituted at Megara. *Pans.* 1, 4, &c.——A Trojan, who married Hippodamia, daughter of Anchises. He was killed in the Trojan war by Idomeneus. *Homer. Il.* 12, 93.——A son of Parthaon, killed by Tydeus. *Apollod.* 1, 7, &c.——A friend of Æneas, killed in the Rutulian war. *Virg. Æn.* 10, 747.

ALCE, one of Actæon's dogs. *Ovid.*——A town of Spain, which surrendered to Gracchus. Now *Alcazar*. *Liv.* 40, 47.

ALCÆUS, an Argive, who alone with Chromius survived the battle between 300 of his countrymen and 300 Lacedæmonians. *Herod.* 1, 82.

ALCESTE, or ALCESTIS, daughter of Pelias, married Admetus. She, with her sisters, put to death her father, that he might be restored to youth and vigour by Medea, who, however, refused to perform her promise. Upon this, the sister fled to Admetus, who married Alceste. They were soon pursued by an army headed by their brother Acastus; and Admetus being taken prisoner, was redeemed from death, by the generous offer of his wife, who was sacrificed in his stead to appease the shades of her father. Some say that Alceste, with an unusual display of conjugal affection, laid down her life for her husband, when she had been told by an oracle, that he could never recover from a disease except some one of his friends died in his stead. According to some authors, Hercules brought her back from the infernal regions. She had many authors while she lived with her father. [*Vid.* Admetus.] *Juv.* 6, 651.—*Apollod.* 1, 9.—*Pans.* 5, 17.—*Hygin.* 251.—*Eurip. in Alcest.*

ALCETAS, a king of the Molossi, descended from Pyrrhus, the son of Achilles. *Pans.* 1, 11.——A general of Alexander's army, brother to Perdiccas.——The eighth king of Macedonia, who reigned twenty-nine years.——An historian, who wrote an account of every thing that had been dedicated in the temple of Delphi. *Athen.*——A son of Arybas, king of Epirus. *Pans.* 1, 11.

ALCHIDAS, a Rhodian, who became enamoured of a nam[illegible] Cupid of Praxiteles. *Plin.* 36, 5.

ALCIBIADES, an Athenian general, the son of Clinias, the nephew of Pericles, and lineally descended from Ajax. He was famous for his enterprising spirit, versatile genius, and natural foibles. He was disciple to Socrates, whose lessons and example checked, for a while, his vicious propensities. He early entered on a military life, and won several prizes at the Olympic games. In the Peloponnesian war, he was appointed to command with Nicias and Lamachus, in an expedition against Syracuse, but while he was thus employed, a charge was made against him of mutilating the statues of Mercury dispersed through the city, and of ridiculing the religious mysteries of his country. He was ordered to take his trial, but aware of the jealousy of his countrymen, he fled to Sparta, and stirred up the Lacedæmonians to declare war against Athens. He afterwards retired to Tissaphernes, the Persian satrap, by whose interest he procured his pardon and recal. He then commanded with success against the Lacedæmonians, and having forced them to sue for peace, he returned in triumph to Athens. He was welcomed by his fellow-citizens as their deliverer, presented with crowns of gold, and chosen commander of the forces by sea and land. But his popularity was of short duration; for the defeat of the Athenian fleet by Lysander, being attributed to his perfidy, he was deprived of his command. Reduced to this situation, he retired into Thrace, and afterwards took

refuge with Pharnabazus, who was at last prevailed upon by the Athenian tyrants to murder his guest. Two servants were sent for that purpose, and they set on fire the cottage where he was, and killed him with darts as he attempted to make his escape. He died in the forty-sixth year of his age, 404 B. C. after a life of perpetual difficulties. If the fickleness of his countrymen had known how to retain among them the talents of a man who distinguished himself, and was admired wherever he went, they might have risen to greater splendour, and to the sovereignty of Greece. His character has been cleared from the aspersions of malevolence by the writings of Thucydides, Timæus, and Theopompus, and he is known to us as a hero, who, to the pliant principles of the debauchee, added the intelligence and sagacity of the statesman, the cool intrepidity of the general, and the humanity of the philosopher. *Plut. et C. Nep. in Alcib.—Isocrat. & 6 et 7.—Xenoph. Hist. Græc.* 1, &c.—*Diod.* 12.

ALCIDAMAS, of Cos, father to Citesilla, who was changed into a dove. *Ovid. Met.* 7, 12.——A celebrated wrestler. *Stat. Theb.* 10, 500.——A Greek rhetorician, who was pupil to Gorgias, B.C 421. He wrote a treatise in praise of death, which is lost. Two of his orations are still extant, and are printed in the *Orateres Græci* of Reiske. *Cic. Inv.* 1, 58.—*Quintil.* 3, 1.

ALCIDAMEA, was mother of Bunus by Mercury.

ALCIDAMIDAS, a general of the Messenians, who retired to Rhegium after the taking of Ithome by the Spartans, B. C. 723. *Strab.* 6.

ALCIDAS, a Lacedæmonian, sent with twenty-three gallys against Corcyra, in the Peloponnesian war. *Thucyd.* 3, 16, &c.

ALCIDES, a name for Hercules, from his *strength*, ἀλκὴ, or from his grandfather Alcæus.——A surname of Minerva in Macedonia. *Liv.* 42, 51.

ALCIDICE, the mother of Tyro, by Salmoneus. *Apollod.* 1, 9.

ALCIMACHUS, a renowned painter. *Plin.* 35, 11.

ALCIMEDE, the wife of Æson, and mother of Jason. *Fast.* 1, 236.

ALCIMEDON, a plain of Arcadia, with a cave, the residence of Alcimedon, whose daughter Phile was ravished by Hercules, and became mother of Eumagoras. *Homer. Il.* 16, 197.—*Paus.* 8, 12.——An excellent carver. *Virg. Ecl.* 3.——A sailor, &c. *Ovid. Met.* 4, 10.

ALCIMENES, a tragic poet of Megara.——A comic writer of Athens.——An attendant of Demetrius. *Plut. in Dem.*——A man killed by his brother Bellerophon. *Apollod.* 2, 3.—— A Greek general. *Xenoph. Græc.* 4.

ALCIMUS, an historian of Sicily, who wrote an account of Italy.——An orator. *Dueg.*——Avitus, a Christian writer. *Vid.* Avitus.

ALCINOE, a daughter of Sthenelus son of Perseus, and sister of Eurystheus. *Apollod.* 2, 4.——One of Jupiter's nurses. She was honoured with a statue in Minerva's temple at Tegea. *Paus. Arc.* 47.

ALCINOR. *Vid.* Alcenor.

ALCINOUS, a son of Nausithous, king of Phæacia. He married Arete, the daughter of his brother Rhexenor, by whom he had five sons and a daughter named Nausicaa. He kindly entertained Ulysses, who had been shipwrecked on his coast, and heard the recital of his adventures; whence arose the proverb of the stories of Alcinous, to denote improbability. Alcinous was regarded as a just prince; and has been praised for his love of horticulture. The beauty of his garden is very pleasingly described by Homer. *Homer. Odyss.* 7.——*Orph. in Argon.*—*Virg. G.* 2, 87.—*Stat. Sylv.* 1, 3, 82.—*Juv.* 5, 151.—*Ovid. Am.* 1, 10, 56.—*Plin. de Mir.* 10.—*Apollod.* 1, 9.——A son of Hippocoon. *Apollod.* 3, 10.——A man of Elis. *Paus.*——A philosopher of the second century, who wrote a book *De doctrina Platonis*, the best edition of which is the Lipsic printed at Oxford, in 1667. It has been translated into English by Stanley.

ALCIONEUS, a man killed by Perseus. *Ovid. Met.* 5, 4.

ALCIPHRON, a philosopher of Magnesia, in the age of Alexander. There are some epistles in Greek, that bear his name, and contain a very perfect picture of the customs and manners of the Greeks. They are by some supposed to be the production of a writer of the fourth century. The best edition is that of Wagnerus, Lips. 1798, 2 vols. 8vo.

ALCIPPE, a daughter of the god Mars, by Agraulos. She was ravished by Halirrhothius. *Apollod.* 3, 14.——The wife of Metion, and mother to Eupalamus. *Id.* 3, 10.——The daughter of Œnomaus, and wife of Œnus, by whom she had Marpessa.——A woman who, it is said, brought forth an elephant. *Plin.* 7, 3.——A countrywoman *Virg. Ecl.* 7.——An attendant in the court of Menelaus. *Homer, Odyss.* 4, 134.

ALCIPPUS, a reputed citizen of Sparta, banished by his enemies. He married Democrite, of whom *Plut. in Lyc.*

ALCIS, a daughter of Ægyptus. *Apollod.*——A deity worshipped by the Naharvali, a people of Germany. *Tacit. G.* 43.——A name given to Minerva by the Macedonians. *Liv.* 42, 51.

ALCISTHENES, a female painter. *Plin.* 35, 11.

ALCITHOE, a Theban woman, who ridiculed the orgies of Bacchus. She was changed into a bat, and the spindle and yarn with which she worked, into a vine and ivy. *Ovid. Met.* 4, 1.

ALCMÆON, was son of the prophet Amphiaraus and Eriphyle. His father going to the Theban war, where, according to an oracle, he was to perish, charged him to revenge his death upon Eriphyle, who had betrayed him. *Vid.* Eriphyle. As soon as he heard of his father's death, he murdered his mother, for which crime the Furies persecuted him till the river god Achelous purified him and gave him his daughter Alphesibœa in marriage. Alcmæon gave her the fatal collar which his mother had received to betray her father, and afterwards divorced her, and married Callirrhoe, the daughter of Achelous, to whom he promised the necklace he had given to Alphesibœa. When he attempted to recover it, Alphesibœa's brothers murdered him on account of the treatment he had shown their sister, and left his body a prey to dogs and wild beasts. Alcmæon's children by Callirrhoe revenged their father's death by killing his murderers. *Vid.* Alphesibœa, Amphoterus. *Paus.* 5, 17, 6, 18, 8, 24.—*Plut. de Exil.*—*Apollod.* 3, 7.—*Hygin. 73 et 120.—Stat. Theb.* 2 et 4.—*Ovid. Fast.* 2, 44. *Met.* 9, 10.——A son of Ægyptus, the husband of Hippodamia. *Apollod.*——A philosopher of Crotona, and a disciple of Pythagoras. He wrote on physic, and he was the first who dissected animals to examine into the structure of the human frame. *Cic. de Nat. D.* 3 27.——A son of the poet Euchelius.——A son of Sylleus, driven from Messenia, with the rest of Nestor's family, by the Heraclidæ. He came to

Athens, and from him the Alcmæonidæ were descended. *Paus.* 1, 18.

ALCMÆONIDÆ, a noble family of Athens, descended from Alcmæon. They undertook for three hundred talents, to rebuild the temple of Delphi, which had been burnt, and they finished the work in a more splendid manner than was required, in consequence of which they gained popularity, and by their influence the Pythia prevailed upon the Lacedæmonians to deliver their country from the tyranny of the Pisistratidæ. *Herod.* 5 et 6.—*Thucyd.* 6, 59.—*Plut. in Solon.*

ALCMAN, a Greek lyric poet, flourished about B. C. 670. The place of his birth cannot be positively ascertained, for some authors assert that he was born at Sardis in Lydia, and others contend that this honour belongs to Lacedæmon. He is said to have written six books of verses in the Doric dialect, besides a play entitled Colymbosas. He was remarkable for his voracious appetite, and died of the morbus pediculosus. Some fragments of his compositions are preserved in the works of Athenæus, and other ancient writers. *Paus.* 1, 41. 3, 15.—*Strab. Hist. Anom.* 5, 31.

ALCMENA, was daughter of Electryon king of Argos, by Anaxo, whom Plutarch calls Lysidice, and Diodorus Eurymede. Her father promised his crown and his daughter to Amphitryon, if he would revenge the death of his sons, who had been all killed, except Licymnius, by the Teleboans, a people of Ætolia. While Amphitryon was gone against the Æolians, Jupiter, who was enamoured of Alcmena, resolved to introduce himself into her bed. The event effectually to insure success in his amour, he assumed the form of Amphitryon, declared that he had obtained a victory over Alcmena's enemies, and even presented her with a cup, which he said he had preserved from the spoils for her sake. Alcmena yielded to her lover what she had promised to her future husband; and Jupiter, to delay the return of Amphitryon, ordered his messenger, Mercury, to stop the rising of Phœbus, or the sun, so that the night he passed with Alcmena was prolonged to three long nights. Amphitryon returned the next day, and after complaining of the coldness with which he was received, Alcmena acquainted him with the reception of a false lover the preceding night, and even showed him the cup which she had received. Amphitryon was perplexed at the relation, and more so upon missing the cup from among his spoils. He went to the prophet Tiresias, who told him of Jupiter's intrigue; and he returned to his wife, proud of the dignity of his rival. Alcmena became pregnant by Jupiter, and afterwards by her husband, and when she was going to bring forth, Jupiter boasted in heaven, that a child was to be born that day, to whom he would give absolute power over his neighbours, and over all the children of his own blood. Juno, who was jealous of Jupiter's amours with Alcmena, made him swear by the Styx, and immediately prolonged the travails of Alcmena, and hastened the bringing forth of the wife of Sthenelus king of Argos, who, after a pregnancy of seven months, had a son called Eurystheus. *Orid. Her.* 9, 5, &c. says, that Juno was assisted by Lucina to put off the bringing forth of Alcmena, and that Lucina, in the form of an old woman, sat before the door of Amphitryon with her legs and arms crossed. This posture was the cause of infinite torment to Alcmena, till her servant Galanthis, supposing the old woman to be a witch, and to be the cause of the pains of her mistress, told her that she had brought forth. Lucina retired from her posture, and immediately Alcmena brought forth twins, Hercules conceived by Jupiter, and Iphicles by Amphitryon. Eurystheus was already born, and therefore Hercules was subjected to his power. After Amphitryon's death, Alcmena married Rhadamanthus, and retired to Oculea in Bœotia. This marriage, according to some authors, was celebrated in the island of Æacea. The people of Megara said that she died in her way from Argos to Thebes, and that she was buried in the temple of Jupiter Olympius. *Paus.* 1, 41. 5, 18. 9, 16. —*Plut. in Thes. et Rom.*—*Homer. Odyss* 11, 1. 14. —*Pandor. Pyth.* 9.—*Lucian. D. d. Dear.*—*Dod.* 4. —*Hygin.* 29.—*Apollod.* 2, 4 et 7. 3, 1.—*Plaut. in Amphit.*—*Hermi.* 2, 43 et 45.—[*Virg.* Amphitryon, Hercules, Eurystheus.]

ALCON, a famous archer, who one day saw his son attacked by a serpent, and aimed at him so dexterously that he killed the beast without hurting his son.——A silversmith. *Ovid. Met.* 13, 5.——A son of Hippocoon. *Paus.* 3, 14.——A surgeon under Claudius, who gained much money by his profession, in curing hernias and fractures.——A son of Mars.——A son of Amycus. These two last were at the chase of the Calydonian boar. *Hygin.* 173.——A native of Sagantum, who attempted in vain to procure favourable conditions of peace for his countrymen from Annibal. *Liv.* 21, 12.

ALCYÓNE, or HALCYÓNE, daughter of Æolus, married Ceyx, who was drowned as he was going to Claros to consult the oracle. The god acquainted Alcyone, in a dream, of her husband's fate, and when she found, on the morrow, his body washed on the sea shore, she threw herself into the sea, and was, with her husband, changed into birds of the same name, who keep the waters calm and serene while they build, and sit on their nests on the surface of the sea, for the space of seven, eleven, or fourteen days. *Virg. G.* 1, 399.—*Apollod.* 1, 7.—*Ov. d. Met.* 11, 10.—*Hygin.* 65.——One of the Pleiades, daughter of Atlas and Pleione. She had Arethusa by Neptune, and Eleuthera by Apollo. She, with her sisters, was changed into a constellation *Vid.* Pleiades. *Paus.* 2, 30. 3, 18.—*Apollod.* 3, 10.—*Hygin.* 157. ——The daughter of Evenus, carried away by Apollo after her marriage. Her husband pursued the ravisher with bows and arrows, but was not able to recover her. Upon this, her parents called her Alcyone, and compared her fate to that of the wife of Ceyx. *Homer. Il.* 9, 55.——The wife of Meleager. *Hygin.* 173.——A town of Thessaly, where Philip, Alexander's father, lost one of his eyes.

ALCYONEUS, a youth of exemplary virtue, son to Antigonus. *Plut. in Pyrrh.*—*Diog.* 4.——A giant, brother to Porphyrion. He was killed by Hercules. His daughters, mourning his death, threw themselves into the sea, and were changed into Alcyons, by Amphitrite. *Claudian. de Rap. Pros.*—*Apollod.* 1, 6.

ALCYONIA PALUS, a pool in Corinth, whose depth the emperor Nero attempted in vain to find. Its banks were grassy, and covered with rushes. There nocturnal orgies were annually celebrated in honour of Bacchus. *Paus.* 2, 37.

ALCYONIUM MARE, a name given to that portion of the Sinus Corinthiacus, or *Gulf of Lepanto*, which lay between the promontory of Antirrhium and the coast of Megara. *Strab.* 8.

ALDESCUS, a river of European Sarmatia, rising from the Riphæan mountains, and falling into the northern sea. *Dionys. Per.*

ALDUABIS. *Vid.* Dubis.

ALEA, a surname of Minerva, from her temple, built by Alæus, son of Aphidas, at Tegæa in Arcadia. The statue of the goddess made of ivory was carried by Augustus to Rome. *Paus.* 8, 4 *et* 46.——A town of Arcadia, built by Alæus. It had three famous temples, that of Diana Ephesia, of Minerva Alea, and of Bacchus. At the annual festival held here in honour of the latter deity, women were beaten with scourges, in obedience to a command of the Delphian oracle. *Paus.* 8, 23.

ALEBAS, a tyrant of Larissa, killed by his own guards for his cruelties. *Just.* in *Ib.* 323.

ALEBION and DERCYNUS, sons of Neptune, were killed by Hercules for stealing his oxen in Africa. *Apollod.* 2, 5.

ALECTO, one of the three Furies, (from a priv. and λεγω, to rest,) is represented with her head covered with serpents, and breathing vengeance, war, and pestilence. [*Vid.* Eumenides.] *Virg. Æn.* 7, 324. 10, 41.

ALECTOR, succeeded his father Anaxagoras in the kingdom of Argos, and was father to Iphis and Capaneus. *Paus.* 2, 18.—*Apollod.* 3, 6.

ALECTRYON, a youth whom Mars, during his amours with Venus, stationed at the door to watch against the approach of the sun. He fell asleep, and Apollo came and discovered the lovers, who were exposed by Vulcan in each other's arms, before all the gods. Mars was so incensed that he changed Alectryon into a cock, who, still mindful of his neglect, early announces the approach of the sun. *Lucian in Alect.*

ALECTUS, a tyrant of Britain, in Diocletian's reign, &c. He died 290, A. D.

ALELIA CAMPUS, a plain in Cilicia Campestris, to the east of the river Sarus, between Adana and the sea. It is celebrated for being the spot on which Bellerophon fell from the horse Pegasus, and over which he wandered till his death. The name is derived from ἀλαομαι, to wander. *Homer. Il.* 6, 201.—*Dionys. Perieg.* 872.—*Ovid. in Ib.* 259.

ALEMANNI, a people of Germany, probably descended from the Suevi, who inhabited the country between the Neckar and the Upper Rhine. Their name, Alemanni, or *all-men*, signifies properly a *multitude of men*, and indicated the variety of tribes of which they were composed. They are first mentioned in the reign of Caracalla, who was honoured with the title of *Alemannicus* from a victory obtained over them. In the succeeding reigns, they made frequent inroads on Gaul and Italy, and experienced a great variety of fortune, till they were finally dispersed by the Franks. The Alemanni were characterised by the most obstinate bravery, and by a love of liberty which nothing could extinguish.

ALEMON, a respected native of Argolis, father of Myscellus. He built Crotona in Magna Græcia. Myscellus is often called Alemonides. *Ovid. Met.* 15, 19 et 20.

ALEMUSII, inhabitants of Attica, in whose country there was a temple of Ceres and of Proserpine. *Paus. in Attic.*

ALENE, a place in the island of Cos.

ALEO, a son of Aireus. *Ov. de Nat. D.* 3, 21.

ALES. *Vid* Hales.

ALESA, ALESA, or HALESA, a town of Sicily, founded by Archonides, B. C. 404. It was built on an eminence about a mile inland, and was bathed by the river Alæsus. The Romans made it an independent city. *D od. Sic.* 14, 16.

ALESIA or ALEXIA, now *Alise*, a famous city of the Mandubii in Gaul, built by Hercules on his return from Iberia. It stood on the summit of a lofty mountain, and was watered by two rivers. Alesia was besieged and taken by Cæsar, B. C. 52, but it became a place of some consequence under the Roman emperors. It was entirely destroyed in the ninth century. *Flor.* 3, 10.—*Cæs. Bell. Gall.* 7, 68.—*Fell.* 2, 47.

ALESIUM, a town and mountain of Peloponnesus. *Paus.* 8, 10.

ALETES, a son of Ægisthus, murdered by Orestes. *Hygin.* 122.

ALETHUS, the first of the Heraclidæ, who were king of Corinth. He was son of Hippotas. *Paus.* 2, 4.——A companion of Æneas, described as a prudent and venerable old man. *Virg. Æn.* 1, 125. 9, 246.

ALETHIA, one of Apollo's nurses.

ALETIDAS, (from ἀλαομαι, to wander,) certain sacrifices at Athens, in remembrance of Erigone, who wandered with a dog after her father Icarius.

ALETRIUM, a town of Latium, whose inhabitants are called Aletrinates. *Liv.* 9, 42.

ALETUM, a tomb near the harbour of Carthage in Spain. *Polyb.* 10.

ALEUADÆ, a royal family of Larissa in Thessaly, descended from Æneas king of that country. They betrayed their country to Xerxes. The name is often applied to the Thessalians without distinction. *Diod.* 16.—*Herod.* 7, 6 *et* 172.—*Paus.* 3, 8 7, 10.—*Ælian. Anim.* 8, 11.

ALEUS, a son of Aphidas, king of Arcadia, famous for his skill in building temples. Paus. 8, 4 *et* 48.

ALEX, a river in the country of the Brutii. *Dionys. Perieg.*

ALEXAENETUS, an Ætolian, who killed Nabis, tyrant of Lacedæmon, and was soon after murdered by the people. *Liv.* 35, 34.

ALEXANDER I. son of Amyntas, was the tenth king of Macedonia. He killed the Persian ambassadors for their immodest behaviour to the women of his father's court, and was the first who raised the reputation of the Macedonians. He reigned forty-three years, and died 451 B. C. *Justin.* 7, 3. —*Herod.* 5, 7, 8 *et* 9.

ALEXANDER II. son of Amyntas second king of Macedonia, was treacherously murdered, B. C. 370, by his younger brother Ptolemy, who held the kingdom for four years, and made way for Perdiccas and Philip. *Justin* 7, 5, says Eurydice, the wife of Amyntas, was the cause of his murder.

ALEXANDER III. surnamed the Great, was son of Philip and Olympias. He was born at Pella, B. C. 356, that night on which the temple of Diana at Ephesus was burnt by Erostratus. This event, according to the magicians, was an early prognostic of his future greatness, as well as the taming of Bucephalus, a horse whom none of the king's courtiers could manage, upon which Philip said with tears in his eyes, that his son must seek another kingdom, for that of Macedonia would not be sufficiently large for the display of his greatness. Olympias during her pregnancy declared that she was with child by a dragon; and the day that Alexander was born, two eagles perched for some time on the house of Philip, as if foretelling that his son would become master of Europe and Asia. He was pupil to Aristotle during five years, and he received his learned preceptor's instructions with becoming deference and pleasure, and ever respected his abilities, by his gratitude and liberality. When Philip went to war, Alexander, in his fifteenth year, was left governor of Macedonia, where he quelled a dan-

2, 9.—*Val. Max.* 9, 12.—*Plut. et C. Nep. in Pelop.* —*Pans.* 6, 5.—*Dod.* 15 et 16.—*Ovid. in Ib.* 311. ——Severus, a Roman emperor. *Vid.* Severus.

ALEXANDRA, the name of some queens of Judæa, mentioned by Josephus. A nurse of Nero *Suet. in Ner.* 50.

ALEXANDRI ARÆ, the boundaries, according to some, of Alexander's victories, near the Tanais. *Plin.* 6, 16.

ALEXANDRIA, the name of several cities which were founded by Alexander, during his conquests in Asia; the most famous are:—The capital of Lower Egypt, situated on the shores of the Mediterranean, between the lake Marcotis and the harbour formed by the isle of Pharos, about twelve miles west of the Canopic branch of the Nile. It was built B. C. 332, by Alexander, who intended it to be at once the seat of empire, and the centre of the commerce of the world. The latter intention of the founder completely succeeded; and during eighteen centuries, from the time of the Ptolemies till the discovery of the navigation by the Cape of Good Hope, Alexandria was the great mart for all the merchandise between Europe and the East Indies, which was transported from thence to Arsinoe, or *Suez*, at the top of the Red Sea, and so to India. Alexandria was famous, among other curiosities, for the large library which the pride or learning of the Ptolemies had collected there, at a vast expense, from all parts of the earth. This valuable repository, containing from seven to eight hundred thousand volumes, is said, but without any very positive proof, to have been destroyed by the Saracens, at the command of the caliph Omar, A. D. 642, and to have furnished fuel during six months to the 4000 baths which contributed to the health and convenience of the populous capital of Egypt. Alexandria was likewise distinguished for its schools, not only of theology and philosophy, but of physic, where once to have studied was a sufficient recommendation to distant countries. The astronomical school, founded by Philadelphus, maintained its superior reputation for ten centuries, till the time of the Saracens. Alexandria was peopled by 300,000 free citizens, and at least equal that number of slaves. The modern Alexandria, called *Scanderia* by the Turks, contains only 12,000 inhabitants. *Curt. Strab. Plin.*——Another in Arachosia, on the river Arachotus, now *Scanderee of Arrokhage*, or *Vel-Ahmed*.——Another in Aria, built on the river Arius, four miles in circuit. Now *Corre*.——Another near the foot of the Paropamisus, and long the centre of commerce between Persia and India. It is thought by D'Anville to be the present *Kandahar*. Another in Syria, called Alexandria ad Issum, on the Issic bay, now *Alexandretta*, or *Iscanderoon*.——Another in Sogdiana, built on the river Oxus, and surnamed by Ptolemy Oxiana. Now *Kesh*.——Alexandria Troas in Mysia, about eighteen miles south of the site of Troy. It was built by Antigonus, and from him first called Antigonia; but Lysimachus, to whom it afterwards devolved, changed its name in honour of Alexander. In the war with Antiochus, it was distinguished for its fidelity to the Romans, who conferred on it the same privileges as the cities of Italy enjoyed. During the reign of Augustus, it received a Roman colony, and became an illustrious city. It is now *Eski-Stamboul*.——Alexandria Ultima, in Sogdiana, built on the river Jaxartes or *Sihon*, near the modern *Kogkend*.

ALEXANDRIDES, a Lacedæmonian who married his sister's daughter, by whom he had Dorycus, Leonidas, and Cleombrotus.——A native of Delphi, of which he wrote a history.——A native of Rhodes, who lived for some time at Athens, where he distinguished himself by some comedies which obtained the applause of his contemporaries, some fragments of which are preserved in *Athenæus*, 6, 8, 9, &c

ALEXANDRINA AQUA, baths in Rome, built by the emperor Alexander Severus.

ALEXANDROPOLIS, a city of Parthia, built by Alexander the Great. *Plin.* 6, 25.

ALEXANOR, a son of Machaon, who built a temple to his grandfather Æsculapius, and received divine honours after death. *Paus.* 2, 11.

ALEXARCHUS, a Greek historian.

ALEXAS, of Laodicea, was recommended to M. Antony by Timagenes. He was the cause that Antony repudiated Octavia to marry Cleopatra. Augustus punished him severely after the defeat of Antony. *Plut. in Anton.*

ALEXIA, or Alesia. *Vid.* Alesia.

ALEXICACUS, (from ἀλέξω, to drive away, and κακὸν evil,) a surname given to Apollo by the Athenians, on account of his having removed the dreadful pestilence under which they groaned during the five years of the Peloponnesian war. *Paus.* 8, 42.——The same surname was applied to Hercules, whose aid was said to be extended to those who besought it under diseases, and who was venerated as the common protector of mankind. *Varr.* 6, 5.

ALEXINUS, a disciple of Eubulides the Milesian, famous for the acuteness of his genius and judgment, and for his fondness for contention and argumentation. He died of a wound he had received from a sharp-pointed reed, as he swam across the river Alpheus. *Dog. in Euclid.*

ALEXION a physician, intimate with Cicero. *Cic. ad Att.* 13, 25.

ALEXIPPUS, a physician of Alexander. *Plut. in Alex.*

ALEXIS, a, a son of Hercules by Hebe, born at the same birth with Anicetus. *Apollod.* 2, 7. ——A place of Bœotia, where Alexiræ was born, bears also this name. *Paus.* 9, 25.

ALEXIRHOE, a daughter of the river Granicus. *Ovid. Met.* 11, 763.

ALEXIS, a man of Samos, who endeavoured to ascertain, by his writings, the borders of his country.——A comic poet of Thurium in Italy, and either uncle or patron to Menander, lived about B. C. 368. He composed two hundred and forty-five plays, of which some few fragments remain. ——A servant of Asinius Pollio.——An ungrateful youth of whom a shepherd is deeply enamoured, in Virgil's *Ecl.* 2.——A statuary, disciple to Polycletus, 87 Olymp. *Plin.* 34, 8.——A school-fellow of Atticus. *Cic. ad Attic.* 7, 2.

ALEXUS, a native of Myndos, who wrote fables. *Dog.*

ALFATERNA, a town of Campania, beyond mount Vesuvius.

P. ALFENUS VARUS, a native of Cremona, who, by the force of his genius and his application, raised himself from his original profession of a cobbler, to offices of trust at Rome, and at last became consul. He flourished about A. U. C. 754. *Horat. Sat.* 1, 3, 130.

ALGIDUM, a town of Latium near Tusculum, about twelve miles from Rome. There is a mountain of the same name in the neighbourhood. *Horat. Od.* 1, 21.

ALIACMON. *Vid.* Haliacmon.

ALIARTUS. *Vid.* Haliartus.

ALICUS, a town of Laconia.——A tribe of Athens. *Strab.*

ALIENUS CÆCINA, a quæstor in Bœotia, appointed, for his services, commander of a legion in Germany, by Galba. The emperor disgraced him for his bad conduct, for which he raised commotions in the empire. *Tacit. Hist.* 1, 52.

ALIFÆ, Alifa, or Alipha, a town of Samnium, near the river Vulturnus, famous for its manufacture of pottery. It is now *Alife*. *Liv.* 8, 25.—*Hor. Sat.* 1, 5, 39.

ALILÆI, a people of Arabia Felix.

ALIMENTUS C. an historian in the second Punic war, who wrote in Greek an account of Annibal, besides a treatise on military affairs. *Liv.* 21 et 30.

ALINDÆ, a town of Caria. *Artem.*

ALIPHERA, a town of Arcadia, situated on a lofty hill, about eight miles south of Heræa. The strength of its position made it a valuable acquisition to the Eleans, who became possessed of it when the inhabitants were transferred to Megalopolis, on the foundation of that city. It was, however, taken from them during the social war by Philip, king of Macedon. The site of Aliphera probably corresponds with that of *Nevovitza*. *Polyb.* 4, 77.—*Paus.* 8, 26.—*Liv.* 28, 8. 32, 5.

ALIRROTHIUS, a son of Neptune. Hearing that his father had been defeated by Minerva, in his dispute about giving a name to Athens, he went to the citadel, and endeavoured to cut down the olive, which had sprung from the ground, and given the victory to Minerva; but in the attempt he missed his aim, and cut his own legs so severely that he instantly expired. *Servius in Virg. G.* 1. 18.

T. ALLEDIUS SEVERUS, a Roman knight, who married his brother's daughter to please Agrippina.——A noted glutton in Domitian's reign *Juv.* 5, 118.

ALLIA, a river of Italy, descending from the hills of Crustumimum, and flowing into the Tiber a little above Rome. On its banks the Romans were defeated by the Gauls under Brennus, July 17th, B. C. 387. *Plut. in Camill.*—*Liv.* 5, 37.—*Flor.* 1, 13.—*Virg. Æn.* 7, 717.—*Ovid. Art. Am.* 1, 413.

ALLIENUS, a prætor of Sicily, under Cæsar *Hirt. Afric.* 2.

ALLOBROGES, a warlike nation of Gallia, who dwelt near the Rhodanus, in that part of the country now called *Savoy*, *Dauphiné*, and *Piedmont*. The Romans destroyed their city, because they had assisted Hannibal. Their ambassadors were allured by great promises to join in Catiline's conspiracy against his country; but they scorned the offers, and discovered the plot. *Strab.* 4.—*Tacit. Hist.* 1, 66.—*Sallust. in Jug. Bell.*—*Cic. in Cat.* 3.

ALLOBROGICUS, a surname given to Fabius Maximus, for having conquered the Allobroges. *Juv.* 8, 13.—*Val. Max.* 2, 5. 6 2.

ALLOBRYGES, a people of Gaul, supposed to be the same as the Allobroges. *Polyb.* 3, 56.

ALLOTRIGES, a nation in the southern parts of Spain. *Strab.* 2.

ALLUTIUS, a prince of the Celtiberi, to whom Scipio restored the beautiful princess he had taken in battle.

ALMO, a small river near Rome, falling into the Tiber, in which the statue of Cybele was annually washed on the 25th of March. Now *Aqua Rando*. *Ovid. Fast.* 4, 3 7.—*Lucan.* 1. 600.—*Mart.* 3, 47.

ALMON, the eldest of the sons of Tyrrhius, 9 was the first Rutulian killed by the Trojans, and from the skirmish which happened before and after his death, arose the enmities which ended in the fall of Turnus. *Virg. Æn.* 7, 532.

ALOA, festivals at Athens in honour of Bacchus and Ceres by whose beneficence the husbandmen received the recompense of their labours. The oblations were the fruits of the earth. Ceres has been called, from this, Aloas and Aloïs.

ALOEUS, a giant, son of Titan and Terra. He married Iphimedia, by whom Neptune had two sons, Othus and Ephialtus. Aloeus educated them as his own, and from that circumstance they have been called *Aloïdes*. They made war against the gods, and were killed by Apollo and Diana. They grew up nine inches every month, and were only nine years old when they undertook their war. They built the town of Ascra, at the foot of mount Helicon. *Paus.* 9, 29.—*Virg. Æn.* 6, 582.—*Homer. Il.* 5, 385. *Odyss.* 11, 305.

ALOIDES, and ALOIDÆ, the sons of Aloeus. *Vid.* Aloeus.

ALOPE, daughter of Cercyon king of Eleusis, had a child by Neptune, whom she exposed in the woods, covered with a piece of her gown. The child was preserved, and carried to Alope's father, who, upon knowing the gown, ordered his daughter to be put to death. Neptune, who could not save his mistress, changed her into a fountain. The child, called Hippothoon, was preserved by some shepherds, and placed by Theseus upon his grandfather's throne. *Paus.* 1, [illegible] 39.—*Hygin.* f. 7.——One of the Harpies. *Hygin.* f. 14.——A town of Thessaly. *Plin.* 4, 7.—*Homer. Il.* 2, 688.——Another of Locris in Greece. *Liv.* 42, 56.

ALOPECE, an island in the Palus Mœotis. *Strab.*——Another in the Cimmerian Bosphorus. *Plin.* 4, 12.——Another in the Ægean sea, opposite Smyrna. *Id.* 5, 31.

ALOPECES, a small village of Attica, where was the tomb of Anchimolus, whom the Spartans had sent to deliver Athens from the tyranny of the Pisistratidæ. Socrates and Aristides were born there. *Æschin. contra Timarch.*—*Herod.* 5, 63.

ALOPECONNESUS, a town of the Thracian Chersonesus. It was taken by Philip, king of Macedon, towards the commencement of his wars with the Romans. It is now *Alepo*. *Liv.* 31, 16.

ALOPIUS, a son of Hercules and Antiope. *Apollod.*

ALOS, or Halos, a town of Phthiotis in Thessaly, washed by the river Amphrysus. It contained a temple sacred to Jupiter Laphystius. *Strab.* 9. —*Plin.* 4, 7.—*Herod.* 7, 196.

ALOTIA, festivals in Arcadia, in commemoration of a victory gained over Lacedæmon by the Arcadians.

ALPENUS, the capital of Locris to the north of Thermopylæ. *Herod.* 7, 176, &c.

ALPES, a celebrated chain of mountains, dividing Italia from Gallia, Helvetia, and Germania. It extends, in the form of a crescent, from Vada Sabatia, or *Savona*, at the bottom of the Gulf of Genoa, to the Sinus Flanaticus, or *Gulf of Carnero*, in the Adriatic sea. The name seems to be derived either from the Celtic word *alp*, denoting a mountain; or from the Latin *albus*, signifying white, the summits of the mountains being always covered with snow. The length of the chain is computed at 600 British miles. It has been divided by both ancient and modern geographers into several portions to each of which a distinct appellation has been given. They are, 1. Alpes

Maritimæ, the Maritime Alps, so call d from their vicinity to the Mediterranean, stretching from the environs of Nicæa, now *Nice*, to mount Vesulus, now *Vise*. 2. Alpes Cottiæ, the Cottian Alps, now mount *Genevre*, extending from mount *Viso* to mount *Cenis*. They derived their name from Cottius, a Gallic prince, who was protected by Augustus. It is generally supposed that Hannibal passed over the Cottian Alps in his way to Italy. The manner in which he levelled some of the most inaccessible heights rests entirely on the authority of Livy and Juvenal. 3. Alpes Graiæ, the Grecian Alps, now the *Little St Bernard*, lying between mount *Cenis* and the *Great St Bernard*. The name is taken from Hercules, who, with his Grecian followers, passed this way from Spain into Italy. 4. Alpes Penninæ, the Pennine Alps, deriving their name from the Celtic term *pen*, a summit, and reaching from the *Great St Bernard* to the sources of the Rhone and Rhine. There are two passes over the Pennine Alps; by one of which Constantius marched his army against the Alemanni, and by the other, which is over mount *Simplon*, Buonaparte invaded Italy. 5. Alpes Rhæticæ, the Rhætian Alps, so named from their situation in Rhætia, extending from the *St Gothard* to mount *Brenner* in the Tyrol. 6. Alpes Noricæ, the Noric Alps, taking their name from Noricum, and proceeding from mount *Brenner* to the head of the river Plavis or *Piave*. 7. Alpes Juliæ, the Julian Alps, so called from the road made across them by Julius Cæsar, terminating in mount Alvius in the confines of Illyricum. The Alps were inhabited by numerous and savage clans, who were unsubdued till the age of Augustus, who, to eternise the victory he had obtained over them, erected a pillar in their territory. *Strab.* 4 et 5.—*Liv.* 21, 35 et 38.—*Juv.* 10, 151.—*Horat. Sat.* 2, 5, 41.—*Lucan.* 1, 183.—*Tacit. Hist.* 3, 83.

ALPHEIA, a surname of Diana in Elis. It was given her when the river Alpheus endeavoured to ravish her without success. *Paus.* 6, 22.——A surname of the nymph Arethusa, because loved by the Alpheus. *Ovid. Met.* 5, 487.

ALPHENOR, one of Niobe's sons. *Ovid. Met.* 6, 6.

ALPHENUS. *Vid.* Alfenus.

ALPHESIBŒA, daughter of the river Phlegeus, married Alcmæon, son of Amphiaraus, who had fled to her father's court after the murder of his mother. [*Vid.* Alcmæon.] She received as a bridal present, the famous necklace which Polynices had given to Eriphyle to induce her to betray her husband Amphiaraus. Alcmæon, being persecuted by the manes of his mother, left his wife by order of the oracle, and retired near the Achelous, whose daughter Callirhoe he married. Callirhoe had two sons by him, and begged of him as a present the necklace, which was then in the hands of Alphesibœa. He endeavoured to obtain it, and was killed by Temenus and Axius, Alphesibœa's brothers, who thus revenged their sister, who had been so recently abandoned. *Hygin.* 244.—*Propert.* 1, 15, 15.—*Paus.* 8, 24.

ALPHESIBŒUS, a shepherd, often mentioned in Virgil's Eclogues.

ALPHEUS, a famous river of Peloponnesus, which rises in Arcadia, and, after passing through Elis, falls into the Ionian sea below Olympia. The god of this river fell in love with the nymph Arethusa, and pursued her till she was changed into a fountain by Diana. The fountain Arethusa is in Ortygia, a small island near Syracuse; and the ancients affirm, that the river Alpheus passes under the sea from Peloponnesus, and without mingling itself with the salt waters, rises again in Ortygia, and joins the stream of Arethusa. If any things be thrown into the Alpheus in Elis, according to their traditions, it will re-appear, after some time, swimming on the waters of Arethusa near Sicily. Hercules made use of the Alpheus to clean the stables of Augias. The modern name of Alpheus is *Rouphia*. *Virg. Æn.* 3, 694.—*Ovid. Met.* 5, 10.—*Lucan.* 3, 176.—*Stat. Theb.* 1 et 4.—*Mela* 2, 7.—*Paus.* 5, 7. 6, 21.—*Martellin.* 25.—*Plin.* 2, 103.

ALPHIUS, or ALFIUS, a celebrated usurer, ridiculed in *Horat. Epod.* 2

ALPHIUS AVITUS, a Latin poet, who flourished in the third century. He wrote the lives of eminent men, and the history of the Carthaginian war, in verse. Only a few lines of his poetry remain, which may be found in the Corpus Poetarum.

ALPINUS, belonging to the Alps. *Virg. Æn.* 4, 442.

ALPINUS, (CORNELIUS), a contemptible poet, whom Horace ridicules for the awkward manner in which he introduces the death of Memnon in a tragedy, and the pitiful style with which he describes the Rhine, in an epic poem, which he had attempted on the wars in Germany. *Horat Sat.* 1, 10, 36.——Julius, one of the chiefs of the Helvetii. *Tacit. Hist.* 1, 68.

ALPIS, a small river falling into the Danube. *Herod.* 4, 49.

ALSIUM, a maritime town of Etruria, upwards of twenty miles west of Rome, now the village of *Palo*. *Sil. Ital.* 8, 476.

ALSUS, a river of Achaia in Peloponnesus, flowing from mount Sipylus. *Paus.* 7, 27.——A shepherd during the Rutulian wars. *Virg. Æn.* 12, 504.

ALTHÆA, daughter of Thestius and Eurythemis, married Œneus king of Calydon, by whom she had many children, among whom was Meleager. When Althæa brought forth Meleager, the Parcæ placed a log of wood in the fire, and said that as long as it was preserved, so long would the life of the child just born be prolonged. The mother saved the wood from the flames, and kept it very carefully; but when Meleager killed his two uncles, Althæa's brothers, Althæa, to revenge their death, threw the log into the fire, and as soon as it was burnt, Meleager expired. She was afterwards so sorry for the death which she had caused, that she killed herself, unable to survive her son. [*Vid.* Meleager.] *Ovid. Met.* 8, 4.—*Homer. Il.* 9.—*Paus.* 8, 45. 10, 31.—*Apollod.* 1, 8.

ALTHÆMÉNES, a son of Cretheus king of Crete. Hearing that either he or his brothers were to be their father's murderer, he fled to Rhodes, where he made a settlement, to avoid becoming a parricide. After the death of all his other sons, Cretheus went after his son Althæmenes; when he landed in Rhodes, the inhabitants attacked him, supposing him to be an enemy, and he was killed by the hand of his own son. When Althæmenes knew that he had killed his father, he entreated the gods to remove him, and the earth immediately opened and swallowed him up. *Apollod.* 3, 2.

ALTINUM, now *Altino*, a flourishing city of Venetia, celebrated for its fine wool. *Plin.* 3, 18.—*Martial.* 14, 25.

ALTIS, a sacred grove round Jupiter's temple at Olympia, where the statues of the victors at the

Olympic games were generally placed. *Paus.* 5, 29, &c.

ALTUS, a city of Peloponnesus. *Xenoph. Hist. Grav.*

ALUNTIUM, a town of Sicily. *Plin.* 3, 8.—*Cic. in Verr.* 2.

ALUS, ALUUS, and HALUS, a village of Arcadia, called also the temple of Æsculapius. *Paus.* 8, 25.

ALUTA, now *Alt*, a river of Dacia, which runs into the Danube.

ALYATTES, a king of Lydia, succeeded his father Sardyattes, B. C. 619. He prosecuted, for some years, the war begun by his father with the Milesians; but was through a stratagem of their king induced to make peace with them. He also engaged in a war with Cyaxares, king of the Medes, which continued five years, and was attended with various success. He then drove the Cimmerians out of Asia, possessed himself of Smyrna, and invaded Clazomenæ. Alyattes dying after a reign of fifty-seven years, was buried near Sardis, where his sepulchre still remains. An eclipse of the sun terminated a battle between this monarch and Cyaxares. *Herod.* 1, 16, 17, 103.

ALYBA, a country near Mysia. *Homer. Il.* 2.

ALYCÆA, a town of Arcadia. *Paus.* 8, 27.

ALYCÆUS, son of Selron, was killed by Theseus. A place in Megara received its name from him. *Plut. in Thes.*

ALYMON, the husband of Circe.

ALYSEUS, a fountain of Arcadia, whose waters were said to cure hydrophobia. *Paus.* 8, 19.

ALYXOTHOE, or ALEXIROE, daughter of Dymus, was mother of Æsacus by Priam. *Ovid. Met.* 11, 763.

ALYZIA, a town of Acarnania, on the western mouth of the Achelous, opposite the Echinades. *Cic. ad Fam.* 16, 2.

AMADOCUS, a king of Thrace, defeated by his antagonist Seuthes. *Aristot.* 5. *Pol.* 10.

AMAFINIUS, a Roman, who first taught among his countrymen the tenets of Epicurus, which he saw embraced with avidity. *Cic. Tusc.* 4, 3.

AMAGE, a queen of Sarmatia, remarkable for her justice and fortitude. *Polyæn.* 8, 56.

AMALTHÆA, daughter of Melissus king of Crete, fed Jupiter with goat's milk. Hence some authors have called her a goat, and have maintained that Jupiter, to reward her kindnesses, placed her in heaven as a constellation, and gave one of her horns to the nymphs who had taken care of his infant years. This horn was called the horn of plenty, and had the power to give the nymphs whatever they desired. *Diod.* 3, 4, et 5.—*Ovid Fast.* 5, 113.—*Strab.* 10.—*Hygin.* 139.—*Paus.* 7, 26.—A Sibyl of Cumæ, called also Hierophile and Demophile. She is supposed to be the same who brought nine books of prophecies to Tarquin king of Rome, &c. *Varro.*—*Tibull.* 2, 5, 67. [*Vid.* Sibyllæ.]

AMALTHEUM, a public place which Atticus had opened in his country-house called Amalthea, in Epirus, and provided with every thing which could furnish entertainment and convey instruction. *Cic. ad Attic.* 1, 12.

AMANA, or AMANUS, now *Almadag*, a branch of mount Taurus, which separates Syria from Cilicia. *Cic. ad Fam.* 2, 10.—*Ad Att.* 5, 10.

CN. BAL. AMANDUS, a rebel general under Diocletian, who assumed imperial honours, and was at last conquered by Diocletian's colleague.

AMANICÆ PYLÆ, a defile or pass through Amana, by which Darius penetrated into Cilicia, at a greater distance from the sea than the Pylæ Syriæ, through which Alexander the Great entered Syria. *Curt.* 3, 4.—*Arrian.* 2.—*Plut. in Alex.*

AMANTES, or AMANTINI, a people of Illyricum, descended from the Abantes of Phocis. *Callimach.*

AMANTIA, a town on the coast of Illyricum. *Cic. Phil.* 11, 11.—*Cæs. Civ.* 3, 40.

AMANUS, one of the deities worshipped in Egypt, supposed to be the sun. *Strab.* 11.

AMARACUS, an officer of Cinyras, changed into marjoram. *Servius in Æn.* 1, 697.

AMARDI, a Tartar horde from Bactriana, who dwelt on the south coast of the Caspian Sea, in the territory called after them *Mazanderan*. *Mela.* 1, 2.

AMARTUS, a city of Greece. *Homer. Hymn. in Apoll.*

AMARYLLIS, the name of a country-woman in Virgil's eclogues. Some commentators have supposed, that the poet spoke of Rome under this fictitious appellation.

AMARYNCEUS, a king of the Epeans, buried at Buprasium. *Strab.* 8.—*Paus.* 8, 1.

AMARYNTHUS, a village of Eubœa, whence Diana is called Amarysia, and her festivals in that town Amarynthia. Eubœa is sometimes called Amarynthus. *Paus.* 1, 31.

AMAS, a mountain of Laconia. *Paus.* 3.

AMASENUS, a small river of Latium falling into the Tyrrhene sea. Now *Amasino*. *Virg. Æn.* 7, 685.

AMASIA, a city of Pontus, where Mithridates the great, and Strabo the geographer, were born. Now *Amasyah*. *Strab.* 12.—*Liv.* 33, 3.—A river of Germany, flowing into the German ocean, now the *Ems*. *Mela*, 3, 3.—*Plin.* 4, 14.—*Tacit. Ann.* 1, 60 et 63.

AMASIS, king of Egypt, began to reign B. C. 569. He was at first contemned by his subjects on account of his low origin; but he removed their absurd prejudices by the following device. He caused the statue of a divinity to be formed out of a golden vessel in which he was accustomed to wash his feet; and when he found that it had become an object of general adoration, he assembled the Egyptians, and told them, that if they worshipped that which had been formerly destined to base uses, because it bore the impress of a deity, so they ought to reverence him, though he had formerly filled an obscure place among them. He greatly improved and beautified the country of Egypt; and built many magnificent temples, especially at Sais, the place of his birth. He made a law, that every person, on pain of death, should annually state, before a magistrate, what was his employment, and how he subsisted. He proved very friendly to the Greeks; and is said, like his contemporary Cresus, to have received a visit from Solon. Amasis reigned forty-four years, and was loved and respected by his subjects. He died in the time of Cambyses, B. C. 525. *Herod.* 1, 2, 3, &c.——A man who led the Persians against the inhabitants of Barce. *Herod.* 4, 201, &c.

AMASTRA, or AMESTRATUS, a town of Sicily. *Sil.* 14, 267.—*Cic. in Verr.* 3, 39, 5, 51.

AMASTRIS, the wife of Dionysius the tyrant of Heraclea in Pontus, was sister to Darius whom Alexander conquered. *Strab.*——Also, the wife of Xerxes king of Persia. [*Vid.* Amestris.]——A city of Paphlagonia on the Euxine sea, formerly called *Sesamum*, and at present *Amastra*. *Cattal.*

AMASTRUS, one of the auxiliari s of Perses, against Æetes king of Colchis, killed by Argus, son of Phryxus. *Flacc.* 6, 544.——A friend of Æneas, killed by Camilla in the Rutulian war. *Virg. Æn.* 11, 673.

AMATA, the wife of king Latinus. She had betrothed her daughter Lavinia to Turnus, before the arrival of Æneas in Italy. She zealously favoured the interest of Turnus; and when her daughter was given in marriage to Æneas, she hung herself to avoid the sight of her son-in-law. *Virg. Æn.* 7, &c.

AMATHUS (UNTA-), a city on the south ern side of the island of Cyprus, particularly dedicated to Venus The island is sometimes called Amathusia. Amathus is now named *Limmesol, or Lemmesol Auct. a. Vir. Æ.* 10, 51 —*Ptol* 5, 14.

AMAXAMPES, a fountain of Scythia, whose waters embitter the stream of the river Hypanis. *Herod.* 4, 52.

AMAXIA, a town of Cilicia, abounding with wood for ship building. *Plin.* 5, 9.—*Strab.* 14.

AMAZENES, or AMAZENES, a prince of the island Oaracina, who sailed for some time with the Macedonians and Nearchus, in Alexander's expedition into the east. *Arrian. in Indic.*

AMAZONES, or AMAZONIDES, a nation of famous women who lived near the river Thermodon in Cappadocia. All their life was employed in wars and manly exercises. They never had any commerce with the other sex, but, only for the sake of propagation, they visited the inhabitants of the neighbouring country for a few days, and the male children which they brought forth were, according to Q. Curtius and Philostratus, given to the fathers According to Justin, they were strangled as soon as born; and Diodorus says, that they maimed them, and distorted their limbs. The females were carefully educated with their mothers, in the labours of the field; their right breast was burnt off, that they might hurl a javelin with more force, and make a better use of the bow: from that circumstance, therefore, their name is derived (*a non, μαζα mamma*). They founded an extensive empire in Asia Minor, along the shores of the Euxine, and near the Thermodon. They were defeated in a battle near the Thermodon, by the Greeks; and some of them migrated beyond the Tanais, and extended their territories as far as the Caspian sea. Themiscyra was the most capital of their towns. Smyrna, Magnesia, Thyatira, and Ephesus, according to some authors, were built by them. Diodorus mentions a nation of Amazons in Africa, more ancient than those of Asia Some authors, among whom is Strabo, deny the existence of the Amazons, but Justin and Diodorus particularly support it, and the latter says, that Penthesilea, one of their queens, came to the Trojan war on the side of Priam, and that she was killed by Achilles, and from that time the glory and character of the Amazons gradually decayed, and was totally forgotten . The Amazons of Africa flourished long before the Trojan war, and many of their actions have been attributed to those of Asia. It is said that after they had almost subdued all Asia, they invaded Attica, and were conquered by Theseus. Their most famous actions were their expedition against Priam, and afterwards the assistance they gave him during the Trojan war; and their invasion of Attica, to punish Theseus, who had carried away Antiope, one of their queens. They were also conquered by Bellerophon and Hercules. Among their queens, Euippe, Antiope, Lampeto, Marpesia, &c. are famous. Curtius says, that Thalestris, one of their queens, came to Alexander whilst he was pursuing his conquests in Asia, for the sake of raising children from a man of such military reputation, and that, after she had remained thirteen days with him, she retired into her country. The Amazons were such expert archers, that, to denote the goodness of a bow or quiver, it was usual to call it Amazonian. *Virg. Æn.* 5, 311.—*Jornand. de Reb. Get.* 7.—*Philos t. Icon.* 2, 5.—*Justin.* 2, 4.—*Curt.* 6, 5.—*Plin.* 6, 7. 14, 8. 36, 5.—*Herod.* 4, 110.—*Strab* 11.—*Dion.* 2.—*Diodor. Hist.* 4.—*Paus.* 7, 2.—*Plut. in Thes.*—*Apollod.* 2, 3 *et* 5.—*Hyg. f.* 14 *et* 163.

AMAZONIA, a celebrated mistress of the emperor Commodus.——The country of the Amazons, near the Caspian sea.

AMAZONIUM, a place in Attica, where Theseus obtained a victory over the Amazons.

AMAZONIUS, a surname of Apollo at Lacedæmon

AMBARRI, a people of Gallia Celtica, who lived on the river Arar, a little north of its junction with the Rhodanus. *Cæs. Bel. G.* 1, 11.

AMBARVALIA, sacred rites in honour of Ceres, performed before the beginning of harvest. The *Fratres Ambervales*, called also *Arvales*, twelve in number, offered up on this occasion sacrifices for the fertility of the ground, which were termed *Sacra Amburvalia*, because the victim was carried round the fields, (*arva ambibat*). The country people followed, crowned with garlands of oak leaves, and celebrating the praises of the goddess, to whom they made libations of honey diluted with milk and wine. *Virg. Georg.* 1, 339 *et* 345. *Macrob.* 3, 5.

AMBENUS, a mountain of European Sarmatia. *Flacc.* 6, 85.

AMBIALITES, a people of Gallia Celtica. *Cæs. Bel. G.* 3, 9.

AMBIANI, a nation of Gaul, living along the river Samara. Their chief city Samarobriva, was afterwards called Ambianum, now *Amiens*. The Ambiani conspired against Julius Cæsar. *Cæs. Bell. G* 2, 4.

AMBIATINUM, a village of Germany, where the emperor Caligula was born. *Sueton. in Cal.* 8.

AMBIGATUS, a king of the Celtæ, in the time of Tarquinius Priscus. Seeing the great population of his country, he sent his two nephews, Sigovesus and Bellovesus, with two colonies, in quest of new settlements, the former towards the Hercynian woods, and the other towards Italy. *Liv. 5, 34,* &c.

AMBIORIX, a king of one half of the Ebarones in Gaul, Cativolcus being king of the other half. He was a great enemy to Rome, and distinguished himself much in the battles which he fought against her generals. He was at last killed in a battle with Julius Cæsar, and 60,000 of his countrymen shared his fate. *Cæ. Bell. G. 5,* 11 *et* 26, 6, 30.

AMBIVIUS, a man mentioned by *Cicero de Senect.*——Turpio, a comic actor, who represented some of the characters in the plays of Terence.

AMBLADA, a town of Pisidia. *Strab.*

AMBRACIA, a city of Thesprotia, in Epirus, situated on the river Arachthus or Arathon, now *Arta*. It is said to have been founded by some Corinthians headed by Gorgus, who was either the brother or the son of Cypselus, chief of Corinth, though other traditions have represented it as already existing long before that period. It

was of a tolerable size, and had an excellent port. It appears also, from the various sieges it underwent, to have possessed considerable strength. It was the royal residence of Pyrrhus, who waged war with the Romans. Augustus, after the battle of Actium, called it Nicopolis, in honour of his victory. *Mela* 2, 3.—*Plin.* 4, 1.—*Strab.* 10.

AMBRACIUS SINUS, a bay of the Ionian sea, near Ambracia, about three hundred stadia long, very narrow at the entrance, but inland near one hundred stadia in breadth. It appears to have abounded with every kind of fish. It is now called the gulf of *Arta*. *Polyb.* 4, 63.—*Mela* 2, 3.—*Plin.* 4, 11.—*Strab* 10.

AMBRACUS, a fortress near Ambracia, now called *Vetu Castro*. *Polyb* 4, 63.

AMBRI, an Indian nation. *Justin.* 12, 9.

AMBRONES, a people of Gaul, who lost their possessions by an overflowing of the sea, and afterwards lived by rapine and plunder. They assisted the Cimbri and Teutones in their invasion of the Roman territories. They were conquered by Caius Marius. *Plut. in Mario.*

AMBROSIA, festivals celebrated in honour of Bacchus, in peculiarities of Greece. They answered to the Brumalia of the Romans.——One of the daughters of Atlas, changed into a constellation after death.——The food of the gods, in distinction from their drink, which was called nectar. The word signifies immortal, being compounded of a not, and *βροτος*, mortal. It had the power of giving immortality to all those who eat it. It was sweeter than honey, and of a most odoriferous smell, and it is said, that Berenice the wife of Ptolemy Soter, was saved from death by eating ambrosia given her by Venus. Tithonus was made immortal by Aurora, by eating ambrosia, and in like manner Tantalus and Pelops, who, on account of their impiety had been driven from heaven, and compelled to dwell upon earth, had the power of healing wounds, and therefore Apollo, in Homer's Iliad, saves Sarpedon's body from putrefaction, by rubbing it with ambrosia, and Venus also heals the wounds of her son, in Virgil's Æneid, with it. The gods used generally to perfume their hair with ambrosia, as Juno when she adorned herself to captivate Jupiter, and Venus when she appeared to Æneas. *Homer. Il.* 1, 14. 16 et 24.—*Lucian. de Dea Syra.*—*Catull.* 100. —*Theocrit. Id.* 15.—*Virg. Æn.* 1, 407. 12, 419.—*Ovid. Met.* 2.—*Pindar. Olymp.* 1.

AMBROSIUS, one of the fathers of the Christian church, was born about A. D. 340, probably at Treves, where his father resided as governor of Gaul. He devoted himself to the study of law, in which he became so distinguished, that Anicius Probus, prefect of Italy, first admitted him into his council, and afterwards appointed him governor of Liguria, of which Milan was the capital. His mildness secured the love of the people, and the wisdom of his government tended greatly to promote their happiness. This state of prosperity was interrupted however, by disturbances growing out of the doctrines of Arius, and Ambrose was called to the bishopric of Milan; all parties uniting in the choice. He long refused to accept the dignity, but in vain. He fled by night, and thought himself on the way to Pavia, but unexpectedly found himself again before the gates of Milan. At length he yielded, received baptism, for he had hitherto been only a catechumen, and, eight days after, was consecrated a priest. He obtained great honour by his conduct as a bishop. He gave his possessions to the church and the poor, reserving the interest during life, and gave himself up to the study of theology under the guidance of Simplicianus. He abolished abuses, established greater ecclesiastical discipline, reclaimed heretics, and boldly opposed the illegal encroachments of imperial power. A remarkable instance of firmness was given in his excommunication of the emperor Theodosius for the massacre at Thessalonica, whom at last with difficulty he absolved after a penance of eight months and a public humiliation. He died April 4th, A. D. 397, regretted by his people and glorying in his God. The best edition of his works is that of the Benedictines, 2 vols. fol. Paris, 1686-90.

AMBRYON, a man who wrote the life of Theocritus of Chios. *Diog.*

AMBRYSSUS, a city of Phocis, so called from a hero of the same name. It was situated in a country abounding in a plant which produced a scarlet dye, by means of an insect which was bred in its berries. This city, having been destroyed by the Amphictyons, was rebuilt and fortified by the Thebans before the battle of Cheronea. It was taken by T. Quintius Flaminius in the Macedonian war. Its ruins are to be seen near the village of *Dystomo*. *Paus.* 10, 35.—*Liv.* 32, 18.

AMBUBÆ, dissolute women of Syria, resembling the almas or dancing girls of eastern nations, who were in the habit of attending the festivals and public assemblies of Rome as minstrels. They derive their name either from the Syriac word *abub*, signifying a flute; or from *ambi*, round, and *baia*, the place which they generally frequented. *Horat. Sat.* 1, 2.—*Ruet. in Nov.* 37.

AMBULLI, a surname of Castor and Pollux, in Sparta.

AMFLES, a river of hell, whose waters no vessel could contain. *Plut. de Rep* 10.

AMENANUS, a river of Sicily, near mount Ætna, now *Judicello*. *Strab.* 6.

AMENIDES, a secretary of Darius the last king of Persia. Alexander set him over the Arimaspi. *Curt.* 7, 3.

AMENOCLES, a Corinthian, said to be the first Grecian that built a three-oared galley at Samos and Corinth. *Thucyd.* 1, 13.

AMERIA, an ancient town of Umbria, south-west of Spoletum, where Sextus Roscius was born. Its low and moist valleys were famous for the production of willows. Now *Amelia*. *Plin.* 3, 14.—*Virg. G.* 1, 265.

AMESTRATUS, a town of Sicily, near the Halesus. It resisted the besieging army of the Romans seven months; but was obliged to yield after a third siege, when the inhabitants were all sold for slaves. It is now *Mistretta*, in the *Val de Demone*. *Polyb.* 1, 21.

AMESTRIS, queen of Persia, was wife to Xerxes. She cruelly treated the mother of Artaynte her husband's mistress, and cut off her nose, ears, lips, breast, tongue, and eye-brows. She also buried alive fourteen noble Persian youths, to appease the deities under the earth. *Herod.* 7, 61. 9, 111.——A daughter of Oxyartes, wife to Lysimachus. *Diod.* 20.

AMIDA, a city of Mesopotamia, besieged and taken by Sapor, king of Persia. It was called Constantia, in honour of the emperor Constantius who fortified it. It is now named *Diarbekir*, or *Cara-Amida*. *Ammian.* 19.

AMILCAR, a Carthaginian general of great eloquence and cunning, surnamed Rhodanus. When the Athenians were afraid of Alexander, Amilcar went to his camp, gained his confidence, and

secretly transmitted an account of all his schemes to Athens. *Trogus* 21, 6.——A Carthaginian, whom the Syracusans called to their assistance against the tyrant Agathocles, who besieged their city. Amilcar soon after favoured the interest of Agathocles, for which he was accused at Carthage. He died in Syracuse, B. C. 309 *Diod* 20.—*Justin.* 22, 2 *et* 3.——A Carthaginian, surnamed Barcas, father to the celebrated Annibal. He was general in Sicily during the first Punic war; and after a peace had been made with the Romans, he quelled a rebellion of slaves, who had besieged Carthage, and taken many towns of Africa, and rendered themselves so formidable to the Carthaginians that they begged and obtained assistance from Rome. After this, he passed into Spain with his son Hannibal, who was but nine years of age, and laid the foundation of the town of Barcelona. He was killed in a battle against the Vettones, B. C. 237. He had formed the plan of an invasion of Italy, by crossing the Alps, which his son afterwards carried into execution. His great enmity to the Romans was the cause of the second Punic war. He used to say of his three sons, that he kept three lions to devour the Roman power. *C. Nep. in Vit.*—*Liv.* 21, 1. —*Polyb.* 2.—*Plut. in Annib.*——A Carthaginian general, who assisted the Insubres against Rome, and was taken by Cn. Cornelius. *Liv.* 32, 30 33, 8.——A son of Hanno, defeated in Sicily by Gelon, the same day that Xerxes was defeated at Salamis by Themistocles. He burnt himself, that his body might not be found among the slain. Sacrifices were ordered to him. *Herod.* 7, 165, &c.

AMILUS, or AMILUS, a river of Mauritania, where the elephants go to wash themselves at the new moon. *Plin.* 8, 1.——A town of Arcadia. *Paus. in Arcad* c.

AMIMONE, or AMYMONE, a daughter of Danaus, changed into a fountain which is near Argos, and flows into the lake Lerna. *Ovid. Met.* 2, 240

AMINEA, or AMMINEA, a part of Campania, where the inhabitants are great husbandmen. Its wine was highly esteemed. *Virg. G.* 2, 97.——A place of Thessaly.

AMINIAS, a citizen of Athens, who began the battle at Salamis. He pursued Artemisia in her flight, on which account great praise was bestowed on him. *Herod.* 8, 84 *et* 93.

AMINIAS, a famous pirate, whom Antigonus employed against Apollodorus tyrant of Cassandrea. *Polyæn.* 4, 18.

AMINIUS, a river of Arcadia. *Paus.* 8, 30.

AMINOCLES, a native of Corinth, who flourished 705 B. C. &c.

AMISENA, a country of Cappadocia. *Strab.* 12

AMISENUS SINUS, a gulf on the Euxine, adjacent to the town of Amisus, and called after its name.

AMISIA, a river of Germany falling into the German ocean. Now, the *Ems.*

AMISIAS, a comic poet, whom Aristophanes ridiculed for his stupid verses.

AMISSAS, an officer of Megalopolis in Alexander's army. *Curt.* 10, 8.

AMISUS, a city of Pontus, on the coast of the Euxine, north west of the mouth of the river Iris. It was founded by a colony of Milesians and Athenians combined, and was originally a free city of Greece, but fell to Pharnaces, king of Pontus, by conquest, and ultimately to the Romans, under the command of Lucullus. It is now known by the name of *Samsun. Cic. Manil.* 8.—*Plin.* 10, 9.

AMITERNUM, a town of Italy, where Sallust was born. Its inhabitants assisted Turnus against Æneas. It was taken by the consul Sp. Carvilius. A. U. C. 459, and subsisted until the quarrels of the Guelphs and Gibellines. The ruins of this town are to be seen near *St Vittorino. Virg. Æn.* 7, 710.—*Plin.* 3, 5.—*Liv.* 28, 45.

AMITHAON, or AMYTHAON, was father to Melampus the famous prophet. *Stat Theb.* 3, 451.

AMMÆCHOSTUS, a promontory of Cyprus, southwest of Salamis, now *Formagusta.*

AMMALO, a festival in honour of Jupiter in Greece.

AMMIANUS. *Vid* Marcellinus.

AMMON and HAMMON, a name of Jupiter, worshipped in Libya. He appeared under the form of a ram to Hercules, or, according to others, to Bacchus, who, with his army, suffered the greatest extremities for want of water, in the deserts of Africa, and showed him a fountain. From this, Bacchus erected a temple to his father, under the name of Jupiter Ammon, i. e. *sandy*, with the horns of a ram. The ram, according to some, was made a constellation. The temple of Jupiter Ammon was in the deserts of Libya, twelve days' journey from Memphis. It had a famous oracle, which, according to ancient tradition, was established about eighteen centuries before the time of Augustus, by two doves which flew away from Thebais in Egypt, and came one to Dodona, and the other to Libya, where the people were soon informed of their divine mission. The oracle of Hammon was consulted by Hercules, Perseus, and others, but when it pronounced Alexander to be the son of Jupiter, such flattery destroyed its long established reputation, and in the age of Plutarch it was scarcely known. The situation of the temple was pleasant; and, according to Herodotus, there was near it a fountain whose water was tepid in the morning, cool in the forenoon, extremely cold at mid-day, diminishing in coldness as the day declined, warm at sunset, and boiling hot at midnight. Browne discovered in 1792 the site of the temple of Ammon, in a fertile spot called the Oasis of *Siwah*, situated in the midst of deserts, five degrees nearly west from *Cairo.* In 1798, Hornemann discovered the fountain. In 1815, Belzoni visited the spot, and found the fountain situated in the middle of a beautiful wood of palm trees. He visited the fountain at noon, evening, midnight, and morning. He had no thermometer with him, but judging from his feelings at these different periods, it might be 40° at noon, 60° in the evening, 100° at midnight, and 80° in the morning. *Plin.* 6, 29.—*Strab.* 1, 11 et 17.—*Plut cur. Orac. edi desierunt; et in Isid.*—*Curt.* 4, 7. 6, 10. 10, 5.—*Herod.* 1, 6. 2, 32 et 55. 4, 44 et 181.—*Paus.* 3, 18. 4, 23.—*Hygin.* 133. *Po t Astr.* 2, 20.—*Justin.* 1, 9. 11, 11 ——A king of Libya, father to Bacchus. He gave his name to the temple of Hammon, according to *Diod.* 3.

AMMON and BROTHAS, two brothers famous for their skill in boxing. *Ovid. Met.* 5, 107.

AMMONIA, a name of Juno in Elis *Paus.* 5, 15.

AMMONII, a nation of Africa, who derived their origin from the Egyptians and Æthiopians. Their language was a mixture of that of the two people from whom they were descended. *Herod.* 2, 3, 4.

AMMONIUS, a peripatetic philosopher at Athens, who flourished about A. D. 66. Plutarch, who was his pupil, makes frequent mention of him in

his works.—Sacca, a philosopher of the third century and the founder of the eclectic sect. He was born of Christian parents, and, according to some, continued through life to profess the Christian religion, but Porphyry and others claim him as a convert to Paganism. He instituted a school at Alexandria to reconcile the discordant doctrines of Plato and Aristotle, and among his other eminent disciples were the elegant Longinus and the profound Plotinus. He died A. D. 243.——A peripatetic philosopher, son of Hermias, flourished at Alexandria, at the beginning of the 6th century. He wrote commentaries on Aristotle and Porphyry, which are still extant.——A grammarian of Alexandria, lived in the fourth century. His treatise Περι ὁμοιων και διαφορων λεξεων, *on words of similar and of different significations*, was printed at Venice in 1497. It is also annexed to Stephen's Thesaurus, and to Scapula's Lexicon.——An Athenian general surnamed Barcas. *Polyb. 3.*

AMMOTHEA, one of the Nereides. *Hesiod. Theog.*

AMNIAS, a river of Bithynia. *Appian. de Bell. Mithr.*

AMNISUS, a port of Crete, south-east from Gnossus, with a small river of the same name, near which Lithyia had a temple. The nymphs were called Amnisiades or Amnisides. *Paus.* 1, 18.—*Homer. Odyss.* 19, 187.—*Callim. in Dian.* 15.

AMŒBÆUS, an Athenian player of great reputation, who sang at the nuptials of Demetrius and Nicæa. *Polyæn.* 4, 6.

AMOMETUS, a Greek historian. *Plin.* 6 17.

AMOR, the son of Venus, was the god of love. *Vid.* Cupido.

AMORGES, a Persian general killed in Cæria in the reign of Xerxes. *Herod.* 5, 121.

AMORGOS, an island among the Cyclades where Simonides was born. It gave its name to a peculiar linen dress manufactured in the island. Now *Amorgo*. *Strab.* 10.—*Nymph. Byz.*

AMPE, a town situate on the Erythræan sea, at the mouth of the Tigris. *Herod.* 6, 20.

AMPELUS, a promontory of Samos.——Another of Macedonia, in the Toronæan gulf.——A town of Crete,——Liguria,——and Cyrene.——A favourite of Bacchus, son of a satyr and a nymph, who lived on the shores of the Euphrates in Armenia. He was presented with a vine by the god whose friendship he enjoyed, and some time after, while he amused himself in collecting the finest grapes from the branches, he fell down, and was killed on the spot. The god honoured his memory by placing him among the constellations. *Ovid. Fast.* 3, 407.

AMPELUSIA, a promontory of Mauritania, in Africa, now *Cap-Spartel*. *Mela* 1, 5 et 6.

AMPHEA, a city of Messenia, taken by the Lacedæmonians. *Paus.* 4, 5.

AMPHIALAUS, a famous dancer in the island of the Phæacians. *Homer. Odyss.* 8.

AMPHIANAX, a king of Lycia in the time of Acrisius and Proetus. *Apollod.* 2, 2.

AMPHIARAIDES, a patronymic of Alcmæon, as being son of Amphiaraus. *Ovid. Fast.* 2, 43.

AMPHIARAUS, son of Oicleus, or, according to others, of Apollo, by Hypermnestra, was at the chase of the Calydonian boar, and accompanied the Argonauts in their expedition. He was famous for his knowledge of futurity. He married Eriphyle, the sister of Adrastus king of Argos, by whom he had two sons, Alcmæon and Amphilochus. When Adrastus, at the request of Polynices, declared war against Thebes, Amphiaraus secreted himself, not to accompany his brother-in-law in an expedition in which he knew he was to perish. But Eriphyle, who knew where he had concealed himself, was prevailed upon to betray him by Polynices, who gave her as a reward for her perfidy, a famous golden necklace set with diamonds. Amphiaraus, being thus discovered, went to the war, but previously charged his son Alcmæon to put to death his mother Eriphyle, as soon as he was informed that he was killed. The Theban war was fatal to the Argives, and Amphiaraus was swallowed up in his chariot by the earth as he attempted to retire from battle. The news of his death was brought to Alcmæon, who immediately executed his father's command, and murdered Eriphyle. Amphiaraus received divine honours after death, and had a celebrated temple and oracle at Oropos in Attica. His statue was made of white marble, and near his temple was a fountain, whose waters were ever held sacred. They only who had consulted his oracle, or had been delivered from a disease, were permitted to bathe in it; after which they threw pieces of gold and silver into the stream. Those who consulted the oracle of Amphiaraus, first purified themselves, and abstained from food for twenty-four hours, and the nine days from wine; after which they sacrificed a ram to the prophet, and spread the skin upon the ground, upon which they slept in expectation of receiving in a dream the answer of the oracle. Plutarch *de Orac. Defect.* mentions, that the oracle of Amphiaraus was once consulted in the time of Xerxes, by one of the servants of Mardonius, for his master, who was then with an army in Greece, and that the servant when asleep, saw in a dream a minister of the god approach him, who commanded him to be gone, and upon his refusal threw a large stone at his head, so that he believed himself killed by the blow. This oracle was verified in the death of Mardonius, who was actually killed by the blow of a stone he received on the head. *Cic. de Div.* 1, 40.—*Phil str. in Vit. Apollon.* 2, 11.—*Homer. Odyss.* 15, 244, &c. —*Hygin.* 70, 73, 128 et 130.—*Diod.* 4.—*Ovid.* 9, 10.—*Paus.* 1, 34. 2, 37. 9, 8 et 19.—*Æschyl. Septante Theb.*—*Apollod.* 1, 8 et 9. 3, 6, &c.—*Strab.* 8.

AMPHICLEA, or AMPHICÆA, a city of Phocis, sixty stadia from Lilæa. It was ruined by the Persians. Bacchus had a temple and an oracle in this city, where many cures are said to have been wrought. *Paus.* 10, 33.—*Herod.* 8, 33.

AMPHICLUS, a Trojan, killed by Meges during the siege of his country. *Homer. Il.* 16, 313.

AMPHICRATES, an historian who wrote the lives of illustrious men. *Diog.*——An Athenian sophist, banished from his country. He retired to Nelucia, but despising the place, he observed, with all the arrogance of false philosophy, that the fish was too large for the dish. *Plut. in Lucull.*

AMPHICTYON, son of Deucalion and Pyrrha, reigned at Athens after Cranaus and first attempted to give the interpretation of dreams, and to draw omens. Some say that a deluge happened in his age, which destroyed the greater part of the inhabitants of Greece. *Justin.* 2, 6.

AMPHICTYONES, the representatives of the principal states of Greece, who formed a general assembly, similar to the states-general of Holland, or the diet of the German empire. Some writers suppose that Acrisius, king of Argos, was the founder of this assembly; but others, with greater probability, ascribe that ho-

nour to Amphictyon, the son of Deucalion and Pyrrha. It consisted of twelve members originally, sent by the Ionians, Dorians, Perrhæbians, Bœotians, Magnesians, Achæans, Phthians, Melians, Dolopians, Ænianians, Delphians, and Phocians. Other cities in process of time sent also some of their citizens to the council of the Amphictyons; and in the age of Antoninus Pius they were increased to the number of thirty. At first, they met at Delphi; in later times, at Thermopylæ, or rather at the neighbouring village, Anthela. It was their duty to compose the public dissensions and the quarrels of individual cities, to punish civil and criminal offences, and particularly to take cognizance of transgressions against the law of nations. Another part of their duty was to protect the Delphian oracle, to superintend its treasuries, and to settle all disputes between the Delphians and the votaries who came to consult the oracle. When the Phocians plundered the temple of Delphi, the Amphictyons declared war against them, and this war was supported by all the states of Greece, and lasted ten years. The Phocians, with their allies, the Lacedæmonians, were deprived of the privilege of sitting in the council of the Amphictyons, and the Macedonians were admitted in their place, for their services in support of the war. About sixty years after, when Brennus, with the Gauls, invaded Greece, the Phocians behaved with such courage, that they were reinstated in all their former privileges. Before they proceeded to business, the Amphictyons sacrificed an ox to the god of Delphi, and cut his flesh into small pieces, intimating that union and unanimity prevailed in the several cities which they represented. Their decisions were held sacred and inviolable, and even arms were taken up to enforce them. *Paus. in Phoric. et Achaic.*—*Strab.* 8.—*Suidas.*—*Hesych.*—*Æschin.*

AMPHIDAMUS, a son of Aleus, brother to Lycurgus. He was of the family of the Inachidæ, and one of the Argonauts. *Flacc.* 1, 379.—*Paus.* 8, 5.——The father of Clysonimus. *Homer. Il.* 10, 268.——A son of Busiris, killed by Hercules. *Apollod.* 2, 5.

AMPHIDROMIA, a festival observed by private families at Athens, on the fifth day after the birth of every child, denominated the lustral day. It was customary to *run round* the fire with the infant, to dedicate it to the household gods, and to give it a name in presence of its parents. *Hesychius in Verb.*

AMPHIGENIA, a town of Messenia, near the river Hyposeia. It possessed a temple of Latona. *Stat. Theb.* 4, 178.—*Strab.* 8.

AMPHILOCHIA, the country round the city of Argos Amphilochum, in Acarnania. Its modern name is *Vilokyno*.

AMPHILOCHUS, a son of Amphiaraus and Eriphyle. After his return from the Trojan war, he left Argos his native country, and built a city in Acarnania, which he called Argos Amphilochium, or Amphilochi. *Strab.* 7.—*Paus.* 2, 18.——An Athenian philosopher who wrote upon agriculture. *Varro. de R. R.* 1.

AMPHILYTUS, a southsayer of Acarnania, who encouraged Pisistratus to seize the sovereign power of Athens. *Herod.* 1, 62.

AMPHIMACHUS, one of Helen's suitors, son of Cteatus. He went to the Trojan war. *Apollod.* 3, 10. *Hygin.* 97.——One of the Carian chiefs, son of Nomion. He was killed by Achilles. *Homer. Il.* 2, 870.

AMPHIMEDON, a Libyan, killed by Perseus in the court of Cepheus. *Ovid. Met.* 5, 75.——One of Penelope's suitors, son of Melantheus. He was killed by Telemachus. *Hom. r. Odyss.* 22, 284.

AMPHINOME, the name of one of the Nereides, attendants of Thetis. *Homer. Il.* 18, 44.

AMPHINOMUS, one of Penelope's suitors, killed by Telemachus. *Homer. Od.* 22, 89.

AMPHINOMUS and ANAPIUS, two brothers, who, when Catana and the neighbouring cities were in flames, by an eruption from mount Ætna, saved their parents upon their shoulders. The fire, it is said, spared them while it consumed others by their side, and Pluto, to reward their uncommon piety, placed them after death in the island of Leuce, and they received divine honours in Sicily. *Val. Max.* 5, 4.—*Strab.* 6.—*Hud.* 14, 197. —*Seneca de Benef.* 3.

AMPHION was son of Jupiter, by Antiope daughter of Nycteus, who had married Lycus, and had been repudiated by him when he married Dirce. Amphion was born at the same birth with Zethus, on mount Cithæron, where Antiope had fled to avoid the resentment of Dirce, and the two children were exposed in the woods, but preserved by a shepherd. [*Vid.* Antiope.] When Amphion grew up, he cultivated poetry, and made an uncommon progress in music. Mercury was his instructor in the science of music, and gave him the lyre, by the sound of which he so charmed the stones, that they arranged themselves in architectural order, and formed the walls of Thebes. He was the first who raised an altar to this god. Zethus and Amphion united to avenge the wrongs which their mother had suffered from the cruelties of Dirce. They besieged and took Thebes, put Lycus to death, and tied his wife to the tail of a wild bull, who dragged her through precipices till she expired. The fable of Amphion's moving stones and raising the walls of Thebes at the sound of his lyre, has been explained by supposing that he persuaded, by his eloquence, a wild and uncivilized people to unite together and build a town to protect themselves against the attacks of their enemies. *Homer. Odyss.* 11.—*Apollod.* 3, 5 *et* 10.—*Paus.* 6, 6 & 20. 9, 5 *et* 17.—*Propert.* 3, 15.—*Ovid. de Art. Am.* 3, 323.—*Horat. Od.* 3, 11. *Art Po t.* 394.—*Stat. Theb.* 1, 10.——A son of Jasus, king of Orchomenos, by Persiphone daughter of Minus. He married Niobe, daughter of Tantalus, by whom he had many children, among whom was Chloris, the wife of Neleus. He has been confounded by mythologists with the son of Antiope, though Homer, in his Odyssey, speaks of them both, and distinguishes them beyond contradiction. The number of Amphion's children, according to Homer, was twelve, six of each sex; according to Ælian, twenty; and according to Ovid, fourteen, seven males and seven females. When Niobe boasted herself greater, and more deserving of immortality than Latona, all her children, except Chloris, were destroyed by the arrows of Apollo and Diana. Niobe herself was changed into a stone; and Amphion killed himself in a fit of despair. *Homer. Odyss.* 11, 261 *et* 282.—*Ælian. V H.* 12, 36.—*Ovid. Met.* 6, 5.——One of the Argonauts, son of Hyperasius king of Pallene in Arcadia. *Flacc.* 1, 367.——A famous painter and statuary, son of Acestor of Gnossus, in Crete. *Plin.* 10, 13.—*Plin.* 36, 10.——One of the Greek generals in the Trojan war. *Homer. Il.* 13, 692.

AMPHIPOLES, magistrates appointed at Syracuse, by Timoleon, after the expulsion of Dionysius the younger. The office existed for about three hundred years. *Diod.* 16.

AMPHIPOLIS, a town on the Strymon, between Macedonia and Thrace. An Athenian colony under Agnon, son of Nicias, drove the ancient inhabitants, called Edonians, from the country, and built a city, which they called Amphipolis, i. e. a town surrounded on all sides, because the Strymon flowed all around it. It was also called *Nea Odos*, or the new ways, from the number of roads which met here. It had also other names, such as Acta, Myrcia, Eion, the town of Mars, &c. It is now called *Jambola*. It was the cause of many wars between the Athenians and Spartans. *Thucyd.* 4, 102, &c.—*Herod.* 5, 126. 7, 114.—*Diod.* 11, 32, &c.——*L. Nep. in Cim.*

AMPHIPYROS, a surname of Diana, because she carries a *torch* in *both* her hands. *Sophocles in Trach.*

AMPHIRETUS, a man of Acanthus, who artfully escaped from pirates who had made him prisoner. *Polyæn.* 6.

AMPHIROE, one of the Oceanides. *Hesiod. Theog.* 361.

AMPHIS, a Greek comic poet of Athens, son of Amphicrates, contemporary with Plato. Besides his comedies, he wrote other pieces, which are now lost. *Suidas.*—*Diog.*

AMPHISBÆNA, a two-headed serpent in the deserts of Libya, whose bite was venomous and deadly. *Lucan.* 9, 719.—*Plin.* 29, 29.

AMPHISSA, the capital of the Locri Ozolæ, situated at the head of the Sinus Crissæus, about sixty stadia from Delphi. It was said to have derived its name from the circumstance of being surrounded on every side with mountains. It is now called *Salona*. *Liv.* 37, 5.—*Lucan.* 3, 172.—A town of the Bruttii, between Locri and Caulon, now called *Rocella*. *Ovid Met.* 15, 703.

AMPHISSENE, a country of Armenia.

AMPHISSUS, a son of Dryope. *Ovid. Met.* 1, 10.

AMPHISTHENES, a Lacedæmonian who fell lecherous in sacrificing to Diana. *Paus.* 3, 16.

AMPHISTIDES, a man so naturally destitute of intellects, that he seldom remembered that he ever had a father. He wished to learn arithmetic, but never could comprehend beyond the figure 4. *Aristot. Probl.* 4.

AMPHISTRATUS and RHECAS, two men of size in, charioteers to Castor and Pollux. *Strab.* 1.—*Justin.* 42, 3.

AMPHITEA, the mother of Ægialeus, by Cyanippus, and of three daughters, Argia, Deipyle, and Ægialea, by Adrastus king of Argos. She was daughter to Pronax. *Apollod.* 1.—The wife of Autolycus, by whom she had Anticlea, the wife of Laertes. *Homer. Odyss.* 19, 416

AMPHITHEATRUM, a building of an oval form, in which were exhibited various kinds of games and spectacles, particularly combats of gladiators and wild beasts. The area in the middle was called the arena, from the circumstance of its being covered with *sand*, to prevent the gladiators from slipping, and to conceal the blood. The arena was surrounded by vaults or caves in which the animals were kept; and immediately above these vaults was a gallery, from which ascended successive rows of seats, each of greater height and circumference than the preceding. The fourteen first rows were allotted to the senators and judges, the others were appropriated to the common people. As the building was open in the top, it was provided with an awning, which, by means of pulleys and cords, could be let down or drawn up at pleasure, and which was occasionally stretched to defend the spectators from the rain, and sun. The first durable amphitheatre of stone was erected by Statilius Taurus, at the desire of Augustus. The largest one was the Flavian amphitheatre, or, as its ruins are generally called, the Colosseum, built, as Suetonius informs us, on the ancient site of the gardens of Nero. It was commenced by Flavius Vespasian, A. D. 72, and completed by his son Titus. It measured in its longer diameter, 619 feet, and in the shorter 513 feet. Its entire circumference measured about 1741 feet. Its extreme height was about 179 feet. It contained ranges of seats for the enormous assemblage of 87,000 persons, besides standing room for 20,000 more. It is recorded, that thirty thousand Jews, the victims of war, were employed in its construction. The time that it occupied in building is variously stated; but, from a medal struck on the occasion, we learn that it was dedicated and opened by Titus in the eighth year of his consulship, and the eighteenth of the Christian era. Having suffered by fire in the reign of Antoninus Pius, it was repaired by that emperor, and again, after a similar misfortune, by Alexander Severus. The ruins of this wonderful production of antiquity still remain.——There are amphitheatres still standing, in various degrees of perfection, at several other places besides Rome. The most remarkable are, at Capua and Verona in Italy, at Nismes in Languedoc, at Pola in Istria, and at Pæstum in Lucania.

AMPHITHEMIS, a Theban general, who involved the Lacedæmonians in a war with his country. *Plut. in Lyc.*—*Paus.* 3, 9.

AMPHITHOE, one of the Nereides.

AMPHITRITE, a daughter of Oceanus and Tethys, or of Nereus and Doris. Though she had made a vow of perpetual celibacy, yet she was prevailed upon to marry Neptune, and rewarded the fidelity of the dolphin, who had so powerfully pleaded the cause of the god, by placing him among the stars. She became mother of Triton, and shared the divine honours of her husband, especially at Corinth, where she had a statue in his temple. She is sometimes called Salacia, and is often taken for the sea itself. *Varro de L. L.* 4.—*Hesiod. Theog.* 930.—*Apollod.* 3.—*Claudian. de Rapt. Pros.* 1, 104.—*Ovid. Met.* 1, 14.—*Hygin. P. A.* 2, 17.——One of the Nereides. *Hesiod. Theog.* 241.

AMPHITRYON, a Theban prince, son of Alcæus and Hipponome. His sister Anaxo had married Electryon king of Mycenæ, whose sons were killed in a battle by the Teleboans. Electryon promised his crown, and daughter Alcmena, to him who could revenge the death of his sons upon the Teleboans; and Amphitryon offered himself, and was received, on condition that he should not approach Alcmena before he had obtained a victory. Jupiter, who was captivated with the charms of Alcmena, borrowed the features of Amphitryon, when he was gone to the war, and introduced himself to Electryon's daughter, as her husband returned victorious. Alcmena became pregnant of Hercules by Jupiter, and of Iphicles by Amphitryon, after his return. [*Vide* Alcmena.] When Amphitryon returned from the war, he brought back to Electryon the herds which the Teleboans had taken from him. One of the cows having strayed from the rest, Amphitryon, to bring them together, threw a stick, which struck the horns of the cow, and rebounded with such violence upon Electryon that he died on the spot. After this accidental murder, Sthenelus, Elec-

on's brother, seized the kingdom of Mycenæ, and obliged Amphitryon to leave Argolis, and retire to Thebes with Alcmena. Creon, king of Thebes, purified him of the murder. *Apollod.* 2, 4.—*Virg. Æn.* 6, 213.—*Propert.* 3, 19, 1.—*Hesiod. in Scut. Hercul.*—*Hygin.* 29.—*Paus.* 8, 14.—*Plaut.* 1, 371. —*Lucan.* 9, 643.

AMPHITRYONIADES, a surname of Hercules, as the supposed son of Amphitryon. *Virg. Æn.* 8, 103.

AMPHITUS, a priest of Ceres, at the court of Celænæ. *Ovid. Met.* 5, 5 ——A charioteer in the service of Castor and Pollux. *Plin.* 9, 5.

AMPHIUS, a son of Merops the soothsayer, who, in spite of his father's prophecies, attended the siege of Troy, at the head of the inhabitants of some of the Peloponnesian cities. *Homer. Il.* 2, 337.——A Trojan, son of Selagus, killed by Ajax. *Homer. Il.* 5.

AMPHOTERUS, an officer appointed commander of a fleet in the Hellespont by Alexander. *Curt.* 3, 1.——A son of Alcmæon. *Vid.* Acarnas.

AMPHRYSUS, a river of Thessaly, near which Apollo, when banished from heaven, fed the flocks of king Admetus. From this circumstance, the god has been called *Amphrysius*, and his priestess *Amphrysia*. *Ovid. Met.* 1, 580.—*Lucan.* 6, 367. —*Virg. G.* 3, 2.—*Æn.* 6, 398.——A river of Phrygia, whose waters rendered women liable to barrenness. *Plin.* 31, 2.

AMPIA LABIENA LEX, was enacted by T. Ampius and T. Labienus, tribunes of the people, A. U. C. 693. It gave Pompey the Great the privileges of appearing in triumphal robes, and with a golden crown at the Circensian games, and with a prætexta and golden crown in the theatre, which mark of distinction he used only once. *Patrc.* 2, 40.

AMPRACIA. [*Vid.* Ambracia.]

AMPSAGAS, a river of Africa, separating Numidia from Mauritania Cæsariensis, and falling into the Mediterranean sea to the east of Igilgilis, or *Jigel*. Now, the *Wad-el-Kiber*, i. e. the Great River.

AMPYSIDES, a patronymic of Mopsus, son of Ampyx. *Ovid. Met.* 8, 316.

AMPYX, a son of Pelias. *Paus.* 7, 18.——A man mentioned by *Ovid. Met.* 5, 184.——The father of the soothsayer Mopsus. *Orph. in Argon.* —*Paus.* 5, 17.

AMSANCTUS, a lake in the country of the Hirpini, at the east of Capua, whose waters are so sulphureous that they infect and destroy whatever animals come near the place. It is through this place that Virgil makes the fury Alecto descend into hell, after her visit to the upper regions. On the banks of the lake stood a temple consecrated to Mephitis, the goddess of bad smells, hence it is now called *Mephi*. *Virg. Æn.* 7, 565.—*Cic. de Div.* 1, 36.

AMULIUS, king of Alba, was son of Procas, and youngest brother to Numitor. The crown belonged to Numitor by right of birth; but Amulius dispossessed him of it, and even put to death his son Lausus, and consecrated his daughter Rhea Sylvia to the service of Vesta, to prevent her ever becoming a mother. Yet, in spite of all these precautions, Rhea became pregnant by the god Mars, and brought forth twins, Romulus and Remus. Amulius, who was informed of this, ordered the mother to be buried alive for violating the laws of Vesta, which enjoined perpetual chastity, and the two children to be thrown into the river. They were providentially saved by some shepherds or, as others say, by a she-wolf: and when they had attained the years of manhood, they put to death the usurper Amulius, and restored the crown to their grandfather. *Ovid. Fast.* 3, 67.—*Liv.* 1, 3 *et* 4.—*Plut. in Romul.*—*Flor.* 1, 1.—*Dionys. Hal.*——A celebrated painter. *Plin.* 35, 10.

AMYCI PORTUS, a harbour on the Thracian Bosphorus, north of Nicopolis, and south of the temple of Jupiter Urius. Here Amycus, an ancient king of the Bebryces, was slain in combat with Pollux. *Arrian.*

AMYCLA, a daughter of Niobe, who, with her sister Melibœa, was spared by Diana, when her mother boasted herself greater than Diana. *Paus.* 2, 22.—*Apollod.* 3.——Homer says that all the daughters perished. *Il.* 24. [*Vid.* Niobe.]—— The nurse of Alcibiades. *Plut.*

AMYCLÆ, a town of Latium, situated between Caieta and Terracina. The inhabitants were Pythagoreans, and considered it impious to take away life even in self-defence, upon which principle they suffered serpents to multiply nearly to their own destruction. In consequence of a false rumour that an enemy was coming to storm the town, a law was enacted in Amyclæ, inflicting a severe penalty on any person who should in future propagate such a rumour, which procured the town the epithet of *tacitæ*, or the silent, and had ultimately a still more serious effect, for when the Dorians really appeared, no one presumed to announce their arrival, and the place was easily taken. Amyclæ appears to have transmitted its name to the sea on which it stood; for Tacitus and Pliny speak of the Amyclanum mare and Amyclanus sinus. *Plin.* 3, 29. 13, 5.—*Virg. Æn.* 10, 564. —*Sil. Ital.* 8, 529.—*Tacit. Ann.* 4.——An ancient city of Laconia, about forty stadia south-east of Sparta, built by Amyclas. It was celebrated for the birth of Castor and Pollux, and for the death of Hyacinthus. Apollo, surnamed Amyclæus, had a magnificent temple here, which contained a statue of the god seated on a throne, richly adorned in every part by the chisel of Bathycles. Polybius describes the country around Amyclæ as most beautifully wooded, and of great fertility, which account is corroborated by Dodwell, who says it luxuriates in fertility, and abounds in mulberries, olives, and all the fruit-trees which grow in Greece. The modern name of Amyclæ is *Sclavo-Chorio*. *Paus.* 3, 18.—*Stat. Theb.* 4, 223. 7, 162.—*Ital.* 2, 434.—*Strab.* 8.—*Virg. G.* 3, 345.—*Ovid. de Art. Am.* 2, 9.

AMYCLÆUS, a statuary. *Paus.* 10, 13.——A surname of Apollo.

AMYCLAS, son of Lacedæmon and Sparta, built the city of Amyclæ. His sister Eurydice married Acrisius king of Argos, by whom she had Danae. He himself had for wife Diomede, daughter of Lapithus, who became mother of Cynortas the father of Perieres. *Apollod.* 1, 23. 3, 19.—*Paus.* 3, 1. 7, 18.——The master of a ship in which Cæsar in disguise embarked from a place near Oricum, in order to hasten the passage of his troops from Brundusium. When Amyclas wished to put back to avoid a violent storm, Cæsar, unveiling his head, discovered himself, and bidding the pilot pursue his voyage, exclaimed, *Cæsarem vehis, Cæsarisque fortunam.* *Lucan.* 5, 520.

AMYCUS, son of Neptune, by Melia, or Bithynis according to others, was king of the Bebryces. He was famous for his skill in the management of the cestus, and he challenged all strangers to a trial of strength. When the Argonauts, in their expedition, stopped on his coasts, he treated them with great kindness, and Pollux accepted his challenge,

and killed him when he attempted to overcome him by fraud. *Apollon. Argon.* 2.—*Theocrit. Id.* 22.—*Apollod.* 1, 9.——One of the companions of Æneas, who almost perished in a storm on the coast of Africa. He was killed by Turnus. *Virg. Æn.* 1, 225. 9, 772.——Another, likewise killed by Turnus. *Ib.* 12, 509.——A son of Ixion and the cloud. *Ovid. Met.* 12, 245.

AMYDON, a city of Macedonia, on the Axius, which sent auxiliaries to Priam during the Trojan war. *Homer. Il.* 2.—*Juv.* 8, 79.

AMYMONE, daughter of Danaus and Europa, married Enceladus, son of Ægyptus, whom she murdered the first night of her nuptials. She wounded a satyr with an arrow which she had aimed at a stag. The satyr pursued her, and even uttered her violence, but Neptune delivered her. It was said, that she was the only one of the fifty sisters who was not condemned to fill a leaky tub with water in hell, because she had been continually employed, by order of her father, in supplying the city of Argos with water, in a great drought. Neptune saw her in this employment, and was enamoured of her. He carried her away, and in the place where she stood, he raised a fountain, by striking a rock. The fountain has been called Amymone. She had Nauplius by Neptune. *Propert.* 2, 28, 46.—*Apollod.* 2.—*Strab.* 8.—*Paus.* 2, 37.—*Ovid. Amor.* 1, 515.—*Hygin.* 169.——A fountain and rivulet of Peloponnesus, flowing through Argolis into the lake of Lerna. *Ovid. Met.* 2, 240.

father Alcetas. His son Alexander murdered the ambassadors of Megabyzus, for their wanton and insolent behaviour to the ladies of his father's court. Bubares, a Persian general, was sent with an army to revenge the death of the ambassadors, but instead of making war, he married the king's daughter, and defended his possessions. *Justin.* 7, 3.—*Herod.* 5, 7 *et* 8.——The second of that name was son of Menelaus, and king of Macedonia, after his murder of Pausanias. He was expelled by the Illyrians, and restored by the Thessalians and Spartans. He made war against the Illyrians and Olynthians with the assistance of the Lacedæmonians, and lived to a great age. His wife, Eurydice, conspired against his life; but her snares were seasonably discovered by one of his daughters by a former wife. He had Alexander, Perdiccas, and Philip, Alexander the Great's father, by his first wife, and by the other he had Archelaus, Arrhidæus, and Menelaus. He reigned twenty-four years; and soon after his death, his son Philip murdered all his brothers, and ascended the throne. *Justin.* 7, 4 *et* 9.—*Diod.* 14, &c.—*C. Nep. et Plut. in Pelopid.*——There is another king of Macedonia of the same name, but of his life few particulars are recorded in history.——A man who succeeded Dejotarus, in the kingdom of Gallogræcia. After his death it became a Roman province under Augustus. *Strab.* 12.——One of Alexander's officers.——Another officer, who deserted to Darius and was killed as he attempted to besiege Egypt. *Curt.* 8, 9.——A son of Antiochus, who withdrew himself from Macedonia, because he hated Alexander.——An officer in Alexander's cavalry. He had two brothers called Simias and Polemon. He was accused of conspiracy against the king, on account of his great intimacy with Philotas, and acquitted. *Curt.* 4, 13. 6, 9 8, 12.——A shepherd. *Virg. Ecl.* 3, 23 *et* 73.——A Greek writer who composed several works quoted by Athenæus.

AMYNTIANUS, an historian in the age of Antoninus, who wrote a treatise in commendation of Philip, Olympias, and Alexander.

AMYNTOR, a king of Argos, son of Phrastor. He deprived his son Phœnix of his eyes, to punish him for the violence he had offered to Clytia his concubine. *Hygin.* 173.—*Ovid. Met.* 8, 307.—*Apollod.* 3.—*Homer. Il.* 9.——A general of the Dolopes. *Ovid. Met.* 12, 364.——A son of Ægyptus, killed by Damone the first night of his marriage. *Hygin.* 170.

AMYRIS, a man of Sybaris, who consulted the oracle of Delphi concerning the probable duration of his country's prosperity, &c.

AMYRICUS CAMPUS, a plain of Thessaly. *Pliny.* 3.

AMYRIUS, a king by whom Cyrus was killed in a battle. *Ctesias.*

AMYRUS, a town of Thessaly.——A river mentioned by *Val. Flacc.* 2, 11.

AMYSTIS, a river of India, falling into the Ganges. Now *Pattera. Arr. Indic.*

AMYTHAON, a son of Cretheus king of Iolchos, by Tyro. He married Idomene, by whom he had Bias and Melampus, and a daughter called Pero-mele. After his father's death, he established himself in Messenia, with his brother Nelcus, and re-established or regulated the Olympic games. Melampus is called *Amythaonius*, from his father Amythaon. *Virg. G.* 3, 550.—*Diod.* 4.—*Apollod.* 1.—*Homer. Odyss.* 11.——A son of Hippasus, who assisted Priam in the Trojan war, and was killed by Lycomedes. *Homer. Il.* 17.

AMYTHAONIUS, a patronymic of Melampus, son of Amythaon. *Virg. G.* 3, 550.

AMYTIS, a daughter of Astyages, whom Cyrus married. *Ctesias.*——A daughter of Xerxes, who married Megabyzus, and disgraced herself by her debaucheries.

ANACES, or ANACTES, a name given to Castor and Pollux by the Athenians, on account of the regard they were supposed to have shown their city. Their festivals were called Anacæa. *Plut. in Thes. Cic. de N. D.* 3, 21.

ANACHARSIS, a Scythian philosopher, was the son of a Scythian chief by a native of Greece, and flourished about B. C. 600. Being early instructed in the Greek language by his mother, he became desirous of being acquainted with Greece and obtained from the king of Scythia a passage to Athens. On his arrival, in the first year of the forty-seventh Olympiad, or B. C. 592, he met with Toxaris, one of his countrymen, who conducted him to the house of Solon. When he arrived there, he desired a servant to inform his master that Anacharsis, a Scythian, was at the door, and wished to be received as his guest and friend. To this message Solon's answer was, that friendships are best formed at home; to which Anacharsis replied, then let Solon, who is at home, make me his friend, and receive me into his house. Solon struck with the propriety of the reply, immediately gave admittance to his visitor, and, finding him worthy of his confidence, honoured him with his friendship. Anacharsis, on his part, did not neglect this opportunity of possessing himself of all the wisdom which was to be learned from so excellent a master. He was introduced by Solon to the principal citizens at Athens, and was the first stranger upon whom the Athenians conferred the honour of citizenship. After the death of Solon, he left Athens, and travelled into different countries. On his return to Scythia, he attempted to introduce the civilization and religion of Greece, which brought upon him the enmity of his country-

men. Going one day into a wood, to perform sacred rites to Cybele, he was killed by an arrow revelled at him by the king's own hand. He was celebrated for a noble and manly mode of speaking, which, from his time, acquired the epithet of Scythian eloquence. He is said to have added the second hook to the anchor, and to have invented the potter's wheel. Among his ingenious sayings, the following may deserve to be mentioned. The best method of teaching a youth sobriety, is to place before his eyes a drunken man. The vine bears three kinds of fruit: the first, pleasure; the second, intoxication, the third, remorse. An ape is ridiculous by nature, a man by art and study. To an Athenian of infamous character, who reproached him with being a Scythian, he remarked, my country is indeed a disgrace to me, but you are a disgrace to your country. The epistles which bear his name, are generally supposed to be spurious.—*Herod.* 1, 46, 47 et 48.—*Plut. in Conviv.* —*Cic. Tusc.* 5, 32.—*Strab.* 7.

ANACIUM, a mountain with a temple sacred to the Anaces in Peloponnesus. *Paus.* 1, 21.

ANACREON, a Greek lyric poet, was born at Teos, a city on the coast of Ionia, in Lesser Asia, and flourished about 500 B. C. In the earlier part of his life, he seems to have left his native country, at the invitation of Polycrates, king of Samos, who bestowed upon him his friendship, and entertained him at his court. Here Anacreon composed his songs, inspired by wine and love. After the death of his protector, he went to Athens, where he met with the most distinguished reception from Hipparchus. The fall of the latter drove him from Athens, and probably he returned to Teos. But when Ionia revolted from Darius, he fled to Abdera, where he reached the advanced age of eighty five. According to tradition he was choked, in the act of drinking, by a grape-stone. From the few particulars that can be gathered of his life, it is evident that Anacreon was a man of various principles and debauched manners. He did not, however, unite avarice with voluptuousness; for Polycrates having presented him with four talents, which prevented him from sleeping, he returned them, observing, that though the sum was of great value, sleep was of greater value still. The city of Teos put his likenesses upon its coins; his statue was placed on the Acropolis, in Athens, and he was held in honour throughout Greece. Only a small part of his works has come down to us. Of five books, there are six-eight poems remaining under the name of Anacreon. They are, for the most part, in praise of wine, and of the appetites which have been so often and so improperly dignified by the name of love. In their kind, however, they are matchless. They abound in the happiest turns, the most appropriate imagery, and the most singular felicities of expression. The difficulty of attaining their excellencies is proved by the numberless unsuccessful imitations, unworthy of the name of Anacreontics. The measure in which Anacreon composed his poems, and which is called after him, is commonly divided into three bambuses, with a cæsura. The best editions of Anacreon are, that of Mattaire, 4to. Lond. 1725, of which only one hundred copies were printed, and the very correct one of Brunck, 12mo. Argentor. 1778, to which may be added that of Fisher, 8vo. Lipsiæ, 1793. The last greatly surpasses all the editions which have preceded it. The works of Anacreon have been very frequently rendered into English. The best translations are those of Ezekiel Moore. *Poet.* 1, 2. 23.—*Sat* 6. 11.—*Ælian. V. H.* 9, 4.—*Cic. in Tusc.* 4, 33.—*Horat. Epod.* 14, 20. —*Plin.* 7, 7.—*Herod.* 3, 121.

ANACTORIUM, a town of Epirus, north of Leucadia, at the mouth of the Ambracian gulf. It was founded by a Corinthian colony, and was the cause of many quarrels between the Corcyreans and Corinthians. It ceased to exist as a town, when Augustus transferred its inhabitants to Nicopolis. Anactorium occupied the place of the present *Vonitza*. *Strab.* 10.—*Thucyd.* 1, 55.—*Plin.* 4, 1. 5, 29. ——An ancient name of Miletus.

ANACT IDE, a woman of Lesbos, wantonly loved by Sappho. *Ovid. Her.* 15, 17.

ANADYOMENE, an exquisite painting of Venus, ascribed to Apelles, which originally adorned the temple of Æsculapius, in the island of Cos. It represented the goddess rising out of the sea, and in the act of wringing her hair. Augustus bought it, and placed it in the temple of Julius Cæsar. The lower part of it was a little defaced, and there were found no painters in Rome able to repair it. Antipater of Sidon, in the Anthology, and also other poets, have celebrated its beauty. *Plin.* 35, 10.—*Anthol.* 1, 12.

ANAGNIA, now *Anagni*, the capital of the Hernici in Latium, where Antony struck a medal when he divorced Octavia and married Cleopatra. It is thirty-six miles east of Rome. *Virg. Æn.* 7, 681.—*Strab.* 5.—*Ital.* 8, 392.

ANAGOGIA, an annual feast in honour of Venus, celebrated at Eryx, in Sicily, where she had a temple, and from which place she was said to retreat into Africa for nine days, when she was followed by all the doves in the vicinity. The return of the goddess was commemorated by a feast named Catagogia.

ANAGYRONTUM, a small village of Attica. *Herod.*

ANAGYRUS, a place in Attica, where a plant, called Anagyris, grew in great abundance, which emitted a fetid odour on being touched; hence the proverb *Anagyrum commovi*, to bring a misfortune on one's self. *Strab.* 9.—*Plin.* 27, 4

ANAITIS, a goddess of Armenia. The virgins who were consecrated to her service, esteemed themselves more dignified by public prostitution. The festivals of the deity were called Sacæum Festa; and when they were celebrated, both sexes assisted at the ceremony, and inebriated themselves to such a degree, that the whole was concluded by a scene of the greatest lasciviousness and intemperance. They were first instituted by *Cyrus*, when he marched against the Sacæ, and covered tables with the most exquisite dainties, that he might detain the enemy by the novelty and sweetness of food to which they were unaccustomed, and thus easily destroyed them. *Strab.* 11.—— Diana is also worshipped under this name by the Lydians *Plin.* 33, 4.

ANANIAS, an Iambic poet. *Athen.*

ANAPAUOMENOS, a fountain in the grove of Dodona, whose waters could kindle an extinguished torch. It always became cold at mid-day, and then gradually increasing, overflowed at midnight. *Plin.* 2, 103.—*Mela* 2, 3

ANAPHE, from *φαινω* to appear, one of the Sporades, north-east of Thera, that suddenly rose out of the sea, and afforded the Argonauts shelter in the midst of a storm. A temple was in consequence erected to Apollo under the name of Æglete in the island. It is now called *Anapha*. *Apoll. Argon.* 4, 1717.—*Strab.* 10.

ANAPHLYSTUS, a small village of Attica, near

the sea called after an ancient hero of the same name, who was son of Troezen. It belonged to the tribe Antiochis. The inhabitants were said to possess a strong propensity to satire. The modern village of *Anaphiso* is supposed to represent the ancient Anaphlystus. *Aristoph. Ran.* 450. *Eccles.* 961.—*Paus.* 2, 33.—*Strab.* 8.

ANAPUS, a river of Epirus. *Thucyd* 2, 80.——Of Sicily. *L.* 6, 96.

ANARTES, a people of lower Pannonia. *Cæs. Bell G.* 6, 25

ANAS, a river of Spain, now called *Guadiana*. *Strab.* 3.

ANATOLE, one of the Horæ. *Hygin.* 183.——A mountain near the Ganges, where Apollo ravished a nymph called Anaxibia.

ANAUCHIDAS, a Samian wrestler. *Paus.* 5, 27.

ANAURUS, a river of Thessaly, near the foot of mount Pelion, where Jason lost one of his sandals, on his return to his country. The winds were said to respect the waters of this river, according to *Lucan.* 6, 347.—*Apollon.* 1 *et* 3.—*Apollod.* 1, 26.——A river at Troas near Ida. *Catull.*

ANAXIBIA, one of Medea's suitors, killed by Styrus. *Val. Flacc.* 6, 43.

ANAX, a son of Cœlus and Terra, father to Asterius, from whom Miletus has been called Anactoria. *Paus.* 1, 36, 7, 2.

ANAXAGORAS, succeeded his father Megapenthes on the throne of Argos. He shared the sovereign power with Bias and Melampus, who had cured the women of Argos of madness. *Paus.* 2, 18.——A celebrated philosopher, born at Clazomenæ, in Ionia, about B. C. 500. He inherited a considerable estate in his own country, which he relinquished to indulge his thirst for knowledge at Athens, where he applied himself to the study of eloquence and poetry. Afterwards he left Athens to attend the instructions of Anaximenes, at Miletus, under whom he made a great progress, but on returning to his native country, he found that his estate had run to waste, which he affected to consider a fortunate circumstance, as leaving him free to pursue his studies. He then removed to Athens, where he taught philosophy, and had, among numerous pupils, Euripides, the tragedian, and Pericles, the orator; to whom some have added, but rather inconsistently with chronological dates, Socrates and Themistocles. His great celebrity at length excited the jealousy and envy of his contemporaries, and brought upon him a cruel persecution. He was accused by Cleo of impiety, for teaching that the sun was an inanimate fiery substance, or burning mass of stone, herein robbing it of its divinity, and contradicting the popular opinion that the sun was Apollo, one of the greater deities. He was sentenced by his judges to death, but, through the interposition of Pericles, the sentence was commuted into banishment. When he was told of his being condemned to die, he replied with the calmness of a true philosopher, nature long ago pronounced the same sentence against me; and when a friend had intimated to him the milder punishment that had been substituted, and was expressing regret on account of his departure from Athens, he said, with a mixture of equanimity and pride, it is not I who have lost the Athenians, but the Athenians who have lost me. After his banishment, Anaxagoras passed the remainder of his time at Lampsacus, where he taught philosophy till his death, which happened in his seventy-second year, and B. C. 428. Being asked by his friends, a little before his death, whether they should carry his bones to his native city, he answered, it is unnecessary; the way to the regions below is every where alike open. The magistrates of Lampsacus, having, at the same period, sent a message, requesting to be informed in what manner they might honour his memory after his decease, he said, by ordaining that the anniversary of my death be annually observed as a holiday in all the schools of Lampsacus. His request was complied with; and the festival, which was called *Anaxagoreia*, continued in Lampsacus for many centuries. The inhabitants of that city farther expressed their veneration for his memory, by honouring him with a tomb and epitaph, and by erecting two altars in his name, one dedicated to *Truth*, and the other to *Mind*. Several doctrines are ascribed to Anaxagoras, which prove him to have been an attentive and judicious observer of the phenomena of nature. He taught that wind is produced by the rarefaction of the air; that the rainbow is the reflection of the solar rays from a cloud; that the moon is an opaque body inhabited like the earth; that comets are wandering stars; and that the fixed stars are in a region beyond our system. *Diog. in Vit.——Plut. in Nicia et Pericl.——Cic. Acad. Q.* 4, 23. *Tusc.* 1, 43.——A statuary of Ægina. *Paus.* 5, 23.——A grammarian, disciple to Zenodotus. *Diog.*——An orator, disciple to Socrates. *Diog.*——A son of Echecratus, who, with his brothers Codrus and Diodorus, destroyed Hegesias, tyrant of Ephesus.

ANAXANDER, of the family of the Heraclidæ, was son of Eurycrates, and king of Sparta. The second Messenian war began in his reign, in which Aristomenes so egregiously signalized himself. *Herod.* 7, 204.—*Plut. in Apoph.*—*Paus.* 3, 3, 4, 15 *et* 16.——A general of Megalopolis, taken by the Thebans.

ANAXANDRIDES, king of Sparta, son of Leon, reigned about B. C. 550–510, with his colleague Ariston. His first wife, whom he loved, had no children, and he was obliged by the Ephori to marry again, in order that the race of Eurysthenes might not be extinct. He became father of Cleomenes by the second wife, and, some time after, the first bore him Doricus, Leonidas, and Cleombrotus. Alexandrides was successful in war against the Tegeates. Several apophthegms of his, which evince his good sense, are recorded by Plutarch. *Herod.* 1, 5 *et* 7.—*Plut. Apoph.*——*Paus* 3, 3, &c.——A son of Theopompus. *Herod.* 8, 131.——A comic poet of Rhodes in the age of Philip and Alexander. He was the first who introduced scenes of gross intrigue and debauchery upon the stage. He was of such a passionate disposition, that he tore his unsuccessful compositions in pieces, or sent them as waste paper to the perfumers' shops. He composed sixty-five plays, of which ten were crowned. Some fragments of his poetry remain in Athenæus. He was starved to death, by order of the Athenians, for libelling their government. *Aristot. Rhet.* 3.

ANAXARCHUS, a philosopher of Abdera, one of the followers of Democritus, and the friend of Alexander. When the monarch aspired to the honours of divinity, the philosopher checked his vanity, by pointing to his finger while it bled, and exclaiming, see the blood of a mortal, not of a god. Being one day at the table of Alexander, who asked him what he thought of the feast, Anaxarchus replied, that it only wanted the head of a nobleman to be served up in a dish, in saying

which, he fixed his eyes steadfastly upon Nicocreon. On the death of Alexander, this sarcasm was severely punished by Nicocreon, who caused Anaxarchus to be pounded to death in an iron mortar, and his tongue to be torn out by the roots. The philosopher endured the punishment without complaint, and biting off his tongue with his teeth, spit it in the tyrant's face. *Justin.* 12, 13. —*Val. Max.* 3, 3.—*Ovid. in Ib.* 571.—*Plut. in Symp.* 7.—*Dyog. in Vitâ.*—*Cic in Tusc.* 2, 22. ——A Theban general. *Thucyd.* 8, 100.

ANAXARETE, a girl of Salamis, who so arrogantly despised the addresses of Iphis, a youth of ignoble birth, that the lover hung himself at her door. She saw this sad spectacle without emotion or pity, and was changed into a stone. *Ovid. Met* 14, 748.

ANAXENOR, a musician, whom M Antony greatly honoured, and presented with the tribute of four cities. *Strab.* 14.

ANAXIAS, a Theban general. *Paus.* 2, 22.

ANAXIBIA, a daughter of Atreus, who became mother of seven sons and two daughters by Nestor. *Apollod.* 1.—*Paus.* 2, 29.——A daughter of Bias, brother to the physi married Pelias, king of Iolchos, by whom she had Acastus, and four daughters, Pisidice, Pelopea, Hippothoe, and Alceste. *Apollod.* 1, 9. She is called daughter of Dymas, by *Hygin.* 14.

ANAXICRATES, an Athenian archon. *Paus.* 10, 23

ANAXIDAMUS, succeeded his father Zeuxidamus on the throne of Sparta. *Paus.* 3, 7. 4, 15.

ANAXILAS and ANAXILAUS, a Messenian tyrant of Rhegium, descended from Alcidamas, who had brought a Grecian colony into Sicily. He took Zancle, and was so mild and popular during his reign, that when he died, 476 B. C. he left his infant son to the care of one of his servants, and the citizens chose rather to obey a slave than revolt from their benevolent sovereign's children. *Justin.* 3, 2.—*Paus* 4, 23. 5, 26.—*Thucyd.* 6, 5.—*Herod* 6, 23. 7, 167.——A magician of Larissa, banished from Italy by Augustus.——A Pythagorean philosopher.——A physician. *Plin.* 29, 1.——An historian, who began his history with bitter invectives against former writers. *Dionys. Hal.* 1.——A Lacedæmonian. *Plut in Alcib.*——A comic writer, about the 100th Olympiad.

ANAXILIDES, wrote some treatises concerning philosophers, and mentioned that Pluto's mother became pregnant by a phantom of the god Apollo, from which circumstance her son was called the prince of wisdom. *Dyog in Plut.*

ANAXIMANDER, a philosopher of Miletus, and the founder of the Ionic sect, was the disciple of Thales. He cultivated with considerable success the sciences of mathematics and astronomy. He wrote a compendium of geography, and delineated a map of the earth, or geographical tables, in which he marked the divisions of land and water. He explained the obliquity of the ecliptic, and erected a gnomon, or sun-dial, at Lacedæmon. He believed that the stars are globular collections of fire and air, carried round with the spheres in which they are placed; that the sun occupies the highest place in the heavens, the moon the next, and the planets and fixed stars the lowest; that the earth is placed in the midst of the universe as in a common centre; and that the sun is twenty-eight times larger than the earth. He died in the 64th year of his age, B C. 547. *Cic. Acad. Quæst.* 4, 37.—*Diu.* 1, 50. *N. D.* 1, 10.—*Dyog. in vit.*—*Plin.* 2, 79.—*Plut. Ph.* He had a son who bore his name. *Strab.* 1.

ANAXIMENES, a philosopher of Miletus, the disciple and successor of Anaximander, flourished about B. C. 550. He said that air was the cause of every created being, and a self-existent divinity; that all minds are air; that fire, water, and earth, proceed from it, by rarefaction, or condensation; that the sun and moon are fiery bodies, whose form is that of a circular plate. He considered the earth as a plain, and the heavens as a solid concave sphere, on which the stars were fixed like nails, an opinion prevalent at that time, and from which originated the proverb, *τὸ ἀστρον ἐμπεφυκεναι*, *What of the heavens should fall?* to which Horace has alluded, *Od.* 3, 2, 7. He died 501 years B. C. *Cic. Acad. Quæst.* 4, 37. *De N. D.* 1, 10.—*Plut. Ph.*—*Plin.* 2, 76.——A native of Lampsacus, son of Aristocles. He was pupil to Diogenes the Cynic, and preceptor to Alexander the Great, of whose life, and that of Philip, he wrote the history. When Alexander, in a fit of anger threatened to put to death all the inhabitants of Lampsacus, because they had maintained [illegible] by his countrymen to appease the king, who, as soon as he saw him, swore he would not grant the favour he was going to ask. Upon this, Anaximenes begged the king to destroy the city, and enslave the inhabitants, and by this artful request the city of Lampsacus was saved from destruction. Besides the life of Philip and his son, he wrote a history of Greece, in twelve books, all now lost. His nephew bore the same name, and wrote an account of ancient paintings. *Paus.* 6, 18.—*Val. Max.* 7, 3.—*Dyog. in Vit.*

ANAXIPOLIS, a comic poet of Thasos. *Plut.* 14, 14.——A writer on agriculture, likewise of Thasos.

ANAXIPPUS, a comic writer in the age of Demetrius. He used to say, that philosophers were like only feather speeches, but fools in their actions. *Athen.*

ANAXIPHRON, a daughter of Coronus, who married Epeus. *Paus.* 5, 1.

ANAXIS, a Bœotian historian, who wrote a history down to the age of Philip son of Amyntas. *Diod.* 25.

ANAXO, a virgin of Troezene, carried away by Theseus. *Plut. in Thes.*——A daughter of Alceus and Hipponome, who married Electryon king of Thebes, and became mother of Alcmena. *Apollod.* 2, 9 *et* 10.

ANAZARBUS, now *Ain-Zerbeh*, a city of Cilicia Propria, situated on the banks of the river Pyramus, at some distance from the sea. It was twice destroyed by an earthquake, and twice repaired by the Roman emperors. When Cilicia was divided into two provinces, under the younger Theodosius, Anazarbus was made the capital of the eastern province, Tarsus being the metropolis of the western. In the neighbourhood of this city a battle was fought in 113?, between the Saracens and Christians, in which the latter were defeated with great slaughter. Anazarbus had the honour of giving birth to Dioscorides and Appian.

ANCÆUS, the son of Lycurgus and Antinoe, was in the expedition of the Argonauts. He was at the chase of the Calydonian boar, in which he perished. *Hygin.* 173 *et* 248.—*Ovid. Met* 8.—— The son of Neptune and Astypalæa. He went with the Argonauts, and succeeded Tiphis as pilot of the ship Argo. He reigned in Ionia, where he

hand, and called the prophet to convince him of his falsehood; when the servant, yet firm in his prediction, uttered this well-known proverb,

Πολλα μεταξυ πελας κυλικος και χειλεος ακρου,
Multa cadunt inter calicem supremaque labra.

At that very moment Ancæus was told that a wild boar had entered his vineyard; upon which, he threw down the cup, and ran to drive away the wild beast. He was killed in the attempt.

ANCALITES, a people of Britain, in the neighbourhood of the Atrebatii. Some authors suppose them to have been the shepherds and herdsmen of the Atrebatii, and to have enjoyed the fine pastures of *Buckinghamshire* and *Oxfordshire*. The Romans conquered this people and some others in their vicinity, with the government of which they rewarded the British king of the Dobuni, for his ready acknowledgment of their power, and his faithful adherence to their interests. *Cæs. Bell. G.* 5, 21.

ANCARIUS, a god of the Jews. *Vid.* Anchialus.

ANCHARIA, a family of Rome.——The name of Octavia's mother. *Plut. in Anton.*

ANCHARIUS, a noble Roman killed by the partizans of Marius during his civil wars with Sylla *Plut. in Mario.*

ANCHEMÓLUS, son of Rhœtus, king of the Marrubii, in Italy, ravished his mother-in-law, Casperia, for which he was expelled by his father. He fled to Turnus, and was killed by Pallas, son of Evander, in the wars of Æneas against the Latins. *Virg. Æn.* 10. 389.

ANCHESITES, a wind which blows from Anchiva, a harbour of Epirus. *Cic. ad Attic.* 7, 1.—*Dionys. Hal.*

ANCHESMUS, a mountain of Attica, with a statue of Jupiter on its summit. Now *Agios Georgios*, or *Mount St George*.

ANCHIÁLE, and ANCHILIA, a city on the sea-coast of Cilicia. It was built, with its neighbouring city Tarsus, by Sardanapalus, the last of the Assyrian kings, who was buried here, and had a statue with an inscription in the Syrian language, denoting the extreme intemperance, extravagance, and folly of his life. *Strab.* 14.—*Plin.* 5, 27.—*Diod.* 2

ANCHIALUS, a famous astrologer.——A Greek killed by Hector. *Homer. Il.* 5. 609.——A great warrior, father of Mentes.——One of the Phæacians. *Homer. Odyss.*——A god of the Jews, as some suppose, in Martial's epigrams, 11, 95.——A city in Thrace.——Another in Epirus.

ANCHIMOLIUS, a Spartan general, sent against the Pisistratidæ, and killed in the expedition. *Herod.* 5. 63.——A son of Rhœtus. [*Vid.* Anchemolus.]

ANCHINOË, a daughter of Nilus, and wife of Belus. *Apollod.* 2, 1.

ANCHION. *Vid.* Chion.

ANCHISÆ PORTUS, a name given to the port of Onchasmus in Epirus, by the Romans.

ANCHISE, a city of Italy. *Dionys. Hal.*

ANCHISES, a son of Capys by Themis, daughter of Ilus. He was of such a beautiful complexion, that Venus came down from heaven on mount Ida, in the form of a nymph, to enjoy his company The goddess became pregnant, and forbade Anchises ever to mention the favours he had received, on pain of being struck with thunder. The child which Venus brought forth, was called Æneas; he was educated as soon as born by the nymphs of Ida, and when of a proper age, was intrusted to the care of Chiron the centaur. When Troy was taken, Anchises was become so infirm that Æneas, to whom the Greeks permitted to take away whatever he esteemed most, carried him through the flames upon his shoulders, and thus saved his life. He accompanied his son in his voyage towards Italy, and died in Sicily in the eighteenth year of his age. He was buried on mount Eryx by Æneas and Acestes king of the country, and the anniversary of his death was afterwards celebrated by his son and the Trojans on his tomb. Some authors have maintained, that Anchises had forgot the injunctions of Venus, and boasted at a feast, that he enjoyed her favours on mount Ida, upon which he was killed with thunder. Others say, that the wounds he received from the thunder were not mortal, and that they only weakened and disfigured his body. Virgil, in the fifth book of the Æneid, introduces him in the Elysian fields, relating to his son the fates that were to attend him, and the fortune of his descendants, the Romans. [*Vid.* Æneas.] *Virg. Æn.* 1, 2, &c.—*Hygin.* 94, 254, 260, 270.—*Hesiod. Theog.* 1010.—*Apollod.* 3.—*Ovid. Fast.* 4, 34.—*Homer. Il.* 20. *et Hymn. in Vener.*—*Xenoph. Cynег.* 1.—*Dionys. Hal. de Antiq. Rom.* 1.——Pausanias, 8, 12, says that Anchises was buried on a mountain in Arcadia, which from him has been called Anchisia.——An Athenian archon. *Dionys. Hal.* 8.

ANCHISIA, a mountain of Arcadia, at the bottom of which is a monument of Anchises. *Paus.* 8, 12 *et* 13.

ANCHISIÁDES, a patronymic of Æneas, as being son of Anchises. *Virg. Æn.* 6, 318, &c.

ANCHOE, a place near the mouth of the Cephisus, in Bœotia, where there is a lake of the same name. *Strab.*

ANCHÔRA, a fortified place in Galatia.

ANCHÚRUS, a son of Midas king of Phrygia, who sacrificed himself for the good of his country, when the earth had opened and swallowed up many buildings. The oracle had been consulted, and gave for answer, that the gulf would never close, if Midas did not throw into it whatever he had most precious. Though the king had parted with many things of immense value, yet the gulf continued open, till Anchurus, thinking himself the most precious of his father's possessions, took a tender leave of his wife and family, and leaped into the earth, which closed immediately over his head. Midas erected there an altar of stones to Jupiter, and that altar was the first object which he turned into gold, when he had received his fatal gift from the gods. This unpolished tumpot gold existed still in the age of Plutarch. *Plut. in Parall.*

ANCILE, and ANCYLE, a sacred shield, which, according to Roman authors, fell from heaven in the reign of Numa, when the Roman people laboured under a pestilence. Upon the preservation of this shield depended the fate of the Roman empire, and therefore Numa ordered eleven of the same size and form to be made, that if ever any attempt was made to carry them away, the plunderer might find it difficult to distinguish the true one. They were made with such exactness, that the king promised Veterius Mamurius, the artist, whatever reward he desired. [*Vid.* Mamurius.] They were kept in the temple of Vesta, and an order of priests was chosen to watch over their safety. These priests were called Salii, and were twelve in number; they carried every year, on the first of March, the shields in a solemn procession round the walls of Rome, dancing and singing praises to the god Mars. This sacred festival

continued three days, during which every important business was stopped. It was deemed unfortunate to be married on those days, or to undertake any expedition; and Tacitus in *Hist.* 1. has attributed the unsuccessful campaign of the emperor Otho against Vitellius, to his leaving Rome during the celebration of the Ancyliorum festum. These two verses of Ovid explain the origin of the word Ancyle, which is applied to these shields:

Idque ancyle vocat, quod ab omni parte recisum est,
Quemque notes oculis, angulus omnis abest.—
Fast 3, 377, &c.——*Varro de L. L.* 5, 6.—*Vit. Mar.* 1, 1.—*Juv.* 2, 124.—*Plut. in Num.*—*Virg. Æn.* 8, 664.—*Dionys. Hal.* 2.—*Liv* 1, 20.

ANCON and ANCONA, a town of Picenum, about twenty miles from Senagallica. It is supposed to derive its name from the angular form of the promontory on which it stands. The foundation of Ancona is ascribed to the Syracusans. It is mentioned in Roman history, as a naval station of some importance in the wars with the Illyrians, and was occupied by Cæsar soon after his passage of the Rubicon. The present port was made, or greatly improved, by Trajan; and the honorary arch is still standing, which the gratitude of the citizens raised to their benefactor. At some distance from Ancona is the famous chapel of Loretto, supposed by monkish historians to have been brought through the air by angels, August 10th, A. D. 1291, from Judæa, where it was a cottage, inhabited by the virgin Mary. The reputed sanctity of the place has often brought 100,000 pilgrims in one day to Loretto. *Plin.* 3, 13.—*Lucan.* 2, 402.—*Jul.* 3, 437.—*Mela* 2, 4.—*Juv.* 4, 40.

ANCUS MARTIUS, the fourth king of Rome, was grandson to Numa, by his daughter. His name Ancus was derived from the Greek αγκος, because he had a crooked arm which he could not stretch out to its full length. He waged a successful war against the Latins, Veientes, Fidenates, Volsci, and Sabines, and joined mount Janiculum to the city by a bridge, and inclosed mount Martius and the Aventine within the walls of the city. He extended the confines of the Roman territories to the sea, where he built the town of Ostia, at the mouth of the Tiber. He inherited the valour of Romulus with the moderation of Numa. He died B. C. 616, after a reign of twenty-four years, and was succeeded by Tarquin the elder. *Dionys. Hal.* 3, 9.—*Liv.* 1, 32, &c.—*Flor.* 1 4.—*Virg. Æn.* 6, 815.

ANCYRA, a city of Galatia, near the river Halys. Pausanias states, that it derived its name from an *anchor* which was found here, and preserved in the temple of Jupiter. This city was enlarged and ornamented by Augustus, and, under Nero, was called the metropolis of Galatia. It is now named by the Turks *Angori*, and by the Europeans *Angora*, and is famous for the fleeces of its goats. In the neighbourhood of this place Bajazet was conquered and made prisoner by Timur the Great.

ANCYRÆ, a town of Sicily.——A town of Phrygia. *Paus.* 1.

ANDA, a city of Africa. *Polyb.*

ANDABATÆ, from ανα βαινω, to ascend, a term applied to those gladiators who fought in chariots with their eyes blind-folded, and having almost all their face concealed by a peculiar kind of helmet. Hence the phrase *Ante aciarum more*, which denotes rashness and want of consideration. *Cic. ad Fam.* 7, 10.

ANDANIA, a city of Arcadia, where Aristomenes was educated. It derived its name from a gulf in its vicinity. *Paus.* 4, 1 *et* 33.

ANDEGAVI, ANDECAVI, or ANDES, a people of Gaul, east of the Namnetes, and north of the Liger, or *Loire*. *Cæs. Bell. G.* 2, 35.

ANDEGAVIA, a country of Gaul, near the Turones and the ocean. *Tacit. Ann.* 3, 41.

ANDES a village of Italy, near Mantua, immortal as the birth-place of Virgil.

ANDOCIDES, an Athenian orator, son of Leogoras. He lived in the age of Socrates the philosopher, and was intimate with the most illustrious men of his age. He was often banished, but his dexterity always restored him to favour. Plutarch has written his life in 10 *Orat.* Four of his orations are extant.

ANDOMADUNUM, a town in Gaul, now *Langres*.

ANDOMATIS, a river of India, falling into the Ganges. *Arrian.*

ANDRÆMON, the father of Thoas, married Gorge daughter of Œneus, whom he succeeded on the throne of Calydon. He died at Amphissa, where his tomb was still to be seen in the age of the Antonines. *Hygin.* 97.—*Paus.* 10, 38.—*Homer Il.* 2 *et* 14.—*Apollod.* 1, 19 *et* 21.——The husband of Dryope, and father of Thoas. *Ovid. Met.* 9, 333, &c.

ANDRAGATHUS, a tyrant, defeated by Gratian, A. D. 383, &c.

ANDRAGATHUS, a man bribed by Lysimachus to betray his country, &c. *Polyæn.* 4, 12.

ANDRAGORAS, a man who died a sudden death. *Mart.* 4, 6, 53.

ANDRAMITTIUM. *Vid.* Adramyttium.

ANDRAMYLES, a king of Lydia, who castrated women, and made use of them as eunuchs. *Athen.* 6.

ANDREAS, a statuary of Argos. *Paus.* 6, 16.——A man of Panormum, who wrote an account of all the remarkable events that had happened in Sicily. *Athen.*——A son of Peneus. Part of Greece was called *Andreis* after him. *Paus.* 9, 34, &c.

ANDRICLUS, a mountain of Cilicia. *Strab.* 14.——A river of Troas, falling into the Scamander. *Plin.* 5, 27.

ANDRISCUS, a man who wrote a history of Naxos. *Athen.* 1.——A worthless person called *Pseudophilippus*, on account of the likeness of his features to king Philip. He incited the Macedonians to revolt against Rome, and was conquered and led in triumph by Metellus, 152 B. C. *Flor.* 2, 14.

ANDROBIUS, a famous painter. *Plin.* 35, 11.

ANDROCLEA, a daughter of Antipœnus of Thebes. She, with her sister Alcida, sacrificed herself in the service of her country, when the oracle had promised the victory to her countrymen, who were engaged in a war against Orchomenos, if any one of noble birth devoted himself for the glory of his nation. Antipœnus refused to do it, and his daughters cheerfully accepted it, and received great honours after death. Hercules, who fought on the side of Thebes, dedicated to them the image of a lion in the temple of Diana. *Paus.* 9, 17.

ANDROCLES, a son of Phintas, who reigned in Messenia. *Paus.* 4, 5, &c.——A man who wrote a history of Cyprus.

ANDROCLIDES, a noble Theban who defended the democratical, against the encroachments of the oligarchical, power. He was killed by one of his enemies.——A sophist in the age of Aurelius, who gave an account of philosophers.

ANDROCLUS, a son of Codrus, who reigned in Ionia, and took Ephesus and Samos. *Paus.* 7, 2.

——A Dacian slave, recognised in the Circus Maximus by a lion, which he had formerly relieved when wounded in the woods. *Gellius* 5, 14.—*Ælian. H. An* 7 48.—*Seneca de Benef.* 2, 19.

ANDROCYDES, a physician, who wrote the following letter to Alexander:—"Vinum potatorum, rex, memento te bibere sanguinem terræ, acuti venenum est hominicidæ, sic et vinum." *Plin.* 14,5.

ANDRODAMUS. *Vid.* Andromadas.

ANDRÓDUS. *Vid.* Androcles.

ANDRÓGEOS, a Greek, killed by Æneas and his friends, whom he took to be his countrymen. *Virg. Æn.* 2, 371.

ANDRÓGEUS, son of Minos and Pasiphae, was famous for his skill in wrestling. He overcame every antagonist at Athens, and became such a favourite of the people, and of the Pallantides, the apparent heirs to the throne, that Ægeus king of the country grew jealous of his popularity, and caused him to be assassinated as he was going to Thebes. Some say that he was killed by the wild bull of Marathon. Minos declared war against Athens to revenge the death of his son, and peace was at last re-established on condition that Ægeus sent yearly seven boys and seven girls from Athens to Crete to be devoured by the Minotaur. [*Vid* Minotaurus.] The Athenians established festivals by order of Minos, in honor of his son, and called them Androgeia. *Hygin.* 41.—*Diod.* 4.—*Virg. Æn.* 6, 20.—*Paus.* 1, 1 *et* 27.—*Apollod.* 2, 5, 3, 1 *et* 15.—*Plut. in Thes.*—*Catull.* 62, 77.

ANDROGYNÆ, a fabulous nation of Africa, beyond the Nasamones. Every one of them bore the characteristics of the male and female sex; and one of their breasts was that of a man, and the other that of a woman. *Lucret.* 5, 837.—*Lu.* 27, 11.—*Aul. Gell.* 9, 4.—*Plin.* 7, 2.

ANDROMACHE, daughter of Eetion, king of Thebes in Cilicia, married Hector, son of Priam, king of Troy, by whom she had Astyanax. She was so fond of her husband, that she even fed his horses with her own hand. During the Trojan war, she remained at home employed in her domestic concerns. Her parting with Hector, who was going to a battle, in which he perished, has always been deemed the best, most tender, and pathetic of all the passages in Homer's Iliad. She received the news of her husband's death with extreme sorrow, and after the taking of Troy, she had the misfortune to see her only son Astyanax, after she had saved him from the flames, thrown headlong from the walls of the city, by the hands of the man whose father had killed her husband. *Senec. in Troad.*) Andromache in the division of the prisoners by the Greeks, fell to the share of Neoptolemus, who treated her as his wife, and carried her to Epirus. He had by her three sons, Molossus, Pielus, and Pergamus, and afterwards repudiated her. After this divorce she married Helenus the son of Priam, who, as herself, was a captive of Pyrrhus, and by him she had Cestrinus. She reigned with her husband over part of the country, and she received there Æneas and his followers, on their way to Italy. Some say that Astyanax was killed by Ulysses, and Euripides says that Menelaus put him to death. *Homer. Il.* 6, 22 *et* 24.—*Q. Calab.* 13.—*Virg. Æn.* 3, 486.—*Hygin.* 123.—*Dares Phryg.*—*Ovid. Am.* 1, 9, 35. *Trist.* 5, 6, 43.—*Apollod.* 3, 12.—*Paus.* 1, 11, 10, 25.——The title of a tragedy written by Ennius. *Cic. Div.* 1, 13.

ANDROMACHIDÆ, a nation who presented to their king all the virgins who were of nubile years, and permitted him to use them as he pleased.

ANDROMACHUS, an opulent person of Sicily, father to the historian Timæus. *Diod.* 16. He assisted Timoleon in recovering the liberty of the Syracusans.——A general of Alexander, to whom Parmenio gave the government of Syria. He was burnt alive by the Samaritans. *Curt.* 4, 5 *et* 8.—A brother-in-law of Seleucus Callinicus.——A traitor who discovered to the Parthians all the measures of Crassus, and, on being chosen guide, led the Roman army into a situation whence there was no mode of escape.——A poet of Byzantium.——A physician of Crete in the age of Nero. He invented *theriaca*, which he described in some elegiac verses.——A sophist of Naples, in the age of Diocletian.

ANDROMADAS, or ANDRODAMUS, a native of Rhegium, who made laws for the people of Chalcis in Macedonia. *Aristot.*

ANDRÓMEDA, a daughter of Cepheus king of Æthiopia, by Cassiope. She was promised in marriage to Phineus, her uncle, when Neptune inundated the kingdom, and sent a sea-monster to ravage the country, because Cassiope had boasted herself fairer than Juno and the Nereides. The oracle of Jupiter Ammon was consulted, and nothing could stop the resentment of Neptune, if Andromeda was not exposed to the sea-monster. She was accordingly tied naked on a rock, and at the moment that the monster was going to devour her, Perseus, who returned through the air from the conquest of the Gorgons, saw her, and was captivated with her beauty. He promised to deliver her and destroy the monster, if he received her in marriage as a reward for his trouble. Cepheus consented, and Perseus changed the sea-monster into a rock, by showing him Medusa's head, and untied Andromeda, and married her. He had by her many children, among whom were Sthenelus, Ancæus, and Electryon. The marriage of Andromeda with Perseus was opposed by Phineus, and after a bloody battle, was changed into a stone by Perseus. Some say that Minerva made Andromeda a constellation in heaven after her death. [*Vid.* Medusa, Perseus.] *Hygin.* 64.—*Cic. de Nat. D.* 2, 43.—*Apollod.* 2, 4.—*Manil.* 5, 533.—*Propert.* 3, 21.——According to Pliny, 5, 31, it was at Joppa in Judea that Andromeda was tied on a rock. He mentions that the skeleton of the huge sea-monster to whom she had been exposed, was brought to Rome by Scaurus, and carefully preserved. The table of Andromeda and the sea-monster has been explained, by supposing that she was courted by the captain of a ship, who attempted to carry her away, but was prevented by the interposition of another more successful lover.

ANDRON, an Argive, who travelled all over the deserts of Libya without drink. *Aristot. de Ebriet.* 1.——A man set over the citadel of Syracuse by Dionysius. Hermocrates advised him to seize it and revolt from the tyrant, which he resolved to do. The tyrant put him to death for not discovering that Hermocrates had incited him to rebellion. *Polyæn.* 5, 2.——A man of Halicarnassus, who composed historical works, particularly a valuable genealogy, now lost, but often quoted by Diogenes and others. *Plut. in Thes.*——A native of Ephesus, who wrote an account of the seven wise men of Greece. *Diog.*——A man of Argos.——Another of Alexandria, &c.——*Apollon. Hist. Mirab. 15.—Athen.—Aristot de Eorist.*

ANDRONICUS LIVIUS. *Vid.* Livius.

ANDRONICUS, a peripatetic philosopher of Rhodes, who flourished fifty-nine years B. C. He

was the first who published and revised the works of Aristotle and Theophrastus. His Periphrasis is extant, the best edition of which is that of Hudsius, 8vo. *L. Bat.* 1717. *Plut. in Syll.*——A Latin poet in the age of Cæsar.——A Latin grammarian, whose life Suetonius has written.——A king of Lydia, surnamed Alpyus.——One of Alexander's officers.——One of the officers of Antiochus Epiphanes.——A Greek architect, who built the famous octagonal temple of the winds at Athens, and was the inventor of the weathercock.

ANDROPHAGI, a savage nation of European Scythia. *Herod.* 4, 18, *et* 106.

ANDROPOMPUS, a Theban, who killed Xanthus in single combat, by fraud. *Paus.* 2, 18.

ANDROS, an island in the Ægean Sea, known by the different names of Epagrys, Antandros, Lasia, Cauros, Hydrussa, Nonagria. Its chief town was called Andros. It had a harbour, near which Bacchus had a temple, with a fountain, whose waters, during the ides of January, tasted like wine. It received the name of Andros, from Andros, son of Anius, one of its kings, who lived in the time of the Trojan war. It is now called *Andro. Ovid. Met.* 13, 648.—*Virg. Æn.* 3, 80.—*Juv.* 3, 70.—*Plin.* 2, 103.—*Mela* 1 et 2.

ANDROSTHENES, one of Alexander's generals, sent with a ship on the coast of Arabia *Arrian.* 7, 10.—*Strab.* 16.——A governor of Thessaly, who favoured the interest of Pompey. He was conquered by J. Cæsar. *Cæs. Bell. Civ.* 3, 80.——A statuary of Thebes, who was engaged in beautifying the temple of Delphi *Paus.* 10, 10.——A geographer in the age of Alexander. *Theophr. de Caus. Plant.* 3, 7.

ANDROTION, a Greek, who wrote a history of Attica, and a treatise on agriculture. *Plin.*—*Paus.* 10, 8.—*Ælian* V. H. 8, 10.

ANELONTIS, a river near Colophon. *Paus.* 8, 28.

ANEMO, or ANIO, a river near Rome, worshipped as a god. *Cic. Nat. D.* 3, 20

ANEMOREA, or ANEMOLEA, a city of Phocis in the immediate vicinity of Hyampolis. *Homer. Il.* 2, 521.—*Strab.* 9.

ANEMONA, a village of Arcadia. *Paus.* 8, 35.

ANERASTUS, a king of Gaul.

ANETOR, a native of Phocis, who kept the sheep of Peleus. *Ovid. Met.* 11, 318.

ANFINOMUS and ANASIAS, rather *Amphinomus*; which see.

ANGELIA, a daughter of Mercury.

ANGELION, a statuary, who made Apollo's statue at Delphi. *Paus.* 2, 32.

ANGELUS, a son of Neptune, born in Chios, of a nymph whose name is unknown. *Paus.* 7, 4

ANGITES, a river of Thrace, rising in the mountains north of the Edones, and falling into the Strymon above Amphipolis. Now *Anghistu. Herod.* 7, 113.

ANGLES, or ANGLI, a German nation, originally a branch of the Suevi, who, after various migrations, settled in that part of *Denmark* and the *Duchy* of *Slesswick* which is still called *Anger*, and of which, the city of *Flensbourg* is the capital. This is the nation which, according to Rapin and many other writers, gave the name of English to the subjects of Egbert, early in the ninth century. *Tacit. Germ.* 40.

ANGRUS, a river of Illyricum, flowing in a northern direction through the Triballic plain, and uniting with the Bronguas, which joins the Danube. *Herod.* 4, 49.

ANGUITIA, a wood in the country of the Marsi, between the lake Fucinus and Alba. Serpents, it is said, could not injure the inhabitants, because they were descended from Circe, whose power over those venomous creatures has been much celebrated. *Sil.* 8.—*Virg. Æn.* 7, 759.

ANIA, a Roman widow, celebrated for her beauty. One of her friends advised her to marry again. "No," said she, "if I marry a man as affectionate as my first husband, I shall be apprehensive for his death; and if he is bad, why have him, after such a kind and indulgent one?"

ANICETUS, a son of Hercules, by Hebe the goddess of youth. *Apollod.* 2.——A freedman who directed the education of Nero, and became the instrument of his crimes. *Suet. in Ner.*

ANICIA, a family at Rome, which, in the flourishing times of the republic, produced many brave and illustrious citizens.——A relation of Atticus. *C. Nepos*

ANICIUM, a town of Gaul. *Cæs. Bell. G.* ii, 7.

ANICIUS GALLUS triumphed over the Illyrians and their king Genthius, and was proprætor of Rome, A. U. C 585.——A consul with Corn. Cethegus, A. U. C. 592. During his consulship or that of a consul of the same name, there was so plentiful a vintage, that *Aciannum vinum* afterwards became expressive of superior excellence. *Cic. Brut* 83.——Probus, a Roman consul in the fourth century, famous for his humanity.

ANIGRUS, a river of Thessaly, the waters of which were rendered unwholesome from the circumstance of the Centaurs having washed their wounds in them after their battle with Hercules. The nymphs of this river were called Anigriades, and it was pretended, that if any person who had a complaint of the skin offered a sacrifice to them, and afterwards swam over the river, he would be cured. The modern name of the Anagrus is *Sideno. Paus.* 5, 5.

ANIO and ANIEN, now *Teverone*, a river of Italy, rising in the Apennines, and falling into the river Tyber, about five miles north of Rome. It receives its name, as some suppose, from Anius, a king of Etruria, who drowned himself there when he could not recover his daughter, who had been carried away. *Stat. Sylv.* 3, 20.—*Virg. Æn.* 7, 683.—*Strab.* 5.—*Horat.* 1, 7, 13.—*Plut. de Fort. Rom.*

ANITORGIS, a city of Spain, near which a battle was fought between Asdrubal and the Scipios. *Liv.* 25, 33.

ANIUS, son of Apollo and Rhea, was king of Delos, and father of Andrus. He had by Dorippe three daughters, Eno, Sperno, and Elais, to whom Bacchus had given the power of changing whatever they pleased into wine, corn, and oil. When Agamemnon went to the Trojan war, he wished to carry them with him to supply his army with provisions; but they complained to Bacchus, who changed them into doves. *Ovid. Met.* 13, 644.—*Dionys. Hal.* 1.—*Diod.* 5.—*Virg. Æn.* 3, 80.

ANNA, a goddess, in whose honour the Romans instituted festivals. She was, according to some, Anna the daughter of Belus and sister of Dido, who, after her sister's death, fled from Carthage, which Iarbas had besieged, and came to Italy, where Æneas met her as he walked on the banks of the Tiber, and gave her an honourable reception, for the kindnesses she had shown him when he was at Carthage. Lavinia, the wife of Æneas, was jealous of the tender treatment which was shown to Anna, and meditated her ruin. Anna was apprized of this by her sister in a dream, and she fled to the river Numicus, of which she became a deity, and ordered the inhabitants of the

country to call her *Anna Perenna*, because she would remain for ever under the waters. Her festivals were performed with many rejoicings; and the females often, in the midst of their cheerfulness, forgot their natural decency, probably to commemorate the intrigues which Anna is said to have carried on with the god of war, by assuming the dress of Minerva. They were introduced into Rome, and celebrated the 15th of March. The Romans generally sacrificed to her, to obtain a long and happy life: and hence the words *Annare* and *Perennare*. Some have supposed Anna to be the moon, *quia mensibus impetat annum*; others call her Themis, or Io, the daughter of Inachus, and sometimes Maia. Another more received opinion maintains, that Anna was an old industrious woman of Bovillæ, who, when the Roman populace had fled from the city to mount Sacer, brought them cakes every day, for which kind treatment the Romans, when a reconciliation was effected, decreed immortal honours to her, whom they called Perenna, *ab perenni datæ cultus*, and who, as they suppose, was become one of their deities. *Ovid. Fast.* 3, 653, &c.—*Sil.* 8, 79.—*Virg. Æn.* 4, 9, 20, 421 et 500.—*Martial.* 4, 64, 16.

ANNA COMMENA, daughter of Alexus Comnenus emperor of Constantinople, and celebrated for the Greek history which she has written, in which, with great elegance and spirit, though often with partiality, she records the events which distinguished her father's reign.

ANNÆUS, the name of a family at Rome, to which belonged Lucanus, Seneca, Florus, &c.

ANNALES, a chronological history which gives an account of all the important events of every year in a state, without entering into the causes which produced them. The Annals of Tacitus may be considered in this light. In the first ages of Rome, the writing of the annals was one of the duties and privileges of the high-priest, whence they have been called Annales Maximi, from the priest *Pontifex Maximus*, who consecrated them, and gave them as truly genuine and authentic.

ANNALIS LEX, settled the age at which, among the Romans, a citizen should be eligible to exercise any office of state. This law originated in Athens, and was introduced in Rome by the tribune L. Villius, who from that circumstance obtained for himself and posterity the surname of Annalis. No man could be a knight before eighteen years of age, nor be invested with the consular power before he had arrived to his twenty-fifth year.

ANNIANUS, a poet in the age of Trajan.

ANNIBAL, a celebrated Carthaginian general, son of Amilcar. He was educated in his father's camp, and inured from his early years to the labours of the field. He passed into Spain when 19 years old, and, at the request of his father, took a solemn oath he never would be at peace with the Romans. After his father's death, he was appointed over the cavalry in Spain; and some time after, upon the death of Asdrubal, he was invested with the command of all the armies of Carthage, though not yet in the twenty-fifth year of his age. In three years of continual success, he subdued all the nations of Spain which opposed the Carthaginian power, and took Saguntum after a siege of eight months. This city was in alliance with the Romans, and its fall was the cause of the second Punic war, which Annibal prepared to support with all the courage and prudence of a consummate general. He levied three large armies, one of which he sent to Africa, he left another in Spain, and marched at the head of the third towards Italy, over the Pyrenees, the Rhone, and the Alps, a difficult march of above a thousand miles, which he effected in the space of five months. This army some have calculated at twenty thousand foot and six thousand horse; others say that it consisted of one hundred thousand foot and twenty thousand horse. *Liv.* 21, 38. After gaining the top of the Alps, which were deemed almost inaccessible, and which had never been passed over before him but by Hercules, he conquered the uncivilized inhabitants that opposed his passage, and after the amazing loss of thirty thousand men, made his way so easy, by softening the rocks with fire and vinegar, that even his elephants descended the mountains without danger or difficulty, where a man, disencumbered of his arms, could not walk before in safety. It is supposed by Holstenius, D'Anville, and others, that Annibal passed into Italy over the Cottian Alps. It is maintained, however, by General Melville, M. de Luc, and the author of "A Dissertation on the Passage of Annibal over the Alps," that he crossed by the *Little Saint Bernard*. In the silence of ancient historians on this subject, it is by no means clear over what part of the Alps Annibal effected his passage, and some circumstances which are said to have attended it are still more doubtful. The manner in which he levelled some of the most inaccessible heights, splitting the rocks by means of fire, and afterwards pouring on quantities of vinegar, which are said to have softened and crumbled them, rests entirely upon the authority of Livy, supported by a complimentary and extravagant line of Juvenal. Annibal was opposed by the Romans as soon as he entered Italy, and after he had defeated P. Corn. Scipio and Sempronius, near the Rhone, the Po, and the Trebia, he crossed the Apennines, and invaded Etruria. He defeated the army of the consul Flaminius near the lake Trasimenus, and soon after met the two consuls, C. Terentius and L. Æmilius, at Cannæ. His army consisted of forty thousand foot and ten thousand horse, when he engaged the Romans at the celebrated battle of Cannæ. The slaughter was so great, that no less than forty thousand Romans were killed, and the conqueror made a bridge with the dead carcases; and, as a sign of his victory, he sent to Carthage three bushels of gold rings which had been taken from 5631 Roman knights slain in the battle. Had Annibal, immediately after the battle, according to the advice of Maharbal, marched his army to the gates of Rome, it must have yielded amidst the general consternation, if we believe the opinions of some writers. His delay, however, gave the enemy spirit and boldness, and when at last he approached the walls, he was informed that the piece of ground on which his army then stood, was selling at a high price in the Roman forum. After hovering for some time round the city, he retired to Capua, where the Carthaginian soldiers soon forgot to conquer, in the pleasures and riot of this luxurious city. From that circumstance it has been said, and with propriety, that Capua was a Cannæ to Annibal. After the battle of Cannæ, the Romans became more cautious, and when the dictator Fabius Maximus had defied the artifice as well as the valour of Annibal, they began to look for better times. Marcellus,

who succeeded Fabius in the field, first taught the Romans that Annibal was not invincible. After many important debates in the senate, it was decreed that war should be carried into Africa, to remove Annibal from the gates of Rome; and Scipio, who was the first proposer of the plan, was empowered to put it into execution. When Carthage saw the enemy on her coasts, she recalled Annibal from Italy; and that great general is said to have left, with tears in his eyes, a country, which during sixteen years he had kept under continual alarms, and which he could almost call his own. He and Scipio met near Carthage, and after a parley, in which neither would give the preference to his enemy, they determined to come to a general engagement. The battle was fought near Zama: Scipio made a great slaughter of the enemy, twenty thousand were killed and the same number made prisoners. Annibal, after he had lost the day, fled to Adrumetum. Soon after this decisive battle, the Romans granted peace to Carthage, on hard conditions, and afterwards Annibal, who was jealous and apprehensive of the Roman power, fled to Syria, to king Antiochus, whom he advised to make war against Rome, and lead an army into the heart of Italy. Antiochus distrusted the fidelity of Annibal, and was conquered by the Romans, who granted him peace on the condition of his delivering their immortal enemy into their hands. Annibal, who was apprised of this, left the court of Antiochus, and fled to Prusias, king of Bithynia. He encouraged him to declare war against Rome, and even assisted him in weakening the power of Eumenes king of Pergamus, who was in alliance with the Romans. The senate received intelligence that Annibal was in Bithynia, and immediately sent ambassadors, amongst whom was L. Q. Flaminus, to demand him of Prusias. The king was unwilling to betray Annibal, and violate the laws of hospitality, but at the same time he dreaded the power of Rome. Annibal extricated him from his embarrassment, and when he heard that his house was besieged on every side, and all means of escape fruitless, he took a dose of poison, which he always carried with him in a ring on his finger, and as he breathed his last, he exclaimed, "Solvamus diuturnâ curâ populum Romanum, quando mortem senis expectare longum censet." He died in his 70th year, according to some, about 182 years B C That year was famous for the death of the three greatest generals of the age, Annibal, Scipio, and Philopœmen. The death of so formidable a rival was the cause of great rejoicings in Rome; he had always been a professed enemy to the Roman name and ever endeavoured to destroy its power. If he shone in the field, he also distinguished himself by his studies. He was taught Greek by Sosilus a Lacedæmonian, and he even wrote some books in that language on different subjects. It is remarkable, that the life of Annibal, whom the Romans wished so many times to destroy by perfidy, was never attempted by any of his soldiers or countrymen, a circumstance which strongly proves the humanity of his character, and the popularity of his name among the discordant tribes of which his armies were composed. He made himself as conspicuous in the government of the state, as at the head of armies; and though his enemies reproached him with the rudeness of laughing in the Carthaginian senate, whilst every senator was bathed in tears for the misfortunes of the country, Annibal defended himself by saying, that he, who had been bred all his life in a camp, ought to dispensed with all the more polished feelings of a capital. He was so apprehensive for his safety, that when he was in Bithynia, his house was fortified like a castle, and on every side there were secret doors which could give immediate escape if his life was ever attempted. When he quitted Italy, and embarked on board a vessel for Africa, he so strongly suspected the fidelity of his pilot, who told him that the lofty mountain which appeared at a distance was a promontory of Sicily, that he killed him on the spot; and when he was convinced of his fatal error, he gave a magnificent burial to the man whom he had so falsely murdered, and called the promontory by his name, Palorus. The labours which he sustained, and the inclemency of the weather to which he exposed himself in crossing the Alps, so weakened one of his eyes that he ever after lost the use of it. The Romans have celebrated the humanity of Annibal, who, after the battle of Cannæ, sought the body of the fallen consul Æmilius, amidst the heaps of slain, and honoured it with a funeral becoming the dignity of Rome. He performed the same friendly offices to the remains of Marcellus and Tib. Gracchus, who had fallen in battle. He often blamed the unsettled measures of his country; and when the enemy had thrown into his camp the head of his brother Asdrubal, who had been conquered as he came from Spain with a reinforcement into Italy, Annibal said that the Carthaginian arms would no longer meet with their usual success. Juvenal, in speaking of Annibal, observes, that the ring which caused his death made a due atonement to the Romans for the many thousand rings which had been sent to Carthage from the battle of Cannæ. Annibal when in Spain, married a woman of Castulo. The Romans entertained such a high opinion of him as a commander, that Scipio who conquered him, calls him the greatest general that ever lived, and gives the second rank to Pyrrhus the Epirot, and places himself the next to these renowned abilities. It is plain that the failure of Annibal's expedition in Italy did not arise from his neglect, but from that of his countrymen, who gave him no assistance; far from imitating their enemies of Rome, who even raised in one year eighteen legions to oppose the formidable Carthaginian. Livy has painted the character of Annibal like an enemy, and it is much to be lamented that this celebrated historian, with an inexcusable bitterness, and the most reprehensible illiberality, has withheld the tribute due to the merits and virtues of the greatest of generals. *C. Nep. in Vitâ.—Liv.* 21, 22, &c.—*Plut. in Flamin.* &c.—*Justin.* 32, 4—*Sil. Ital* 1, &c.—*Appian.*—*Florus.* 2, *et* 3.—*Polyb.*—*Diod.*—*Jus.* 10, 189, &c.—*Val. Max*—*Horat. Od.* 4, *Epod.* 16.—The son of the great Annibal, was sent by Himilco to Lilybæum, which was besieged by the Romans, to keep the Sicilians in their duty. *Polyb.* 1.——A Carthaginian general, son of Asdrubal, commonly called of Rhodes, above one hundred and sixty years before the birth of the great Annibal. *Justin.* 19, 2.—*Xenoph. Hist. Græc.*——A son of Glaucon, and grandson of Amilcar, sent by the Carthaginians to the assistance of Ægista, a town of Sicily. He was overpowered by Hermocrates, an exiled Syracusan *Justin.* 22, 23, ——A Carthaginian surnamed Senior. He was conquered by the consul, C. Sulpit. Paterculus, in Sardinia, and hung on a cross by his countrymen for his ill success.

ANNICERIS a philosopher of Cyrene, and dis-

siple of Aristippus. When Plato was sold for a slave at Ægina by the orders of Dionysius, Anniceris redeemed him, and sent him to Athens. Anniceris was a famous charioteer, and placed all good in worldly pleasure, to which virtue was to be considered as only subservient. *Cic. de Off.* 3, 33.—*Diog. in Plat. et Arist.*—*Ælian. V. H.* 2, 27.

ANNIUS SCAPULA, a Roman of great dignity, put to death for conspiring against Cassius. *Hirt. Alex.* 55.

ANNON and HANNO, a Carthaginian general, conquered in Spain by Scipio, and sent to Rome He was son of Bomilcar, whom Annibal sent privately over to the Rhone to conquer the Gauls. *Liv.* 21, 27.——A Carthaginian who taught birds to sing "Annon is a god," after which he restored them to their native liberty; but the birds lost with their slave-y what they had been taught. *Ælian. V. H. ult. ii.* 30. ——A Carthaginian general, who was employed to sail round Africa, and to settle colonies in the most commodious stations. He wrote an account of his discoveries in the Punic language, which was translated into Greek. Dodwell disputes the authenticity of the work, and ascribes it to a Greek of Sicily of Mannert, however, successfully defends its credibility. It was published by Troben in 1533, and in Hudson's *Geographiæ Veteris Scriptores Græci Minores*, in 1698.——Another banished from Carthage for taming a lion for his own amusement, which was interpreted as if he wished to aspire to sovereign power. *Plin.* 8, 16.——This name has been common to many Carthaginians who have signalized themselves among their countrymen during the Punic wars against Rome, and in their wars against the Sicilians. *Liv.* 26, 27, &c.

ANOPÆA, a mountain and road near the river Asopus. *Herod.* 7, 216

ANSER, a Roman poet, whom Ovid, *Trist.* 3, 1, 425, calls bold and impertinent. He reflected with severity on some of Virgil's verses, which the poet resented by playing upon the double meaning of *Anser*, in his ninth eclogue. Propertius, 2, 34, also makes mention of him with the same facetious raillery. Anser was a favourite with M. Antony, whom he accompanied to the siege of Mutina. *Cic. Phil.* 13, 5.

ANSIBARII, AMSIVARII, or AMPSICARII, a people of Germany, driven from their settlements by the Romans. *Tacit Ann.* 13, 55.

ANTÆA, the wife of Proteus, called also Stenobœa. *Homer. Il.*——A goddess worshipped by the inhabitants of Antium, supposed to be the same as Rhea, or Fortune.

ANTÆAS, a king of Scythia, who said that the neighing of a horse was far preferable to the music of Ismenias, a famous musician who had been taken captive. *Plut.*

ANTÆOPOLIS, now *Ous-el-Kebir*, a town of Upper Egypt, on the eastern side of the Nile. It had a magnificent temple in honour of Antæus, the portico of which remains.

ANTÆUS, a giant of Libya, son of Terra and Neptune. He was so strong in wrestling, that he boasted that he would erect a temple to his father with the skulls of his conquered antagonists. Hercules attacked him, and as he received new strength from his mother as often as he touched the ground, the hero lifted him up in the air and squeezed him to death in his arms. *Lucan.* 4, 598. —*Stat. Theb.* 6, 893. *Juv.* 3, 85.——A servant of Attica. *Cic. ad Attic.* 13, 44.——A friend of Turnus, killed by Æneas. *Virg. Æn.* 10, 561.

ANTÆUSA, a man of Cos. *Paus* 3, 5.——A Rhodian poet, much admired by Antigonus. *Id.* 1, 2. One day as he was cooking some fish, the king asked him, whether Homer ever dressed any meals when he was recording the actions of Agamemnon? And, do you think, replied the poet, that he would have written so many poems, ever inquired whether any individual dressed fish in his army. *Plut. Symp. et Apoph.*

ANTALCIDAS of Sparta, son of Leon, was sent into Persia, where he made a peace with Artaxerxes very disadvantageous to his country, by which, B. C. 387, the Greek cities of Asia became tributary to the Persian monarch. *Paus.* 9, 1, &c.—*Diod.* 14.—*Plut. in Artax.*

ANTANDER, a general of Messenia, against the Spartans. *Paus.* 4, 7.——A brother of Agathocles, tyrant of Sicily. *Justin.* 22, 7.

ANTANDROS, now *Antandro*, a city of Great Mysia, on the north coast of the gulf of Adramyttium. It was the arsenal of the Cimmerians for upwards of a century. According to Servius, it was built by the people of Andros, driven from their island by a sedition. Some authors place it at the bottom of mount Ida. *Strab.* 13.—*Virg. Æn.* 3, 6.—*Mela.* 1, 18.

ANTAPHERNES. *Vid.* Artaphernes.

ANTEBROGIUS, an ambassador to Cæsar from the Rhemi, a nation of Gaul. *Cæs. Bell. Gall.* 2, 3.

ANTEIUS PUBLIUS was appointed over Syria by Nero. He was accused of sedition and conspiracy, and drank poison, which operating slowly, obliged him to open his veins. *Tacit. Ann.* 13, &c.

ANTEMNÆ, a city of the Sabines at the confluence of the Anio and Tiber.—*Virg. Æn.* 7, 631.—*Dionys. Hal.*

ANTENOR, a Trojan prince related to Priam. It is said, that during the Trojan war, he always kept a secret correspondence with the Greeks, and chiefly with Menelaus and Ulysses In the council of Priam, Homer introduces him as advising the Trojans to restore Helen, and conclude the war. He advised Ulysses to carry away the Trojan palladium, and encouraged the Greeks to make the wooden horse, which, at his persuasion, was brought into the city of Troy by a breach made in the walls. Æneas has been accused of being a partner of his guilt; and the night that Troy was taken, they had a number of Greeks stationed at the doors of their houses to protect them from harm. After the destruction of his country, Antenor removed to Thrace, and thence with the Heneti, to Italy, where he founded Patavium, now *Padua*. His children were also conspicuous in the Trojan war, and displayed much valour against the Greeks. Their names were Polybius, Acamas, Agenor, and, according to others, Polydamas and Helicaon. *Eur.* 1, 2.—*Hom. Il.* 3, 15.—*Virg. Æn.* 1, 242.—*Turin.* 16, 21.—*Homer. Il.* 3, 7, 8, 11.—*Ovid Met.* 13.—*Dictys. Cret.* 5.—*D re Phryg.* 6.—*Strab.* 13.—*Dionys. Hal* 1.—*Paus.* 10, 27.——A statuary. *Paus.*——A Cretan who wrote a history of his country. *Ælian.*

ANTENORIDES, a patronymic given to the three sons of Antenor, all killed during the Trojan war. *Virg. Æn.* 6, 484.

ANTEROS, (*anteros*, against love,) a son of Mars and Venus. He was not as the derivation of his name implies, a deity that presided over opposition to love, but he was the god of mutual love and of mutual tenderness. Venus had complained to Themis, that her son Cupid always remained a child, and was told, that if he had another brother, he would grow up in a short space

of time. As soon as Anteros was born, Cupid felt his strength increase, and his wings enlarge; but if ever he or his brother was at a distance from him, he found himself reduced to his ancient shape. From this circumstance it is seen, that return of passion gives vigor to love. Anteros had a temple at Athens raised to his honour, when Meles had experienced the coldness and disdain of Timagoras, whom he passionately esteemed, and for whom he had killed himself. [*Vid.* Meles.] Cupid and Anteros are often represented striving to seize a palm-tree from one another, to teach us that true love always endeavours to overcome by kindness and gratitude. They were always painted in the Greek academies, to inform the scholars that it is their immediate duty to be grateful to their teachers, and to reward their trouble with love and reverence. *Cic. de Nat. D.* 3, 23.—*Paus.* 1, 30. 6, 23.——A grammarian of Alexandria, in the age of the emperor Claudius.——A freedman of Atticus. *Cic. ad Attic.* 9, 14.

ANTHEA, a town of Achaia. *Paus.* 7, 18 —— Of Messenia. *Id.* 4, 31.——Of Troezene. *Id.* 2, 30.

ANTHEAS, a son of Rumelus, killed in attempting to sow corn from the chariot of Triptolemus drawn by dragons. *Paus.* 7, 18.

ANTHEDON, a city of Boeotia, a little to the north-east of mount Messapius, which received its name from the flowery plains that surround it, or from Anthedon, a certain nymph. The Cabiri were worshipped at Anthedon, there was also a temple of Proserpine in the city, and one of Bacchus without the walls. According to Sir W. Gell, the ruins of this city are under mount *Kopa*. *Paus.* 7, 10. 9, 22. It was formerly inhabited by Thractians. *Homer. Il.* 2.—*Ovid Met.* 13, 905. ——A town of Palestine, on the sea coast to the south-west of Gaza. It was also called Agrippias, in honor of Agrippa. It is now *Daron*.——A port of Peloponnesus. *Plin.* 4, 5.

ANTHELA, a town of Thessaly, situated between Thermopylæ and the Phocnix. In the plain round this town was the temple of Ceres Amphictyonia, that of Amphictyon, and the seats of the Amphictyons. *Herod.* 7, 176.

ANTHEMIS, one of the names of the island of Samos. *Strab.* 10.

ANTHEMON, a Trojan. *Homer Il.* 4.

ANTHEMUS, a city of Macedonia, to the north-east of Thessalonica.——A city of Syria. *Strab.*

ANTHEMUSIA, the same as Samos.——A city of Mesopotamia, to the south-east of Samosata, and just below Edessa. *Strab.*

ANTHENE, a town of Cynuria in Argolis. Now *Palæo Castro*. *Thucyd.* 5, 41.

ANTHERMUS, a Chian sculptor, son of Micciades, and grandson to Malas. He and his brother Bupalus made a statue of the poet Hipponax which caused universal laughter, on account of the deformity of its countenance. The poet was so incensed upon this, and inveighed with so much bitterness against the statuaries, that they hanged themselves, according to the opinion of some authors. *Plin.* 36, 5.

ANTHES, a native of Anthedon, who first invented hymns. *Plut. de Mus.*——A son of Neptune.

ANTHESPHORIA, festivals celebrated in Sicily, in honor of Proserpine, who was carried away by Pluto as she was gathering flowers. *Claudian. de Rapt. Pros.*——Festivals of the same name were also observed at Argos in honor of Juno, who was called Anthesia. *Paus. Corinth.*—*Pollux Onom.* 1, 1.

ANTHESTERIA, festivals in honour of Bacchus among the Greeks. They were celebrated in the month of February, called Anthesterion, whence the name is derived, and continued three days. The first day was called Πιθοιγια, *apo tou pithous oigein*, because they *tapped* their *barrels* of liquor. The second day was called Χοες, from the measure χους, because every individual drank of his own vessel, in commemoration of the arrival of Orestes, who, after the murder of his mother, came, without being purified, to Demophoon, or Pandion, king of Athens, and was obliged, with all the Athenians, to drink by himself, for fear of polluting the people by drinking with them before he was purified of the parricide. It was usual on that day to ride out in chariots, and ridicule those that passed by. The best drunker was rewarded with a crown of leaves, or rather of gold, and with a cask of wine. The third day was called Χυτροι, from χυτρα, a vessel brought out full of all sorts of seed and herbs, deemed sacred to Mercury, and therefore not touched. The slaves had the permission of being merry and free during these festivals; and at the end of the solemnity a herald proclaimed, Θυραζε, Καρες, ουκ ετ' Ανθεστηρια, i. e. Depart, ye Carian slaves, the festivals are at an end. *Ælian. V. H.* 2, 41.

ANTHEUS, a son of Antenor, much esteemed by Paris,—one of the companions of Æneas. *Virg. Æn.* 1, 514.

ANTHIA a sister of Priam, seized by the Greeks. She compelled the people of Pallene to burn their ships, and build Scione. *Polyæn.* 7, 47. ——A town. *Vid.* Anthea.——A daughter of Thespius, mistress to Hercules. *Apollod.* 2, 7.

ANTHIAS. *Vid.* Anthea.

ANTHIPPE, a daughter of Thestius, king of Boeotia, mother of Hippodromus, Teleutagorus, Hippotas, and Eubœus, by Hercules. *Apollod.* 2, 33.

ANTHIUM, a town of Thrace, on the coast of the Euxine, afterwards called Apollonia. Now *Sizeboli*.—*Plin.* 4, 11.——A city of Italy.

ANTHIUS (*flowery*), a name of Bacchus worshipped at Athens. He had also a statue at Patræ.

ANTHO, a daughter of Amulius, king of Alba.

ANTHORES, a companion of Hercules, who followed Evander, and settled in Italy. He was killed in the war of Turnus against Æneas. *Virg. Æn.* 10, 778.

ANTHRACIA, a nymph. *Paus.* 8, 31.

ANTHROPINUS, TISARCHUS, and DIOCLES, three persons who laid snares for Agathocles tyrant of Sicily. *Polyæn.* 5, 3.

ANTHROPOGRAPHUS, a surname given to Dionysius the painter, because he painted nothing but men. *Plin.* 35, 10.

ANTHROPOPHAGI, a people of Scythia who fed on human flesh. They lived near the country of the Massagetæ. *Plin.* 4, 12. 6, 30.—*Mela* 2, 1.

ANTHYLLA, a city of Egypt, west of the Canopic branch of the Nile, and north-west of Naucratis. It is the same as Gynæcopolis. It maintained the queens of the country in shoes, or, according to Athenæus, 1, in girdles. *Herod.* 2, 98.

ANTIA LEX was made for the suppression of luxury at Rome. Its particulars are not known. The enactor was Antius Restio, who afterwards never supped abroad for fear of being himself a witness of the profusion and extravagance which his law meant to destroy, but without effect. *Macrob.* 3, 17.

ANTIANIRA, the mother of Echion.

ANTIAS (he goddess of fortune, chiefly worshipped at Antium.——A poet. (*Vid* Furius.)

ANTICLEA, a daughter of Autolycus and Amphithea. Her father, who was a famous robber, permitted Sisyphus, son of Æolus, to enjoy the favours of his daughter, and Anticlea was really pregnant of Ulysses when she married Laertes king of Ithaca. Laertes was nevertheless the reputed father of Ulysses. Ulysses is reproached by Ajax in *Ovid. Met.* 5, as being the son of Sisyphus It is said that Anticlea killed herself when she heard a false report of her son's death, which Nauplius had intentionally raised to avenge himself on the family of Ulysses, by whose influence his son Palamedes had been sacrificed to the resentment of the Greeks at the Trojan war. *Homer. Od.* 11, 19.—*Hygin. fab.* 201, 243.—*Paus.* 10, 29.——A woman who had Peripheles by Vulcan. *Apollod.* 3.——A daughter of Diocles, who married Machaon the son of Æsculapius, by whom she had Nicomachus and Gorgasus. *Paus.* 4, 30.

ANTICLES, an Athenian archon.——A man who conspired against Alexander with Hermonius *Curt* 8, 6.——An Athenian victor at Olympia.

ANTICLIDES, a Greek historian, whose works are now lost. They are often quoted by *Athenæus, and Plut. in Alex.*

ANTICRAGUS, a detached chain of the ridge of mount Cragus, in Lycia, running in a north-east direction along the coast of the Sinus Glaucus. It is now called *Soumbourlou. Strab.* 4.

ANTICRATES, a Spartan who stabbed Epaminondas, the Theban general, at the battle of Mantinea *Plut. in Ages.*

ANTICYRA, a city of Phocis, on the isthmus of a small peninsula in the Sinus Corinthiacus, west of the Sinus Crissæus. It is supposed by Pausanias to have been the city called by Homer Lycorea. It is now called *Aspropi'a*, or the *white houses*, and some traces of the buildings from which it was so named still remain. There was another of the same name in Thessaly, at the mouth of the Sperchius. Both these places were celebrated for the growth of hellebore, which was recommended by the ancient physicians as a cure for insanity; whence arose the adage, *Naviget Anticyram*, applied to a person of unsound mind. Horace has been supposed to allude to three places of this name; but this is a mistake, as he merely speaks of a head so incurable, as to defy the healing virtues of *three* Anticyræ, if there even were so many. *Paus.* 10, 36.—*Horat. Sat.* 2, 3, 166.—*De Art Poet* 300.—*Pers.* 4, 16.—*Strab.*—*Mela*, 2, 3.—*Ovid Ep. ex Pont.* 4, 3 53 ——A mistress of Demetrius *Plut. in Demetr.*

ANTIDAMUS, a warlike soldier of king Philip at the siege of Perinthus.

ANTIDOTUS, an excellent painter, pupil of Euphranor. *Plin.* 35, 11.

ANTIGENES, one of Alexander's generals, publicly rewarded for his valour. *Curt.* 5, 14

ANTIGENIDAS, a famous musician of Thebes, disciple to Philoxenus. He taught his pupil Isthenias to despise the judgment of the populace; and when he seemed discouraged by the coldness of his auditors, he raised his spirits by saying, *Muses came et Musas. Aul Gell.* 15, 17.—*Val. Max.* 7.—*Cic. in Brut* 97.

ANTIGONA, daughter of Berenice, was wife to king Pyrrhus. *Plut. in Pyrr*

ANTIGONE, a daughter of Œdipus, king of Thebes, by his mother Jocasta, who was the guide of her father in his wanderings, after he had lost his sight. She interred by night the remains of her brother Polynices, against the positive orders of Creon, who when he heard of it, ordered her to be buried alive. She, however, stabbed herself before the sentence was executed; and Hæmon, the king's son, who was passionately fond of her, and had not been able to obtain her pardon, killed himself on her grave. The death of Antigone is the subject of one of the tragedies of Sophocles. The Athenians were so pleased with it at the first representation that they presented the author with the government of Samos. This tragedy was represented thirty-two times at Athens, without interruption. *Sophocl. in Antig.*—*Hygin. fab.* 67, 72.—*Paus.* 2, 20.—*Apollod.* 3, 5.—*Ovid Trist* 3, *el.* 3.—*Philostrat* 2, 29.—*Stat. Theb.* 12, 350 ——A daughter of Eurytion, king of Phthia, in Thessaly. *Apollod.* ——A daughter of Laomedon. She was the sister of Priam, and was changed into a stork, for comparing herself to Juno. *Ovid. Met.* 6, 93.

ANTIGONIA, an inland town of Epirus, south-west of Apollonia Now *Argyro Castro Plin.* 4, 1.——One of Macedonia, in the district of Mygdonia, founded by Antigonus, son of Gonatas. *Id.* 4, 10.——One in Syria, on the borders of the Orontes, founded by Antigonus. *Strab.* 16 ——Another in Bithynia, subsequently called Nicæa. *Id.* 12 ——Another in Arcadia, founded on the ruins of the ancient Mantinea. *Paus* 8, 8.——One of Troas, in Asia Minor, afterwards named Alexandria. *Strab.* 13.

ANTIGONUS, one of Alexander's generals, universally supposed to be the illegitimate son of Philip, Alexander's father. In the division of the provinces after the king's death, he received Pamphylia, Lycia, and Phrygia. He united with Antipater and Ptolemy, to destroy Perdiccas and Eumenes; and after the death of Perdiccas, he made continual war against Eumenes, whom, after three years of various fortune, he took prisoner, and ordered to be starved. He afterwards declared war against Cassander, whom he conquered, and had several engagements by his generals with Lysimachus. He obliged Seleucus to retire from Syria, and fly for refuge and safety to Egypt. Ptolemy, who had established himself in Egypt, promised to defend Seleucus, and from that time all friendship ceased between Ptolemy and Antigonus, and a new war was begun, in which Seleucus, Ptolemy, Lysimachus, and Cassander, arrayed themselves against Antigonus. After varied success, the confederate made a treaty with him, and surrendered to him the possession of the whole of Asia, upon condition that the Greek cities should remain free. This treaty was soon broken; and Ptolemy made a descent into Lesser Asia, and some of the islands of the Archipelago, which was at first successful; but he was defeated in a sea-fight by Demetrius, the son of Antigonus, who took the island of Cyprus, made 16,000 prisoners, and destroyed 200 of his ships. Such was the effect of these successes on the mind of Antigonus, that he assumed the title of king, and conferred the same on his son; and from this period, B C. 306, properly commenced his reign in Asia, and also the reigns of Ptolemy in Egypt, and those of the other captains of Alexander in their respective territories. Seleucus, Cassander, Lysimachus, and Ptolemy, soon found sufficient reasons to

enter into a new combination. Antigonus gave his son Demetrius the command of a powerful fleet; and himself, at the head of a numerous army, made an attempt to enter Egypt, threatening to disperse his enemies like a flock of birds. But his efforts were not attended with his usual success; and, after being joined by Demetrius, who had made an equally unavailing attack upon Rhodes, he marched their united forces into Phrygia. They met the confederates in the plain of Ipsus, B C. 301, where a decisive battle was fought. Antigonus was defeated, and died of his wounds; and his son Demetrius fled from the field. Antigonus was 81 years old when he died. During his life, he was master of all Asia Minor, as far as Syria; but after his death, his son Demetrius Poliorcetes, and established himself in Macedonia after the death of Cassander, and some time after attempted to recover his former possessions, but died in captivity in the court of his son-in-law Seleucus. "Antigonus was concerned in the different intrigues of the Greeks. He made a treaty of alliance with the Ætolians, and was highly respected by the Athenians, to whom he showed himself very liberal and indulgent. Antigonus discharged some of his officers because they spent their time in taverns; and he gave their commissions to common soldiers, who performed their duty with punctuality. A certain poet called him divine; but the king despised his flattery, and bade him go and inquire of his servants whether he was really what he supposed him. *Strab.* 13.—*Diod.* 17, *&c.*—*Paus.* 1, 6, *&c.*—*Justin.* 13, 14 et 15.—*C Nep in Eumen.*—*Plut in Demetr. Eumen. et Anat.*——Gonatas, so called from the place of his birth, son of Demetrius, and grandson to Antigonus, was king of Macedonia. He restored the Armenians to liberty, defeated the Gauls who had made an irruption into his kingdom, and at last was expelled by Pyrrhus, who seized upon his kingdom. He afterwards recovered a great part of Macedonia, and followed Pyrrhus to the neighbourhood of Argos. In a conflict that ensued there, Pyrrhus was slain. After the death of Pyrrhus, he enlarged his authority, and died after a reign of thirty-four years, and was succeeded by his son, Demetrius II., B. C 243. *Justin.* 24 et 25.—*Polyb.*—*Plut. in Demetr*——The guardian of his nephew, Philip, the son of Demetrius, who married the widow of Demetrius, and usurped the kingdom. He was called *Doson*, from his promising much, and giving nothing. He conquered Cleomenes, king of Sparta, and obliged him to retire into Egypt, because he favoured the Ætolians against the Greeks. He died B. C. 221, after a reign of eleven years, leaving his crown to the lawful possessor, Philip, who distinguished himself by his cruelties, and the war which he made against the Romans. *Justin.* 28 et 29.—*Polyb.* 2.—*Plut in Cleom.*——A son of Aristobulus, king of Judæa, who obtained an army from the king of Parthia, by promising him 1000 talents and 500 women. With these foreign troops he conquered his country, and caused the ears of his uncle, Hyrcanus, the high priest, to be cut off, that he might be incapacitated for the office. Herod, who had betrothed, and afterwards married, Mariamne, the grand-daughter of Hyrcanus, invested Jerusalem, and at length, after a siege of six months, took it by storm. With this event, which happened B. C 37, ended the reign of the Asmoneans, which had continued 129 years, from Judas Maccabeus to Antigonus, the last male of that race who bore the regal title. Sosius, governor of Syria, who commanded the Roman forces, and who had assisted Herod on this occasion, having presented a crown of gold to the temple, left Jerusalem, and conveyed Antigonus in chains to Antony; by whom he was, at the earnest solicitations of Herod, put to a shameful death in the third year of his reign. *Joseph.* 14.—*Dion. et Plut. in Anton.*——Carystius, a philosopher and historian, who flourished under the Ptolemies Lagus and Philadelphus, about 300 years B. C. He wrote the lives of some of the ancient philosophers, an heroic poem, entitled "Antipatros," and other works, but none are extant, except a "Collection of Wonderful Stories," concerning animals and other natural bodies. This work was first published at Basle, 1568, and reprinted at Leyden, 1619. *Drog.*—*Athen*——A writer on agriculture——A statuary, who wrote on his profession.

ANTILCO, a tyrant of Chalcis. After his death, oligarchy prevailed in that city. *Aristot Polit* 5.

ANTILIBĂNUS, a chain of mountains in Syria, east of, and running parallel to, the chain called Libanus. Near it rises the Orontes. *Strab.*—*Plin.* 5, 20.

ANTILŎCHUS, a king of Messenia——The eldest son of Nestor, by Eurydice. He went to the Trojan war with his father, where he distinguished himself by his great valour, and where he killed some of the most illustrious of the Trojan chiefs. He displayed his agility at the games in honour of Patroclus, where he was repeatedly rewarded with the prize. He had been one of Helen's suitors; and he was at last killed by Memnon, the son of Aurora. *Homer Il.* 4, 6, 7, 13, 14, 15, 16, et 25. *Odyss* 3.—*Pindar. Pyth* 6.——A poet who wrote a panegyric upon Lysander, and received a hat filled with silver. *Plut. in Lys*——An historian commended by *Dionys. Hal.*

ANTIMĂCHUS, a lascivious person——An historian.——A Greek poet of Ionia, who flourished about 40[illegible] B C. He wrote a poem upon the Theban war; and before he had brought his heroes to the city of Thebes, he had filled 24 books. At a public recital of this piece, all his auditors deserted him except Plato, upon which Antimachus declared that he would read on, as Plato alone was equal to a whole audience. Quintilian [illegible] him next to Homer in epic poetry, but at a great distance. When his fame was almost forgotten, the emperor Adrian endeavoured to revive it, and to give him the priority to Homer; but a Roman emperor could not do this. He was surnamed *Clarius*, from Claros, a mountain near Colophon, where he was born. *Paus.* 9, 35.—*Plut. in Lysand et Timol.*—*Propert. El.* 2, 34, 45.—*Quintil.* 10, 1.——Another poet of the same name, surnamed *Pecus*, because he praised himself. *Suidas*——A Trojan whom Paris bribed to oppose the restoring of Helen to Menelaus and Ulysses, who had come as ambassadors to recover her. His sons, Hippolochus and Pisander, were killed by Agamemnon. *Homer. Il.* 11, 123, 12, 180.——A son of Hercules by a daughter of Thespius. *Apollod.* 2 et 3.——A native of Heliopolis, who wrote a poem on the creation of the world, in 3780 verses.

ANTIMENES, a son of Delphon. *Paus.* 2, 28.

ANTIOPE, one of the daughters of Pelias, whose wishes to restore her father to youthful vigour proved so fatal. *Apollod.* 1, 32.—*Paus.* 8, 11.

ANTINOEIA, annual sacrifices, and quinquennial games in honour of Antinous the Bithynian. They were instituted by the command of Adrian, the Roman emperor, as Mandines in Arcadia, where Antinous was honoured with a temple and divine worship. They were also celebrated at Argos

ANTINOOPOLIS, or ANTINOE, a town of Egypt, built in honour of Antinous, opposite Hermopolis Magna, on the eastern side of the Nile. It was originally an obscure place, named Besa, but became a magnificent city (*Vid* Antinous) It is now called *Enseneh*, and the shrine of a Christian saint has also caused it to obtain the name of *Sheikh Abadeh*

ANTINOUS, a youth of Bithynia, of whom the emperor Adrian was so extremely fond, that at his death he erected a temple to him, and wished it to be believed that he had been changed into a constellation Some have said that he fell accidentally into the Nile, as he was sailing on that river with the emperor, and was drowned According to another account, Adrian, consulting an oracle at Besa, was informed that he was threatened with great danger, unless a person that was dear to him was immolated for his preservation. Antinous offered himself for the victim, and the emperor accepted the sacrifice. The generous Antinous threw himself from a rock into the Nile; and Adrian, grateful for this instances of devotion, built Antinoopolis in honour of him, and ordered to be worshipped throughout the whole of his dominions —A native of Ithaca, son of Eupeithes, and one of Penelope's suitors. He was brutal and cruel in his manners, and excited his companions to destroy Telemachus, whose advice comforted his mother Penelope. When Ulysses returned home, he came to the palace in a beggar's dress, and begged for bread; which Antinous refused, and even struck him. After Ulysses had discovered himself to Telemachus and Eumæus, he attacked the suitors, who were ignorant who he was, and killed Antinous among the first. *Homer. Odyss.* 1, 16, 17 et 22.—*Hygin. Fab.* 2, 5, 7.

ANTIOCHIA, the name of a Syrian province. *Meks.* 1, 14.—A city of Syria, situated on the river Orontes, about 20 miles from the place where that river empties itself into the Mediterranean, and equally distant from Constantinople and Alexandria, or about 700 miles from each It was built by Seleucus Nicator, B.C. 300, who called it after his father, Antiochus. It soon became, and continued for many ages, the metropolis of the east, for the Syrian kings, and afterwards the Roman governors, who presided over the affairs of the eastern provinces, chose it for their place of residence; and in the Christian times it was the seat of the chief patriarch of Asia. It is here that the disciples of our Saviour first received the name of Christians, A. D 29, having been before commonly called Nazarenes and Galileans. Here also the gospel was preached to the Grecians, who were incorporated into the Christian church. Here also Barnabas and Saul were sent out by the church, to travel through Pagan cities, to give light to the Gentiles, and to publish Jesus for salvation to the ends of the earth. It may be observed, that the gospel acquires credibility from its having been first taught in the most populous, enlightened, and learned cities, never shunning the public eye, but challenging full examination; and that in those cities it gained numerous converts by conviction, without the aid of force or fraud. Antiochia was afterwards known by the name of Tetrapolis, being divided as it were into four quarters, each having its separate wall, besides a common one which enclosed them all. The first was built by Seleucus Nicator, the second by those who repaired thither on its being made the capital of the Syro-Macedonian empire, the third by Seleucus Callinicus, and the fourth by Antiochus Epiphanes. It was surnamed ad Orontem, from the river on which it stood; and ad Daphnen, from the neighbouring Daphne. It is now a small town full of gardens, known by the name of *Antakia Dionys. Perieg* ——A city called also Nisibis, in Mesopotamia, built by Seleucus, son of Antiochus. ——The capital of Pisidia, built by the Magnetes, and subsequently colonized by the Romans under Augustus, who called it Cæsarea. Its precise position remains undetermined by geographers, but it probably stood on the road leading from the coast of the *Gulf of Adalia*, to Iconium. ——A city at the foot of mount Cragus, called likewise Antiochia Isauriæ. —— Another near the river Tigris, 25 leagues from Seleucia on the west —— Another in Margiana, built by Antiochus the first, on the site of a city named Alexandria Here many of those Romans were confined, who were taken prisoners at the defeat of Crassus It is now called *Merve*, or *Merou* —— Another at the foot of mount Taurus, in the province of Syria called Panagerne. —— Another of Caria, on the river Meander.

ANTIOCHIS, the name of the mother of Antiochus, the son of Seleucus.——A tribe of Athens.

ANTIOCHUS, surnamed *Soter*, was son of Seleucus, and king of Syria and Asia. He made a treaty of alliance with Ptolemy Philadelphus, king of Egypt. He fell into a lingering disease, which none of his father's physicians could cure for some time, till it was discovered that his pulse was more irregular than usual, when Stratonices, his stepmother, entered his room, and that love for her was the cause of his illness. This was told to Seleucus, who willingly gave Stratonice to his son, together with a considerable part of his dominions, and caused them to be crowned king and queen of Upper Asia. Upon the death of his father, he succeeded to the whole empire, and resided at Antioch. He was called *Soter*, or *Saviour*, by the provinces of Lower Asia, from his having freed them from the Gauls, whom he defeated in battle. He died 291 B C after a reign of 19 years. *Justin.* 17, 2, &c.—*Val. Max* 5.—*Polyb.* 4.—*Appian* —The second of that name, surnamed *Theos* (*God*) by the Milesians, because he put to death their tyrant, Timarchus, was son and successor to Antiochus Soter. In the third year of his reign, a bloody war broke out between him and Ptolemy Philadelphus, king of Egypt. During this war, he lost all his provinces beyond the Euphrates, by a revolt of the Parthians and the Bactrians, who shook off the Macedonian yoke, and elected princes of their own In these circumstances of desertion and distress, Antiochus concluded a treaty of peace with Ptolemy, on the condition of divorcing his former wife, Laodice, and marrying Berenice, the daughter of Ptolemy. The male issue of this marriage were also to succeed to the crown The nuptials were solemnized with extraordinary magnificence at Seleucia. Within two years after this marriage Ptolemy died, and Antiochus repudiated Berenice, and restored

Laodice, who embraced this favourable opportunity of securing the succession to her son. With this view, she caused Antiochus to be poisoned, and suborned Artemon, whose features were similar to his, to represent him as king. Artemon, subservient to her will, pretended to be indisposed, and as king, called all the ministers, and recommended to them Seleucus, surnamed Callinicus, son of Laodice, as his successor. After this ridiculous imposture, it was made public that the king had died a natural death, and Laodice placed her son on the throne, and dispatched Berenice, and her son, 246 years before the Christian era. *Appian.*——The third of that name, surnamed the *Great*, brother to Seleucus Ceraunus, was king of Syria and Asia, and reigned 36 years. He was defeated by Ptolemy Philopater, at Raphia, and was obliged to surrender to him the whole of Coelosyria and Palestine. He was more successful, however, in Upper Asia, where he recovered possession of Media, and made treaties with the kings of Parthia and Bactria, who agreed to assist him in regaining his other provinces, if their respective kingdoms were confirmed to them. He crossed over also into India, where he renewed his alliance with the king of that country; and having marched through Arachosia, Drangiana, and Carmania, he returned to his capital, after an absence of seven years. Hearing of the death of Philopater, he endeavoured to crush his infant son, Epiphanes, but his guardians solicited the aid of the Romans, and Antiochus was compelled to resign his pretensions. He conquered the greatest part of Greece, but though some cities implored the aid of Rome, and gave a new turn to the state of the war, Annibal, who had taken refuge at his court, encouraged him to resist these formidable allies, and even to carry hostilities into the bosom of Italy. Antiochus felt and acknowledged the propriety of the Carthaginian's proposals, but his measures were dilatory, and his counsels guided by timidity rather than boldness of enterprise. He saw his numerous armies defeated at Thermopylæ, by Glabrio, the Roman general, and his conquests in Greece and Asia snatched away with astonishing rapidity from his feeble hands, whilst, to avoid the disgrace of captivity, he fled into the heart of his kingdom, and agreed to confine his authority to Asia, beyond mount Taurus, and to pay the Romans fifteen thousand Euboic talents for the expenses of the war. His revenue being unable to pay this heavy imposition, he attempted to plunder the temple of Belus, in Susiana, which so incensed the inhabitants, that they killed him, with his followers, 187 B C. In his character of king, Antiochus was humane and liberal, the patron of learning, and the friend of merit, and he published an edict, ordering his subjects never to obey him except his commands were consistent with the laws of the country. He had three sons, Seleucus Philopater, Antiochus Epiphanes, and Demetrius. The first succeeded him, and the two others were kept as hostages by the Romans. *Justin.* 31 et 32.—*Strab.* 16.—*Liv.* 34, 59.—*Flor.* 2, 1.—*Appian. Bell Syr.*——The fourth Antiochus, surnamed *Epiphanes* or *Illustrious*, was king of Syria, after the death of his brother Seleucus, and reigned eleven years. He destroyed Jerusalem, and was so cruel to the Jews, that they called him *Epimanes*, or *Furious*, and not *Epiphanes*. He attempted to plunder Persepolis without effect. He was of a voracious appetite and fond of childish diversions; he used for his pleasure to empty bags of money into the streets, to see the people's eagerness to gather it; he bathed in the public baths with the populace, and was fond of perfuming himself to excess. He invited all the Greeks he could at Antioch, and waited upon them as a servant, and danced with such indecency among the stage players, that even the most dissipated and shameless blushed at the sight. *Polybius.*—*Justin.* 34, 3.——The fifth, surnamed *Eupator*, succeeded his father, Epiphanes, on the throne of Syria, 164 B C. He made a peace with the Jews, and in the second year of his reign was assassinate' by his uncle, Demetrius, who said that the crown was lawfully his own, and that it had been seized from his father. *Justin.* 34.—*Joseph.* 12.——The sixth king of Syria was surnamed *Entheus*, or *Noble*. His father, Alexander Bala, intrusted him to the care of Malcus, an Arabian; and he received the crown from Tryphon, in opposition to his brother Demetrius, whom the people hated. Before he had been a year on the throne, Tryphon murdered him, 149 B. C., and reigned in his place for three years. *Josephe.* 13.——The seventh, called *Sidetes*, reigned nine years In the beginning of his reign he was afraid of Tryphon, and concealed himself, but he soon obtained the means of destroying his enemy. He made war against Phranates, king of Parthia, entered Parthia, and recovered the provinces which Phranates had separated from the Syrian empire; but whilst his troops were separated, and put into winter quarters, the inhabitants of that country massacred them all in one day, and Antiochus perished in the general slaughter, *Justin* 36, 1. —*Appian. Bell Syr.*——The eighth, surnamed *Grypus*, from his *aquiline* nose, was son of Demetrius Nicanor, by Cleopatra. His brother, Seleucus, was destroyed by Cleopatra, and he himself would have shared the same fate, had he not discovered his mother's artifice, and compelled her to drink the poison which was prepared for himself. He killed Alexander Zebina, whom Ptolemy had set to oppose him on the throne of Syria, and was at last assassinated, B C. 97, after having reigned, according to Josephus, twenty-nine, and according to Porphyrius, twenty-six years. *Justin* 39, &c.—*Joseph.* —*Appian.*——The ninth, surnamed *Cyzicenus*, from the city of Cyzicus, where he received his education, was son of Antiochus Sidetes, by Cleopatra. He disputed the kingdom with his brother Grypus, who ceded to him Coelosyria, part of his patrimony. He was at last conquered by his nephew, Seleucus, near Antioch; and rather than to continue prisoner in his hands, he killed himself, B.C. 93. While a private man, he seemed worthy to reign, but when on the throne, he was dissolute and tyrannical. He was fond of mechanics, and invented some useful military engines *Appian.*—*Joseph.*—The tenth, was ironically surnamed *Pius*, because he married Selena, the wife of his father and of his uncle. He was the son of Antiochus ninth, and he expelled Seleucus, the son of Grypus, from Syria, and was killed in a battle which he fought against the Parthians, in the cause of the Galatians. *Joseph.*—*Appian.*——After his death, the kingdom of Syria was torn to pieces by the factions of the royal family, or usurpers, who, under a good or false title, under the name of Antiochus or his relations established themselves for a little time as sovereigns either of Syria, or

Damascus, or other dependent provinces. At last Antiochus, surnamed *Asiaticus*, the son of Antiochus the ninth, was restored to his paternal throne, by the influence of Lucullus, the Roman general, on the expulsion of Tigranes, king of Armenia, from the Syrian dominions; but four years after, Pompey deposed him, and observed, that he who had hid himself while an usurper sat upon his throne, ought not to be a king. From that time, B.C. 65, Syria became a Roman province, and the race of Antiochus was extinguished. *Justin.* 40 ——A philosopher of Ascalon, famous for his writings, and the respect with which he was treated by his pupils, Lucullus, Cicero, and Brutus. *Plut. in Lucul.*——An historian of Syracuse, son of Xenophanes, who wrote, besides other works, a history of Sicily, in nine books, in which he began at the age of king Cocalus *Strab.*—*Diod.* 12.——A rich king, tributary to the Romans in the age of Vespasian. *Tacit. Hist.* 2, 81 ——A sophist who refused to take upon himself the government of a state, on account of the vehemence of his passions.——A king conquered by Antony, &c. *Cæs. Bell. Civ* 3, 4.——A king of Messenia. *Paus.* 4.——A commander of the Athenian fleet, under Alcibiades, conquered by Lysander. *Xenoph. Hist. Græc.*——A writer of Alexandria, who published a treatise on comic poets *Athen.*——A sceptic of Laodicea. *Diog. in Pyrrh.*——A learned sophist. *Philostrat.*——A servant of Atticus *Cic. ad Attic. Ep.* 13, 33 ——A hair-dresser mentioned by *Martial, Ep.* 11, 65 ——A son of Hercules, by Medea. *Apollod.* 2, 7.——A stage player. *Juv.* 3, 98.——A sculptor, said to have made the famous statue of Pallas, preserved in the Ludovisi gardens at Rome.

ANTIÓPE, a daughter of Nycteus, king of Thebes, by Polyxo, was beloved by Jupiter, who, to deceive her, changed himself into a satyr. She became pregnant, and to avoid the resentment of her father, she fled to mount Cithæron, where she brought forth twins, Amphion and Zethus. She exposed them, to prevent discovery, but they were preserved by the kindness of some shepherds. After this she fled to Epopeus, king of Sicyon, who married her. Some say that Epopeus carried her away, for which action Nycteus made war against him, and at his death left his crown to his brother Lycus, entreating him to continue the war, and punish the ravisher of his daughter. Lycus obeyed his injunctions, killed Epopeus, and recovered Antiope, whom he loved, and married, though his niece. His first wife, Dirce, was jealous of his new connection; she prevailed upon her husband, and Antiope was delivered into her hands, and confined in a prison, where she was exposed to daily torments. Antiope, after many years of imprisonment, obtained means to escape, and went after her sons, who undertook to avenge her wrongs upon Lycus and his wife Dirce. They took Thebes, put the king to death, and tied Dirce to the tail of a wild bull, which dragged her till she died in the most excruciating tortures. Bacchus changed her into a fountain, and deprived Antiope of the use of her senses. In this forlorn situation she wandered all over Greece, and at last found relief from Phocus, son of Ornython, who cured her of her disorder, and married her. Hyginus, *fab.* 7, says that Antiope was divorced by Lycus, because she had been ravished by Epopeus, whom he calls Epaphus, and that after her repudiation she became pregnant by Jupiter. Meanwhile Lycus married Dirce, who suspected that her husband still kept the company of Antiope, upon which she imprisoned her. Antiope however escaped from her confinement, and brought forth on mount Cithæron. Some authors have called her daughter of Asopus, because she was born on the banks of that river. The *scholast* on *Apollon.* 1, 735, maintains that there were two persons of the name, one the daughter of Nycteus, and the other of Asopus, and mother of Amphion and Zethus. *Paus.* 2, 6. 9, 17.—*Ovid. Met.* 6, 110—*Apollod.* 3, 5. —*Propert. El* 3, 15.—*Hom. Od.* 11, 249—*Hygin. fab.* 7, 8, et 155.——A daughter of Thespius or Thestius, mother of Alopius, by Hercules. *Apollod.* 2, 7.——A daughter of Mars, queen of the Amazons, taken prisoner by Hercules, and given in marriage to Theseus. She is also called Hippolyte. (*Vid* Hippolyte.)——A daughter of Æolus, mother of Bœotus and Helen, by Neptune. *Hygin. fab.* 157.——A daughter of Pilon, who married Eurytus. *Id. fab* 14 ——A tragedy, written by Pacuvius, bore the name of Antiope. *Pers.* 1, 77.

ANTIÓRUS, a son of Lycurgus. *Plut. in Lycurg.*

ANTIPÁROS, a small island in the Ægean sea, opposite to Paros, and separated from it by a strait about seven miles wide. Its most ancient name was Olearos, and it was colonized by the Sidonians. This island is remarkable for its grotto, which is of great depth, and which, according to the relations of the ancient Greeks, communicates beneath the waters with some neighbouring islands.

ANTIPÁTER, son of Iolaus, was soldier under king Philip, and raised to the rank of a general under Alexander the Great. When Alexander went to invade Asia, he left Antipater supreme governor of Macedonia, and of all Greece. Antipater exerted himself in the cause of his king; he made a successful war against the Greeks, whom the absence of Alexander induced to rebel, and killed in battle Agis, king of Sparta His great services, however, were ill repaid by his master: Alexander grew jealous of his fame; and not only deprived him of his government, but commanded him to appear before him at Babylon, to explain and vindicate his conduct. Antipater obeyed with reluctance; but the death of Alexander, which happened soon after, was attributed to the machinations of the offended general. His sons, Cassander and Iolas, were in the camp; and it is said by some historians, that, to prevent the condemnation of their father, they administered poison to the unsuspecting king. After Alexander's death, his generals divided the empire among themselves, and Macedonia was allotted to Antipater. The wars which Greece, and chiefly Athens, had meditated during Alexander's life, now burst forth with uncommon fury, as soon as the news of his death was received. The Athenians levied an army of 30,000 men, and equipped 200 ships against Antipater, who was master of Macedonia. Their expedition was attended with much success, Antipater was routed in Thessaly, and even besieged in the town of Lamia. But when Leosthenes, the Athenian general, was mortally wounded under the walls of Lamia, the fortune of the war was changed. Antipater obliged the enemy to raise the siege, and soon after received a reinforcement from Craterus from Asia, with which he conquered the Athenians at Cranon, in

Thessaly. After this defeat, Antipater and Craterus marched into Boeotia, conquered the Ætolians, and granted peace to the Athenians, on the conditions which Leosthenes had proposed to Antipater when besieged in Lamia, i. e. that he should be absolute master over them. Besides this, he demanded from their ambassadors, Demades, Phocion, and Xenocrates, that they should deliver into his hands the orators Demosthenes and Hyperides, whose eloquence had inflamed the minds of their countrymen, and had been the primary causes of the war. The conditions were accepted, a Macedonian garrison was stationed in Athens, but the inhabitants still were permitted the free use of their laws and privileges. Antipater and Craterus were the first who made hostile preparations against Perdiccas; and during that time Polyperchon was appointed over Macedonia. Polyperchon defeated the Ætolians, who had made an invasion upon Macedonia. Antipater gave assistance to Eumenes in Asia against Antigonus, according to *Justin.* 14, 2. At his death, B C 319, Antipater appointed Polyperchon master of all his possessions; and as he was the oldest of all the generals and successors of Alexander, he recommended that he might be the supreme ruler in their councils, that every thing might be done according to his judgment. As for his son Cassander, he left him in a subordinate station under Polyperchon. But Cassander was of too aspiring a disposition tamely to obey his father's injunctions. He recovered Macedonia, and made himself absolute. Antipater, like many of the great men of his age, cultivated and patronised literature; and as a proof of his learning, a letter of his to his son Cassander is highly extolled by Cicero, *Off.* 2, 14.—*Curt* 3, 4, 5, 6, 7 et 10.—*Justin.* 11, 14, 13, &c.—*Diod* 17, 18, &c.—*C. Nep* in *Phoc. et Eumen.*—*Plut.* in *Eumen. Alexand. &c* ——A son of Cassander, king of Macedonia, and son-in-law of Lysimachus. He killed his mother, because she wished his brother Alexander to succeed to the throne. Alexander, to revenge the death of his mother, solicited the assistance of Demetrius; but peace was re-established between the two brothers by the advice of Lysimachus, and soon after Demetrius killed Antipater, and made himself king of Macedonia, 294 B.C.—*Justin.* 26, 1.——A king of Macedonia, who reigned only 45 days, 277 B.C.——A king of Cilicia.——A powerful prince, father to Herod. He was appointed governor of Judea by Cæsar, whom he had assisted in the Alexandrine war.—*Joseph.*——An Athenian archon.——One of Alexander's soldiers, who conspired against his life with Hermolaus. *Curt.* 8, 6.——A celebrated sophist of Hierapolis, preceptor to the children of the emperor Severus.——A stoic philosopher of Tarsus, 144 years B. C.——A poet of Sidon, who could compose a number of verses extempore, upon any subject. He ranked Sappho among the Muses, in one of his epigrams. He had a fever every year on the day of his birth, of which at last he died. He flourished about 80 years B C. Some of his epigrams are preserved in the Anthologia *Plin.* 7, 51.—*Val Max.* 1, 10.—*Cic. de Orat.* 3. *De Offic.* 3. *De Quæst. Acad.* 4.——A philosopher of Phœnicia, preceptor to Cato of Utica. *Plut. in Cat.*——A stoic philosopher, disciple to Diogenes of Babylon. He wrote two books on divination, and died at Athens. *Cic. de Div.* 1, 3.—*Ac. Quæst.* 4, 6.—*De Offic.* 3. 12.——A disciple of Aristotle, who wrote two books of letters.——A poet of Thessalonica, in the age of Augustus.

ANTIPATRIA, a city of Macedonia, on the eastern confines, north-east of Nicæa. *Liv.* 31, 27.

ANTIPATRIDAS, a governor of Telmessus *Polyæn.* 5

ANTIPATRIS, formerly called Capharsabe, a town of Palestine, situate in Samaria, near the coast, south-east of Apollonias. It was enlarged and beautified by Herod the Great, who named it Antipatris, in honour of his father Antipater

ANTIPHANES, an ingenious statuary of Argos, whose statues of Erasus, Aphidas, and Elatus, were still seen and admired in the temple of Delphi, in the age of the Antonines *Paus.* 3, 17. 10, 9.——A comic poet before the age of Thespis, whose poems were called *Antiphanian*——Another of Rhodes, Smyrna, or Carystus, who was born B C. 408, of parents in the low condition of slaves. He composed upwards of 300 dramas, and was so popular in Athens, that on his decease a decree was passed to remove his remains from Chios to that city, where they were interred with public honours.——A physician of Delos, who used to say that diseases originated from the variety of food that was eaten. *Clem. Alex.*—*Athen.*

ANTIPHAS and THYMBRÆUS, two sons of Laocoon, called also Æthon and Melanthus, slain with their father by a serpent. *Hygin. fab.* 135.

ANTIPHATES, a king of the Læstrygones, descended from Lamus, who founded Formiæ. Ulysses returning from Troy, came upon his coasts, and sent three men to examine the country. Antiphates devoured one of them, and pursued the others, and sunk the fleet of Ulysses with stones, except the ship in which Ulysses was. *Ovid. Met.* 14, 232.——A son of Sarpedon. *Virg. Æn.* 9, 696 ——The grandfather of Amphiaraus. *Homer. Odyss.* 15, 242.——A man killed in the Trojan war by Leonteus. *Homer. Il.* 12, 191.

ANTIPHILI PORTUS, a harbour on the African side of the Red Sea. *Strab.* 16.

ANTIPHILUS, an Athenian who succeeded Leosthenes at the siege of Lamia against Antipater. *Diod.* 18.——An architect employed in building the public treasury of Sicyon in Elis. *Paus.* 6, 19.——A noble painter, who represented a youth leaning over a fire and blowing it, from which the whole house seemed to be illuminated. He was an Egyptian by birth; he imitated Apelles, and was disciple to Ctesidemus. *Plin.* 35, 10.

ANTIPHON, a poet ——An Athenian orator, born at Rhamnus in Attica, about B.C. 480. He was the first who wrote precepts on the art of oratory, and he first introduced the practice of pleading for hire. He exerted himself in establishing the tyranny of the 400 at Athens, and was for this offence condemned and executed Sixty orations under his name were once extant, but there now remain only fifteen. They are printed in the editions of the Greek orators. An orator who promised Philip, king of Macedonia, that he would set on fire the citadel of Athens, for which he was put to death, at the instigation of Demosthenes. *Cic. de Div.* 2.—*Plut. in Alcib. et Demosth.*——A poet who wrote on agriculture. *Athen.*——An author who wrote a treatise on peacocks.——A rich man introduced by Xenophon as disputing with Socrates.——

An Athenian who interpreted dreams, and wrote a history of his art. *Cic. de Div.* 1 et 2.——A foolish rhetorician.——A poet of Attica, who wrote tragedies, epic poems, and orations. Dionysius put him to death, because he refused to praise his compositions. Being once asked by the tyrant, what brass was the best? He answered, that with which the statues of Harmodius and Aristogiton are made. *Plut.—Aristot.*

ANTIPHŌNUS, a son of Priam, who went with his father to the tent of Achilles to redeem Hector. *Homer. Il.* 24.

ANTIPHUS, a son of Priam, killed by Agamemnon during the Trojan war.——A son of Thessalus, grandson to Hercules. He went to the Trojan war in 30 ships. *Homer. Il.* 2, 185——An intimate friend of Ulysses. *Homer Od.* 17.——A brother of Cimenus, was son of Ganyctor the Naupactian. These two brothers murdered the poet Hesiod, on the false suspicion that he had offered violence to their sister, and threw his body into the sea. The poet's dog discovered them, and they were seized and convicted of the murder. *Plut de Solert. Anim.*——A son of Pylemenes, who conducted the Maonians to the Trojan war. *Homer. Il.* 2.——A son of Myrmidon and Pisidice. *Apollod.* 1, 16.

ANTIPŒNUS, a noble Theban, whose daughters sacrificed themselves for the public safety. (*Vid* Androclea.)

ANTIPŌLIS, a city of Gaul, on the coast of the Mediterranean, south-east of the river Varus, founded by the Massilians. It is now *Antibes Tacit. Hist.* 2, 15.

ANTIRRHUM, a promontory on the Sinus Corinthiacus, or *Gulf of Lepanto*, opposite to Rhium, whence its name. These two promontories being fortified with castles, have been called the *Dardanelles of Lepanto.*

ANTISSA, a city of Lesbos, between the promontory Sigeum and Methymne. Having offended the Romans, it was destroyed by Labeo, and the inhabitants were transplanted to Methymne.——An island near it. *Ovid. Met.* 15, 287.—*Plin.* 2, 89.

ANTISTHENES an Athenian philosopher, the founder of the Cynic sect, flourished about 380 B C. He taught rhetoric, and had among his pupils the famous Diogenes; but when he had heard Socrates, he shut up his school, and told his pupils, "Go seek for yourselves a master; I have now found one." While he was a disciple of Socrates, he discovered his propensity towards severity of manners by the meanness of his dress, and frequently appeared in an old and ragged cloak. Socrates observing that he took pains to expose, rather than to conceal his tattered dress, said to him, "Why so ostentatious? through your rags, I see your vanity." He paid little respect to the gods and the religion of his country, though he seems to have entertained just notions concerning the Supreme Being. He wrote many books, of which none are extant, except two short orations entitled Ajax and Ulysses. These were published in the collection of ancient orators by H. Stephens, in 1575, and by J. J Reiske, in 1770—97. *Cic. de Orat.* 3, 35.—*Diog.* 6.—*Plut. in Lyc.*——A disciple of Heraclitus.——An historian of Rhodes. *Diog.*

ANTISTIUS LABEO, an excellent lawyer at Rome, who defended the liberties of his country against Augustus, whence Horace, paying court to Augustus, ridicules him for his insanity. *Horat. Sat.* 1, 3, 82.—*Sueton. in Aug.* 54.——Petro of Gabii, was the author of a celebrated treaty between Rome and his country in the age of Tarquin the proud *Dionys Hal.* 4.——C. Reginus, a lieutenant of Cæsar in Gaul. *Cæs. Bell. G.* 6 et 7.——A soldier of Pompey's army, so confident of his valour, that he challenged all the adherents of Cæsar. *Hirt. Hisp. Bell.* 25.

ANTITAURUS, a chain of mountains, extending from Armenia through Cappadocia to the west and south-west.

ANTITHEUS, an Athenian archon. *Fasti*, 7, 17.

ANTIUM, a maritime town of Italy, built by Ascanius, or, according to others, by a son of Ulysses and Circe, upon a promontory 32 miles east from Ostium. It was the capital of the Volsci, who made war against the Romans for above 200 years. Camillus took it, and carried all the beaks of their ships to Rome, and placed them in the Forum on a tribunal, which, from this circumstance, was called *Rostra.* This town was dedicated to the goddess of fortune, who had here a splendid temple. The famous Apollo Belvidere, the fighting gladiator, and many other statues, were discovered at Antium. It is now *Anzo. Cic. de Div.* 1.—*Horat. Od.* 1, 35.—*Liv.* 8, 14.

ANTOMĒNES, the last king of Corinth. After his death, magistrates with regal authority were chosen annually.

ANTŌNIA LEX was enacted by M. Antony, the consul, A. U. C. 708. It abrogated the *lex Alia*, and renewed the *lex Cornelia*, by taking away from the people the privilege of choosing priests, and restoring it to the college of priests, to which it originally belonged. *Dio.* 44.——Another by the same, A. U C. 703 It ordained that a new decury of judges should be added to the two former, and that they should be chosen from the centurions. *Cic. in Philip.* 1 et 5.——Another, by the same. It allowed an appeal to the people, to those who were condemned *de majestate*, or of perfidious measures against the state.——Another, by the same, during his triumvirate. It made it a capital offence to propose ever after the election of a dictator, and for any person to accept of the office. *Appian. de Bell. Civ.* 3.

ANTŌNIA, a daughter of M. Antony, by Octavia. She married Domitius Ænobarbus, and was mother of Nero and of two daughters.——A sister of Germanicus.——A daughter of Claudius and Ælia Petina. She was of the family of the Tubero's, and was repudiated for her levity. *Sueton. in Claud.* 1.—*Tacit. Ann.* 11.——The wife of Drusus, the son of Livia, and brother to Tiberius. She became mother of three children, Germanicus, Caligula's father; Claudius the emperor; and the debauched Livia. Her husband died very early, and she never would marry again, but spent her time in the education of her children. Some people suppose that her grandson Caligula ordered her to be poisoned, A. D. 33. *Val. Max.* 4, 3.——A tower or fortress of Jerusalem, situated at the north-west angle of the temple on a steep hill, and founded by Hyrcanus. It was originally named Baris; but Herod afterwards enlarged and fortified it, and called it Antonia, in honour of M. Antony.

ANTŌNII, a patrician and plebeian family, which were said to derive their origin from Antones, a son of Hercules, as *Plut. in Anton.* informs us.

ANTONINA, the wife of Belisarius, &c.

ANTONINOPOLIS, a city of Mesopotamia, north-east of Charræ and Edessa. It is supposed to have been founded by Severus or Caracalla, and named after the emperor Antoninus. It was subsequently called Constantia, from the emperor Constantius, who beautified and enlarged it.

ANTONINI VALLUM, the barrier erected by the Romans across the isthmus between the Forth and the Clyde. It was constructed A. D 140, and consisted of a ditch, from 12 to 14 feet wide, the wall being formed of the earth that was thrown up. A very considerable portion of the intrenchment may still be traced. Its modern name is *Graham's Dyke*.

ANTONINUS, or TITUS AURELIUS FULVIUS BOIONIUS ANTONINUS, surnamed *Pius*, was adopted by the emperor Adrian, to whom he succeeded in his fifty-second year. This prince is remarkable for all the virtues that can form a perfect statesman, a judicious philosopher, and a benevolent king. Directing the whole of his attention to the happiness of his people, he rebuilt whatever cities had been destroyed by wars in former reigns; and in cases of famine, or inundation, he relieved the distressed, and supplied their wants with his own money. He suffered the governors of the provinces to remain long in the administration, that no opportunity of extortion might be given to new comers. In his conduct towards his subjects, he behaved with affability and humanity, and listened with patience to every complaint brought before him. When told of conquering heroes, he said with Scipio, "I prefer the life and preservation of one citizen, to the death of a hundred enemies." He did not persecute the Christians like his predecessors, but his life was a scene of universal benevolence, ever active to spread order, happiness, and tranquillity over the whole earth. His last moments were easy, though preceded by a lingering illness. When consul of Asia, he lodged at Smyrna in the house of a sophist, who in civility obliged the governor to change his house at night. The sophist, when Antoninus became emperor, visited Rome, and was jocosely desired to use the palace as his own house, without any apprehension of being turned out at night. He extended the boundaries of the Roman province in Britain, by raising a rampart between the friths of Clyde and Forth (*Vid.* Antonini Vallum); but he waged no war during his reign, and only repulsed the enemies of the empire who appeared in the field. He died in the 75th year of his age, after a reign of 23 years, A.D. 161. He was succeeded by his adopted son, M. Aurelius Antoninus, surnamed the philosopher; a prince as humane and beloved as his father, though his virtues were of a severer and more laborious kind. The son acquired, by patient study and austere exercise, those high characters of temperance, moderation, and goodness, which in the father were the uncultivated fruits of nature and watchful experience.* Like Titus, the benign Marcus detested war as the disgrace and calamity of humanity; but he disdained to stoop to the insults of an enemy, or not to resent the ambiguous conduct of a perfidious friend. So highly finished a picture of moral excellence and universal benevolence do these two meritorious emperors afford to history, that they have drawn upon themselves the eyes and the admiration of posterity, as to a point where every thing that is great, perfect, venerable, just, and amiable, is happily centred. The 42 years during which they presided over the destinies of the empire, may be considered therefore as the most fortunate era of Rome, where absolute power and uncontrolled dominion were directed by wisdom and virtue to establish and to cement the happiness and the prosperity of a great nation. In conformity to the settlement recommended by Adrian, Marcus adopted and raised to the imperial dignity Verus, the son of Ælius Verus, a youth whose voluptuousness and dissipation were as conspicuous as the moderation of the philosopher. During their reign, the Quadi, Parthians, and Marcomanni were defeated. Antoninus wrote a book in Greek, entitled τα εἰς ἑαυτον, *concerning himself*. The most valued editions are those with Gataker's notes, particularly that of Cambridge, 4to, 1652; and of Oxford, 8vo, 1704. The best translation is that by R. Graves, M.A. After the war with the Quadi had been finished, Verus died of an apoplexy, and Antoninus survived him eight years, and died at Vindobona, now *Vienna*, apparently of a pestilential disease which prevailed in the army, in the 55th year of his age, after a reign of somewhat more than 19 years. *Dio. Cass.*

——Bassianus Caracalla, was son of the emperor Septimius Severus. He was appointed, with his brother Geta, to succeed to the empire, but the animosity of these two brothers against each other was so violent, that neither respect for their own character, nor deference to the voice of their mother, nor regard for the happiness of Rome, could produce a reconciliation. Geta's more popular conduct at last brought down upon him the malicious vengeance of his brother, and he was stabbed in his mother's arms. The innocent friends of this unfortunate youth felt too, in these turbulent times, the dangers of suspected confidence and not less than 20,000 were devoted to death for their pretended attachment to Geta. These foul crimes were avenged by the severe and unceasing tortures of conscience, which often pictured before the eyes of the affrighted murderer the phantoms of a bleeding brother and an upbraiding father. It is said, that this suspicious tyrant attempted to destroy the writings of Aristotle, observing that Aristotle was one of those who sent poison to Alexander. He married his mother, and publicly lived with her, which gave occasion to the people of Alexandria to say, that he was an Œdipus, and his wife a Jocasta. This joke was fatal to them; and the emperor, to punish their ill language, slaughtered many thousands in Alexandria. After assuming the name and dress of Achilles, and styling himself the conqueror of provinces which he had never seen, Caracalla was, to the universal joy of the Roman people, assassinated at Edessa, by Macrinus, whom he had devoted to death, April 8, in the 43d year of his age, A.D 217. His body was sent to his wife Julia, who stabbed herself at the sight. He was succeeded by his murderer. *Dio.* 77.—*Herodian.* 4.—*Hist. August.*——There is extant a Greek itinerary, and another book called *Itin Britannicum*, which some have attributed to the emperor Antoninus, though it was more probably written by a person of that name, whose age is unknown.

M. ANTONIUS GNIPHO, a poet of Gaul, who taught rhetoric at Rome. Cicero and other illustrious men frequented his school. He never asked anything for his lectures, whence he received more from the liberality of his pupils

Sueton. de Illustr. Gr. 7.——A famous orator, grandfather to the triumvir of the same name. He was slain during the disturbances raised by Marius and Cinna, and his head was stuck upon a pole, before that very rostrum where he had so often defended the cause of his country. Cicero says, that in him Rome might rival Greece itself for eloquence, and, when lamenting his fall, speaks as if ominously of the fate which awaited himself *Cic. in Brut.* 36. *Orat* 3, 8. *Ad. Quas. post Red.* 5 — *Val Max* 9, 2.— *Lucan.* 2, 121.—— Marcus, surnamed *Cretacus*, the eldest son of the orator of the same name, by means of Cotta and Cethegus, obtained from the senate the office of managing the corn on the maritime coasts of the Mediterranean, with unlimited power. This gave him many opportunities of plundering the provinces and enriching himself He died of a broken heart, it is said, upon being vanquished by the Cretans, against whom he had unjustly waged war. *Cic. Verr.* 2, 3 — *Liv.* 97.— *Sallust. Frag* ——Caius, a son of the orator of that name, who obtained a troop of horse from Sylla, and plundered Achaia He was carried before the prætor M Lucullus, and banished from the senate by the censors for pillaging the allies, and refusing to appear when summoned before justice ——Caius, son of Antonius Caius, was consul with Cicero, and assisted him to destroy the conspiracy of Catiline in Gaul, though he has been suspected by some of favouring the traitor, because he delivered the command of the army to his lieutenant Petreius He went to Macedonia, as his province, and fought with ill success against the Dardani On his return, he was accused by Cælius of plundering the provinces, and upon full conviction was sent into perpetual exile. *Cic. Fat.* 11. *Cat.* 31. *Sallust. Catil.* 24 et 59 — *Liv.* 105 ——Marcus, the triumvir, was grandson to the orator M. Antonius, and son of Antonius, surnamed *Cretensis*, from his wars in Crete. He was augur and tribune of the people, in which he distinguished himself by his ambitious views. He always entertained a secret resentment against Cicero, which arose from Cicero's having put to death Corn. Lentulus, who was concerned in Catiline's conspiracy. This Lentulus had married Antonius's mother after his father's death. When the senate was torn by the factions of Pompey's and Cæsar's adherents, Antony proposed that both should lay aside the command of their armies in the provinces; but as this proposition met not with success, he privately retired from Rome to the camp of Cæsar, and advised him to march his army to Rome. In support of his attachment, he commanded the left wing of his army at Pharsalia, and, according to a premeditated scheme, offered him a diadem, at the Lupercalia, in the presence of the Roman people When Cæsar was assassinated in the senate house, Antony was also apprehensive that the same fate awaited him, but his life was spared by the moderation of Brutus; and thus, as Cicero has observed, the conspirators left their work unfinished. When the ferment occasioned by Cæsar's death was abated, Antony at last came forth from his concealment, and so prevailed on the murderers by his artifice, that they were apparently reconciled to him. He gradually, however, threw off the mask, and, equally ambitious as Cæsar had been, to become the first man in Rome, he began to take such steps as might be necessary to supplant Brutus, who was the great obstacle to his views in the affections of the people. For this purpose he pronounced a funeral oration over the body of the dictator, in which he adverted to every circumstance that could move the pity, or rouse the indignation of the multitude, and succeeded so well, that the conspirators, to avoid the rage of the deluded populace, were under the necessity of retiring from the city. And having got possession of all Cæsar's papers, containing his journals of the past, and his plans for the future, and also of Faberius, the secretary, by whose hand they were written, he was able to regulate every thing in the army, the senate, and all other departments in the state, as he found most conducive to his own interests. Intent only to raise his power above that of the state, he advanced in the road of ambition, and, as if aiming for the public weal, he attacked and defeated the forces of his personal enemies. He besieged Mutina, which had been allotted to Decimus Brutus; and for this the senate declared him a public enemy, at the remonstrance of Cicero The consuls Hirtius and Pansa took the field against him, and along with Octavius, the heir of Cæsar, whom his harshness had exasperated, advanced to Mutina, in order to raise the siege. In the first engagement Antony had the advantage, and Pansa was mortally wounded, but he was defeated the same day by Hirtius, as he was returning to his camp. In a subsequent engagement, Antony was again vanquished, his lines were forced, and Octavius had an opportunity of distinguishing himself, Hirtius being slain in the action, and the whole command devolving on the former. Antony, after this check, retreated to the other side of the Alps, where Lepidus and Munatius Plancus were encamped; and having with some difficulty prevailed upon them to join him, he marched back into Italy with a large army. But Octavius, who perceived that Cicero, with whom he had hitherto been united, wished to restore the state to its former liberty, instead of opposing Antony, soon came to an accommodation with him: and at last these two generals, along with Lepidus, met, and divided among themselves the empire of the world, as if it had been their paternal inheritance. This was formed that infamous triumvirate, which makes such a dark and bloody figure in Roman history; and which was established with such cruel proscriptions, that Antony did not even spare his own uncle, that he might strike off the head of his enemy Cicero. The triumvirate divided the Roman empire among themselves, Lepidus was set over all Italy, Augustus had the west, and Antony returned into the east where he enlarged his dominions by different conquests. Antony had married Fulvia, whom he repudiated to marry Octavia, the sister of Augustus, and by this connexion to strengthen the triumvirate. He assisted Augustus at the battle of Philippi against the murderers of J. Cæsar, and he buried the body of M. Brutus, his enemy, in a most magnificent manner During his residence in the east, he became enamoured of the fair Cleopatra, queen of Egypt, and repudiated Octavia to marry her This divorce incensed Augustus, who now prepared to deprive Antony of all his power. Antony, in the mean time, assembled all the forces of the east, and with Cleopatra marched against Octavius. These two enemies met at Actium where a naval engagement soon began but Cleopatra, by flying with 60 sail, drew Antony from the battle

and ruined his cause. After the battle of Actium, Antony followed Cleopatra into Egypt, where he was soon informed of the defection of all his allies and adherents, and saw the conqueror on his shores. Dreading the dishonour of being led in triumph by his victorious enemy, and sensible that all hopes of reconciliation were lost, he stabbed himself, and Cleopatra likewise killed herself by the bite of an asp. Antony died in the 56th year of his age, B. C. 30, and the conqueror shed tears when he was informed that his enemy was no more. Antony left seven children by his three wives. He has been blamed for his great effeminacy, for his uncommon love of pleasure, and his fondness of drinking. It is said that he wrote a book in praise of drunkenness. He was fond of imitating Hercules, from whom, according to some accounts, he was descended; and he is often represented as Hercules, with Cleopatra in the form of Omphale, dressed in the arms of her submissive lover, and beating him with her sandals. In his public character, Antony was brave and courageous, but with the intrepidity of Cæsar, he possessed all his voluptuous inclinations. He was prodigal to a degree, and did not scruple to call, from vanity, his sons by Cleopatra, kings of kings. His fondness for low company, and his licentiousness, form the best parts of Cicero's Philippics. It is said, that on the night of Cæsar's murder, Cassius supped with Antony; and, being asked whether he had a dagger with him, answered, yes, if you, Antony, aspire to sovereign power. Plutarch has written an account of his life. *Virg. Æn.* 8, 685. —*Horat. Ep.* 9.—*Juv.* 10, 123.—*C. Nep in Attic* —*Cic. in Philip.*—*Justin.* 41 et 42.—Julius, son of Antony the triumvir, by Fulvia, was consul with Paulus Fabius Maximus. He was surnamed Pompanus, and was put to death by order of Augustus, for his criminal conversation with Julia, the emperor's daughter. Some say that he killed himself. It is supposed that he wrote an heroic poem on Diomede, in twelve books. *Horace* dedicated the second Ode of the fourth book to him. *Tacit Ann.* 4, 44.—Lucius, the triumvir's brother, was besieged in Perusium by Augustus, and obliged to surrender himself, with 300 men, by famine. The conqueror spared his life. Some say that he was killed at the shrine of Cæsar.—A noble but unfortunate youth, grandson of the triumvir. His father, Julius, was put to death by Augustus, and he himself was removed by the emperor to Marseilles, on pretence of finishing his education. *Tacit. Ann.* 4, 44.—Felix, a freedman of Claudius, appointed governor of Judæa. He married Drusilla, the daughter of Antony and Cleopatra. *Tacit. Hist.* 4, 5.—Flamma, a Roman condemned for extortion under Vespasian. *Tacit. Hist* 4, 45.—Musa, a physician of Augustus. *Plin.* 29, 1.—Merenda, a decemvir at Rome in A. U. C. 304. *Liv* 3, 35.—Q. Merenda, a military tribune, A. U. C. 333. *Liv.* 4, 42.

ANTORIDES, a painter, disciple to Aristippus. *Plin.*

ANTRO CORACIUS. (*Vid* Coracius.)

ANTYLLA. (*Vid* Anthylla.)

ANUBIS, the faithful companion of Osiris and Isis, represented under the figure of a man with a dog's head, holding in one hand a branch of palm, in the other a *caduceus*. He was probably emblematical of Sirius, the dog-star, and was supposed to give warning of the approach of the Nile's inundation, as a dog rouses to vigilance by his barking. Temples and priests were consecrated to him, and his image was carried in all religious processions. His worship was introduced from Egypt into Greece and Italy. When Mundus had corrupted the priests of Anubis at Rome to offer violence to Paulina, the wife of Saturninus, the worship of the god was abolished, and the temple levelled with the ground. *Dod.* 1.—*Lucan.* 8, 831.—*Ovid. Met.* 9, 686.—*Plut. de Isid. et Osirid.*—*Herod.* 4.—*Virg. Æn* 8, 698.

ANXIUS, a river of Armenia, falling into the Euphrates.

ANXUR, a city of the Volsci, taken by the Romans, A. U. C 348. It was sacred to Jupiter Anxurus, who was there represented in the form of a beardless boy. It stood on the lofty rock at the foot of which the modern *Terracina* is situated. *Liv* 4, 59.—*Horat. Sat* 1, 5, 26.—*Lucan.* 3, 84.—*Virg. Æn.* 7, 799.

ANYTA, a Greek woman, some of whose elegant verses are still extant.

ANYTUS an Athenian rhetorician, who with Melitus and Lycon, accused Socrates of impiety, and was the cause of his condemnation. The so false accusers were afterwards put to death by the Athenians. *Diog.*—*Ælian. V. H.* 2, 13.—*Horat, Sat.* 2, 4, 3.—*Plut. in Alcib.*——One of the Titans. *Paus.* 8, 37.

ANZABAS, a river near the Tigris. *Marcell.* 18. (*Vid.* Zabatus.)

AOLLIUS, a son of Romulus by Hersilia, afterwards called Abillius.

AON, a son of Neptune, who came to Rubœa and Bœotia from Apulia, where he collected the inhabitants into cities and reigned over them. They were called *Aones*, and the country *Aonia*, from him.

AONES, the inhabitants of *Aonia*, called afterwards Bœotia. They, jointly with the Hyantes, succeeded the Ectenes. At the arrival of Cadmus, the Hyantes took up arms to oppose him, but the Aones submitted, and were incorporated with the Phœnicians. The muses were called *Aonæ*, from mount Helicon in Bœotia. *Paus.* 9, 5.—*Ovid. Met.* 5, 7, 10, 13. *Trist. El.* 5, 10. *Fast* 3, 456 4, 245.—*Virg. G.* 3, 11.

AONIA, one of the ancient names of Bœotia.

AORIS, a famous hunter, son of Aras king of Corinth. He was so fond of his sister Arathyrea, that he called part of the country by her name. *Paus.* 2, 12.——The wife of Neleus, called more commonly Chloris. *Id.* 9, 36.

AORNOS, AORNUS, AORNIS, a lofty rock in India, taken by Alexander. It was so high that birds were said to be unable to reach the summit, whence the name. Its strength was reputed to be so great, that Hercules, who had besieged it, was unable to take it; and Alexander would probably have never gained possession of it, but for some ingenious manœuvres, which frightened the garrison, and caused them to abandon it. It is now called *Ohund. Dionys. Per.* 1149.—*Curt.* 8, 11.—*Arrian* 4.—*Strab.* 15.—*Plut in Alex.*——Another in Bactriana, east of Zariaspa Bactra. It is now *Telekan*, situated on a high mountain called *Nork-kok*, or the mountain of silver.——A place in Epirus, with an oracle. *Paus.* 9, 30.——A certain lake near Tartessus.——Another near Baiæ and Puteoli, celebrated for the descent of Ulysses to the infernal regions, and said to have obtained its name from the exhalations of its waters proving fatal to birds. It was also called Avernus. *Virg Æn.* 5, 213

AORSI, a powerful and numerous people on the shores of the Caspian, who had the whole trade of the neighbouring countries in their hands, and who conducted upon their camels the merchandise of India and Babylon, which they received from the Armenians and Medes, to the eastern parts of Europe.

AOTI, a people of Thrace, near the Getæ, on the Ister. *Plin.* 4.

APAITÆ, a people of Asia Minor. *Strab.*

APAMA, a daughter of Artaxerxes, who married Pharnabazus, satrap of Ionia. ——A daughter of Antiochus. *Paus.* 1, 6.

APAMEA, the mother of Nicomedes, by Prusias king of Bithynia.——The mother of Antiochus Soter, by Seleucus Nicanor. Soter founded a city which he called by his mother's name.

APAMIA, or APAMEA, a city of Phrygia, founded by Antiochus Soter in honour of his mother, on the ruins of Cibotus. It was situated at the junction of the Marsyas and Maeander, only a mile or two from Celænæ, and became one of the greatest marts of trade in the whole of Asia Minor. It is now called *Amphion-kara-hissar*, or the black castle of opium, which narcotic is prepared in its neighbourhood. ——Another in Bithynia, founded by the Colophonians, and named Myrlæa. It was destroyed in the war between Prusias the Second, king of Bithynia, and Philip the Third of Macedon, but subsequently restored by Prusias, who called it Apamea, in honour of his queen. It was afterwards colonized by the Romans.——Another in Syria, at the confluence of the Orontes and Marsyas, which form a small lake. It was built by Antigonus, who called it Pella, after the famous city of that name in Macedonia, but Seleucus Nicator afterwards improved it, and named it Apamea, in honour of his wife. It was a place of such plenty, that Seleucus made it the great depot of his army, and kept in it five hundred elephants. It was ruined by the Saracens, and is now a very insignificant place called *Famieh*.——Another in Mesopotamia, on the Tigris, in a district which lay between the canal and the river, whence the epithet Mesenes applied to this city, because it was in the *midst* of that small territory which is now called *Dujel*. ——Another on the confines of Media and Parthia, not far from Ragæ. It was surnamed Raphane.——Another at the junction of the Euphrates and Tigris, now *Corny*.——Another at the pass of Zeugma, south-west of Edessa.

APARNI, a nation of shepherds near the Caspian sea. *Strab.*

APATURIA, a festival first celebrated by the Athenians, and afterwards by the rest of the Ionians, except those of Ephesus and Colophon. It is said to have received its name from ἀπάτη, *deceit*, because it was instituted in memory of a stratagem by which Melanthius, the Athenian king, overcame Xanthus, king of Boeotia. In memory of this success, Jupiter was surnamed Ἀπατούριος, *deceiver*. It being also pretended that a person habited in a black goat-skin had been seen before the engagement, Bacchus was surnamed Μελαναιγίς, and was honoured with a new temple, and the institution of this festival. It is, however, more probable that Ἀπατούρια was so called as if Ἀνατόρια, that is, ὁμογαστρία, because at this festival children accompanied their fathers that their names might be entered in the public register; or because they were in a certain sense ἀπάτορες, *without fathers*, till they had been publicly registered as the children of their fathers. The festival commenced on the twenty-second day of the month Πυανεψιών, and continued three days. The first day was called Δορπεία, from δόρπον, a *supper*; because in the evening of that day each tribe met, and had a sumptuous entertainment. The second day was named Ἀναῤῥύσεις, ἀπὸ τοῦ ἀνω ἑρύσαι, because on this day victims were offered to Jupiter Φράτριος and Ἀναστήσιος, and to Minerva, in whose sacrifices (as in all offered to the celestial deities) it was customary ἀνω ἑρύσαι τὰς κεφαλάς, to turn the heads of the victims upwards towards heaven. At this sacrifice the children enrolled among the citizens were placed close to the altar. It was usual also for persons richly attired to run about with lighted torches, and sing hymns in praise of Vulcan, who first taught men the use of that element. The third day was called Κουρεωτις, from κουρος, a *youth* or from κουρα, *shaving*, because the youth had their hair cut off, before they were presented to be registered. At this time the fathers were obliged to swear that both themselves and the mothers of the young men were freeborn Athenians. It was also customary to offer two ewes and a she goat in sacrifice to Diana, which they called Θύσια φρατριαν; the she-goat was termed αἶξ φράτριος, and the ewe ὄις φρατρία. The victim was to be of a certain weight; and because it once happened that the spectators cried out in jest, Μίκον, μίκον, *too little, too little*; it was afterwards called μῆκος, and the persons who offered it were denominated μεσαγωγοί. *Aristoph. Schol Acharn.*—*Theophrast. Charact. Ethic.* 4.—*Hesych.*—*Athen.* 4.——A surname of Minerva,——of Venus.

APEAUROS, a mountain of Peloponnesus. *Polyb.* 4.

APELLA, a word, *Horat.* 1, *Sat* 5, 10 which has given much trouble to critics and commentators. Some suppose it to mean circumcised, (*sine pelle*), an epithet highly applicable to a Jew. Others maintain that it is a proper name, upon the authority of Cicero *ad Attic. Ep.* 12, 19, who mentions a person of the same name.

APELLES, a celebrated painter of Cos, or, as others say, of Ephesus, son of Pithius. He flourished in the time of Alexander the Great, and was in such high favour with that prince, that no other painter was allowed to draw his portrait. *Edicto vetuit, ne quis se praeter Apellem pingeret.* Apelles was so devoted to his profession, that he never suffered a day to elapse without exercising his pencil, whence the proverb of *Nulla dies sine linea*. The most famous of all his paintings was the *Venus Anadyomene*, or Venus rising out of the sea. This piece was painted for the inhabitants of the isle of Cos, and was by them hung up in the temple of Æsculapius. It was purchased from them by Augustus, by the remission of a hundred talents of tribute. The lower part of the painting had been injured by length of time, and no painter could be found who would undertake to replace what was wanting. He made a painting of Alexander holding thunder in his hand so much like life, that Pliny, who saw it, says that the hand of the king with the thunder seemed to come out of the picture. This picture was placed in Diana's temple at Ephesus. He made another of Alexander, but the king expressed not much satisfaction at the sight of it, and at that moment a horse, passing by, neighed at the horse which was represented in the piece, supposing it to be alive, upon

which the painter said, "One would imagine that the horse is a better judge of painting than your majesty." When Alexander ordered him to draw the picture of Campaspe, one of his mistresses, Apelles became enamoured of her, and the king permitted him to marry her. He wrote three volumes upon painting, which were still extant in the age of Pliny. It is said that he was acc[illegible] in Egypt of conspiring against the life of Ptolemy, and that he would have been put to death had not the real conspirator discovered himself, and saved the painter. Apelles never put his name to any pictures but three; a sleeping Venus, Venus Anadyomene, and an Alexander. It is said that he used only four colours, white, yellow, red, and black, but with such skill and judgment, that none of the ancients ever surpassed him in delicacy of colouring or sublimity of expression. The proverb of *Ne sutor ultra crepidam*, is applied to him by some. *Plin.* 35, 10.—*Horat. Ep.* 2, 1, 235.—*Cic. in Famil* 1, 9.—*Ovid. de Art. Am* 3, 401.—*Val. Max.* 8, 11.——A tragic writer. *Suet. Calig.* 33.——A Macedonian general.——A heretic of the second century, who denied the prophets, the law of Moses, and the resurrection.

APELLICON, a Teian peripatetic philosopher, who lived at Athens about 90 B.C. He was very rich, and spared no cost in purchasing books. He bought the works of Aristotle and Theophrastus. (*Vid.* Sneptis.) Conveying them to Athens, he there caused them to be copied; but the transcribers supplied such passages as were become illegible, and thus many corruptions were introduced into the text. After the death of Apellicon, Sylla, at the taking of Athens, seized his library, and ordered it to be conveyed to Rome. Apellicon seems to have taken more pains to obtain possession of the writings of philosophers than to understand them. Strabo calls him a lover of books, rather than a lover of wisdom:—*φιλοβιβλος μαλλον η φιλοσοφος. Strab.* 13.

APENNINUS, a chain of mountains in Italy, which leaving the *Maritime Alps*, in the neighbourhood of *Genoa*, runs diagonally across Italy, to the sources of the Arnus and Tiberis, whence it proceeds southward through its whole length, terminating in the promontory of Leucopetra, near Rhegium. The highest point of this chain is Mons Cumarus, now *Monte Corno*, which is about 8790 feet above the level of the sea. *Lucan.* 2, 390.—*Ovid. Met.* 2, 226.—*Sil. Ital.* 4, 743.—*Strab.* 2.—*Mela*, 2, 4.

APER, MARCUS, a Roman orator, who distinguished himself by his genius and eloquence, and occupied several important posts in the empire. The dialogue on the corruption of eloquence, inserted with the works of Tacitus and Quintilian, is attributed to him. He died about A.D. 85.——Another. (*Vid.* Numerianus.)

APEROPIA, a small island on the coast of Argolis. *Pans.* 2, 34.

APESUS, APESAS, or APESANTUS a mountain of Peloponnesus, near Lerna. *Stat. in Theb.* 3, 461.

APHACA, a town of Palestine, between Heliopolis and Byblus, celebrated for a temple of Venus, which was destroyed by Constantine the Great, on account of the wantonness of its votaries. *Euseb. Vita Const. Mag.* 3, 55.

APHÆA, a name of Diana, who had a temple in Ægina. *Pans.* 2, 30.

APHAR, the capital city of Arabia, situate on the coast of the Red sea. It is now *Al-Farar*, between Mecca and Medina. *Arrian in Peripl.*

APHARÉTUS, fell in love with Marpessa, daughter of Œnomaus, and carried her away.

APHAREUS, a king of Messenia, son of Perieres and Gorgophone, who married Arene, daughter of Œbalus, by whom he had three sons, Idas, Pisus, and Lynceus. He had reigned for some time conjointly with his brother Leucippus, but he soon afterwards seized upon the undivided sovereignty. He granted the maritime parts of his kingdom to Neleus, who settled there after he had been driven from Iolchos. *Apollod.* 1, 23. 3, 10.—*Ovid. Met.* 12, 345.—*Pans. A.* 1.——A relation of Isocrates, who wrote thirty seven tragedies.——A son of Caletor, killed by Æneas during the Trojan war. *Homer. Il.* 9, 83. 13, 478 et 541.

APHAS, a river of Greece, which falls into the bay of Ambracia. *Plin.* 4, 1.

APHELLAS, a king of Cyrene, who, with the aid of Agathocles, endeavoured to reduce all Africa under his power. *Justin.* 22, 7.

APHESAS, a mountain in Peloponnesus, whence, as the poets have imagined, Perseus attempted to fly to heaven. *Stat. Theb.* 3, 461.

APHETÆ, now *Fetio*, a city of Thessaly, at the entrance of the Sinus Pelasgicus, or *Gulf of Volo*, where Xerxes stationed his fleet previous to the battle of Artemisium, and from which the ship Argo is said to have taken her departure for Colchis. *Apoll. Argon.* 1, 591.—*Herod.* 7. 193 et 196.

APHIDAS, a son of Arcas, king of Arcadia who inherited Tegea and the neighbouring country, when he divided with his brothers the patrimony of their father. His son Aleus succeeded him on the throne. *Pans.* 8, 4.——A famous sleeper. *Ovid Met.* 12, 317.

APHIDNA, a part of Attica, which received its name from Aphidnus, one of the companions of Theseus. *Herod.*

APHIDNUS, a friend of Æneas, killed by Turnus. *Virg. Æn.* 9, 702.

APHNEUS, a surname of Mars, from a temple he had in Arcadia on mount Cresius, after his amour with Ærope, the daughter of Cepheus as mentioned by *Pans.* 8, 44.

APHOBÉTUS, one of the conspirators against Alexander. *Curt.* 6, 7.

APHRICES, an Indian prince, who defended the rock Aornus, with 20,000 foot and 15 elephants. He was killed by his troops, and his head sent to Alexander.

APHRODISIA, festivals in honour of Venus several of which were observed in different parts of Greece. The most remarkable of them was that at Cyprus, first instituted by Cinyras; out of whose family were elected certain priests of Venus, who for that reason were called *συνεργάδαι*. At this solemnity several mysterious rites were practised; and they who were initiated into them offered a piece of money to Venus as an harlot and received in token of the favour of the goddess a measure of salt, and a *φαλλος*: the former, because salt comes from the sea, whence the goddess herself sprang, and the latter, because she was the goddess of wantonness. At Amathus, a city of Cyprus, they offered to Venus solemn sacrifices, which were called *καρπόκαυστα*, from *καρπὸς, fruit*, perhaps because this goddess presided over generation. The festival of Venus was celebrated at both the Paph-

not only by the inhabitants of those places, but by multitudes who resorted thither from other cities.' At Corinth it was celebrated by harlots. *Strab.* 14.—*Athen.* 13.—*Arnob.* 5.—*Hesych.* ——A town of Thrace, north of the Chersonesus Thracica, between Cardia and Heraclea.

APHRODISIAS, an island in the Persian gulf, sacred to Venus and Mercury.——A town of Caria, sacred to Venus. It lay east of Alabanda, on the borders of Phrygia. Now *Ghera.* *Tacit. Ann.* 3, 62.——Another in Cilicia, which appears to have been of some consequence in the time of Antiochus Magnus. *Liv.* 33, 20.

APHRODISUM an island on the coast of Bœtica.——A promontory of Caria, near Cnidus.

APHRODITE, the Grecian name of Venus, from ἀφρος, *froth*, because Venus is said to have been born from the froth of the ocean. *Hesiod. Th.* 193.—*Plin.* 36, 5.

APHRODITOPŌLIS, a city of Egypt, the capital of the 36th Nome, sacred to the goddess Aphrodite, and celebrated for the worship of a white heifer. Its name is still preserved in the modern *Afsteh*, but its ruins are found at *Doulab-el-Hafseh.*——Another in the same country, the capital of the 42d Nome, now *Ifu.*——Another in the same country, belonging to the Nome Hermonthites, now *Asfun.*

APHYTE, or APHYTIS, a city of Thrace, in the peninsula of Pallene, on the Sinus Thermaicus, where Jupiter Ammon was worshipped. Lysander besieged the town, but the god of the place appeared to him in a dream, and advised him to raise the siege, which he not only immediately did, but introduced the worship of the god with greater ceremonies among his countrymen. Theophrastus speaks of the vine of Aphyte. *Herod.* 7, 123.—*Paus.* 3, 18.—*Theophrast.* 3, 20.

APIA, an ancient name of Peloponnesus, which it received from king Apis. It was afterwards called Ægialea, Pelasgia, Argia, and at last Peloponnesus, or the island of Pelops. *Homer Il.* 1, 270.——Also the name of the earth, worshipped among the Lydians as a powerful deity. *Herod.* 4, 59.

APIANUS, or APION, was born at Oasis in Egypt, whence he went to Alexandria, of which he was deemed a citizen. He succeeded Theus in the profession of rhetoric in the reign of Tiberius, and wrote, among other works, a book against the Jews, which Josephus refuted. Apion rendered himself ridiculous for his great vanity. He not only abused the learning which he possessed, in trifling and unprofitable researches, but he often made his page the vehicle of abusive language and intemperate satire, and he was not ashamed to boast that he conferred immortality on those to whom he dedicated any of his writings. *Aul. Gellius*, 1 et 5.—*Senec Ep.* 88.—*Plin. Præf. in Hist. Nat.*

APICĀTA, married Sejanus, by whom she had three children. She was repudiated. *Tacit. Ann.* 4, 3.

APICIUS, the name of three celebrated Roman gluttons. The first lived in the time of the republic, about the age of Sylla; the second in the reign of Augustus and Tiberius; and the third, who had an admirable secret of pickling oysters, under Trajan. The second was the most noted of these epicures. He kept a kind of school of gluttony, and spent in splendid entertainments a hundred million of sesterces (*millies sestertium*) or about L.853,601 sterling; but finding his finances reduced to about L.80,000, he poisoned himself for fear of starving. There is extant a treatise *de re culinaria*, with the name of Apicius prefixed; but it is thought to be spurious. *Tacit. Ann.* 4, 1.—*Senec. ad Helviam*, 10.—*Juv* 11, 3.—*Martial.* 2, 69. 3, 22 10, 73.

APIDĀNUS, one of the chief rivers of Thessaly, which, after receiving the Enipeus, enters the right bank of the Peneus, a little west of Larissa. It is now the *Salatdge.* *Eurip. Hec.* 450.—*Lucan.* 6, 374.

APINA, and APINÆ, a city of Apulia, destroyed with Trica, in its neighbourhood, by Diomedes; whence came the proverb of *Apina et Trica*, to express trifling things. *Martial.* 14, 87. —*Plin.* 3, 11.

APIŌLA and APIOLÆ, a town of Italy, taken by Tarquin the proud. The Roman capitol was begun with the spoils taken from that city. *Plin.* 3, 5.

APION, a surname of Ptolemy, one of the descendants of Ptolemy Lagus.——A grammarian. (*Vid.* Apianus.)

APIS, one of the ancient kings of Peloponnesus, son of Phoroneus and Laodice. Some say that Apollo was his father, and that he was king of Argos, while others call him king of Sicyon, and fix the time of his reign above 200 years earlier, which is enough to show that he is but obscurely known, if known at all. He was a native of Naupactum, and descended from Inachus. He received divine honours after death, as he had been munificent and humane to his subjects. The country where he reigned was called Apia; afterwards it received the name of Pelasgia, Argia, or Argolis, and at last that of Peloponnesus, from Pelops. Some, amongst whom are Varro and St Augustine, have imagined that Apis went to Egypt with a colony of Greeks, and that he civilized the inhabitants, and polished their manners, for which they made him a god after death, and paid divine honours to him under the name of Serapis. This tradition, according to some of the moderns, is without foundation. *Æschyl in Suppl.*—*August de Civ. Dei.* 18, 5.—*Paus.* 2, 5.—*Apollod.* 2, 1.—— A son of Jason, born in Arcadia; he was killed by the horses of Etolus. *Paus* 5, 1.——A town of Egypt, on the lake Mareotis.——A god of the Egyptians, worshipped under the form of an ox. Some say that Isis and Osiris are the deities worshipped under this name, because during their reign they taught the Egyptians agriculture. The Egyptians believed that the soul of Osiris was really departed into the ox, where it wished to dwell, because that animal had been of the most essential service in the cultivation of the ground, which Osiris had introduced into Egypt. The ox that was chosen was always distinguished by particular marks; his body was black; he had a square white spot upon the forehead, the figure of an eagle upon the back, a knot under the tongue like a beetle, the hairs of his tail were double, and his right side was marked with a whitish spot, resembling the crescent of the moon. Without these an ox could not be taken as the god Apis; and it is to be imagined that the priests gave these distinguishing characteristics to the animal on which their credit and even prosperity depended. The festival of Apis lasted seven days; the ox was led in a solemn procession by the priests, and every one was anxious to receive him into his house, and it was believed that the children who smelt his breath

received the knowledge of futurity. The ox was conducted to the banks of the Nile with much ceremony, and if he had lived to the time which their sacred books allowed, they drowned him in the river, and embalmed his body, and buried it in solemn state in the city of Memphis. After his death, which sometimes was natural, the greatest cries and lamentations were heard in Egypt, as if Osiris was just dead; and the priests shaved their heads, which was a sign of the deepest mourning. This continued till another ox appeared with the proper characteristics to succeed as the deity, which was followed with the greatest acclamations, as if Osiris were returned to life. This ox, which was found to represent Apis, was left 40 days in the city of the Nile before he was carried to Memphis, during which time none but women were permitted to appear before him, and this they performed, according to their superstitious notions, in a wanton and indecent manner. There was also an ox worshipped at Heliopolis, under the name of Mnevis, some suppose that he was Osiris, but others maintain that the Apis of Memphis was sacred to Osiris, and Mnevis to Isis. When Cambyses came into Egypt, the people were celebrating the festivals of Apis with every mark of joy and triumph, which the conqueror interpreted as an insult upon himself. He called the priests of Apis, and ordered the deity itself to come before him. When he saw that an ox was the object of their veneration, and the cause of such rejoicings, he wounded it on the thigh, ordered the priests to be chastised, and commanded his soldiers to slaughter such as were found celebrating such riotous festivals. The god Apis had generally two stables, or rather temples. If he eat from the hand, it was a favourable omen; but if he refused the food that was offered him, it was interpreted as unlucky. From this, Germanicus, when he visited Egypt, drew the omens of his approaching death. When his oracle was consulted, incense was burnt on an altar, and a piece of money placed upon it, after which the people that wished to know futurity applied their ear to the mouth of the god, and immediately retired, stopping their ears till they had departed from the temple. The first sounds that were heard, were taken as the answer of the oracle to their questions. *Paus* 7, 23.—*Herod* 2 et 3.—*Plin.* 8, 38, &c.—*Strab.* 7.—*Plut. in Isid et Osir.*—*Apollod* 1, 7. 2. 1.—*Mela*, 1, 9.—*Plin.* 8, 39, &c.—*Strab.* 7.—*Ælian. V. H.* 4 et 6.—*Diod* 1.

APHAON, son of Hippasus, assisted Priam against the Greeks, at the head of a Paeonian army, and was killed by Lycomedes. *Homer il.* 17, 348.——Another on the same side, killed by Eurypilus. *Id.* 11, 576.

APHIUS GALBA, a celebrated buffoon in the time of Tiberius. *Juv.* 5, 4.

APOLLINARES LUDI, games celebrated at Rome in honour of Apollo. They originated from the following circumstance: an old prophetic poem informed the Romans, that if they instituted yearly games to Apollo, and made a collection of money for his service, they would be able to expel the enemy whose approach already threatened their destruction. The first time they were celebrated, Rome was alarmed by the approach of the enemy, and instantly the people rushed out of the city, and saw a cloud of arrows discharged from the sky on the troops of the enemy. With this heavenly assistance they easily obtained the victory. The people generally sat crowned with laurel at the representation of these games, which were usually celebrated at the option of the prætor, till the year A. U. C. 545, when a law was passed to settle the celebration yearly on the same day about the nones of July. When this alteration happened, Rome was infested with a dreadful pestilence, which, however, seemed to be appeased by this act of religion. These games were merely scenical, and not unlike the puppetshows of modern times. *Liv.* 25, 12. 27, 23.

APOLLINARIS, C. Sulpitius, a grammarian of Carthage, flourished in the second century, under the Antonines. He was succeeded in his profession by his pupil, Helvius Pertinax, who afterwards became emperor. He also had among his pupils Aulus Gellius, who speaks in the highest commendation of his learning, and admires that modesty and diffidence in him which does not impose upon the world, but rather conceals, superiority of talents and greatness of genius. *Jul Capitol. in Pertin.*—*Aul. Gell* 13, 4.——A writer better known by the name of Sidonius. (*Vid* Sidonius.)

APOLLINIDES, a Greek in the wars of Darius and Alexander, &c. *Curt* 3, 5.

APOLLINIS ARX, a place at the entrance of the Sibyl's cave. *Virg. Æn* 6.——Promontorium, was situate on the coast of Africa, east of Utica, and north of Carthage. It is now *Ras-Zebud. Liv.* 30, 24.——Templum, a place in Thrace,——in Lycia. *Ælian. V. H.* 6, 9.

APOLLINIS FANUM, a town of Lydia, west of Thyatira.——A town of Africa Propria, north-east of Taracca.

APOLLINOPOLIS MAGNA, the capital of the 52d Egyptian Nome, in the southern part of Upper Egypt, about 25 miles nearly north of the great cataracts. Its inhabitants worshipped Apollo, and were inveterate enemies to the crocodile, which they took in nets and destroyed. Its remains are yet to be seen at the town or village of *Edfou.*

APOLLINOPOLIS PARVA, a city of Egypt, in the 8th Nome of Coptos, north-west of Thebes. It is now *Kous.*

APOLLO a son of Jupiter and Latona, called also Phœbus. According to Cicero, *de Nat. Deor.* 3, 23, there were four persons of this name. The first was son of Vulcan, and the tutelary god of the Athenians. The second was son of Corybas, and was born in Crete, for the dominion of which he disputed even with Jupiter himself. The third was son of Jupiter and Latona, and came from the nations of the Hyperboreans to Delphi. The fourth was born in Arcadia, and called Nomion, because he gave laws to the inhabitants. To the son of Jupiter and Latona all the actions of the others seem to have been attributed. The Apollo, son of Vulcan, was the same as the Orus of the Egyptians, and was the most ancient, from whom the actions of the others have been copied. The three others seem to be of Grecian origin. The tradition that the son of Latona was born in the floating island of Delos, is taken from the Egyptian mythology, which asserts that the son of Vulcan, which is supposed to be Orus, was saved by his mother Isis from the persecution of Typhon, and intrusted to the care of Latona, who concealed him in the island of Chemmis. When Latona was pregnant by Jupiter, Juno, who was ever jealous of her husband's amours, raised the serpent Python to torment Latona, who was refused a place to give birth to her

shaven, till Neptune, moved at the severity of her fate, raised the island of Delos from the bottom of the sea, where Latona brought forth Apollo and Diana. Apollo was the god of all the fine arts, of medicine, music, poetry, and eloquence, of all which he was deemed the inventor. He had received from Jupiter the power of knowing futurity, and he was the only one of the gods whose oracles were in general repute over the world. His great dexterity in the management of the bow is celebrated; and in every part of the world he received homage as the president of the muses, the oracle of poets and musicians, and the patron of every liberal and ingenuous profession in arts and sciences. His amours with Leucothoe, Daphne, Issa, Bolina, Coronis, Clymene, Cyrene, Chione, Acacallis, Calliope, &c. are well known, and the various shapes he assumed to gratify his passion. He became father of Hyreus, Hyperenor, and Eleuthera, by Æthusa, daughter of Neptune; by Clymene he had Phaeton; by Thya or Melene, Delphus; by Coryeia, Lycoreus; and Phylacis, Philander, and Nazus, by Acacallis. The nymph Cyrene bore him Aristæus and Idmon; Coronis, Æsculapius; Chione, the musician Philammon; and by him Calliope, according to some, became mother of Orpheus; and Urania, of Linus. He was also father of Argeus, by Eubœa, daughter of Macareus; of Ilius, by Urasea, daughter of Neptune; and of Euripides, by Cleobula. He was very fond of young Hyacinthus, whom he accidentally killed with a quoit; as also of Cyparissus, who was changed into a cypress tree. When his son Æsculapius had been killed with the thunders of Jupiter, for raising the dead to life, Apollo, in his resentment, killed the Cyclops who had fabricated the thunderbolts. Jupiter was incensed at this act of violence, and he banished Apollo from heaven, and deprived him of his dignity. The exiled deity came to Admetus king of Thessaly, and hired himself to be one of his shepherds, in which ignoble employment he remained nine years; from which circumstance he was called the god of shepherds, and at his sacrifices a wolf was generally offered, as that animal is the declared enemy of the sheepfold. During his residence in Thessaly, he rewarded the tender treatment of Admetus. He gave him a chariot drawn by a lion and a bull, with which he was able to obtain in marriage Alceste the daughter of Pelias; and soon after, the Parcæ granted, at Apollo's request, that Admetus might be redeemed from death, if another person laid down his life for him. He assisted Neptune in building the walls of Troy; and when he was refused the promised reward from Laomedon, the king of the country, he destroyed the inhabitants by a pestilence. He also assisted Alcathous, son of Pelops, in erecting the fortress of Megara in Attica; and the stone on which the god had placed his lyre, when employed in the work, was still shown in the age of Pausanias, and remarked as possessing, when touched, a sweet melodious sound. As soon as he was born, Apollo destroyed with arrows the serpent Python, which Juno had sent to persecute Latona; hence he was called Pythius; and he afterwards vindicated the honour of his mother, by putting to death the children of the proud Niobe. (*Vid.* Niobe.) He was not the inventor of the lyre, as some have imagined, but Mercury gave it him, and received as a reward the famous caduceus with which Apollo was wont to drive the flocks of Admetus. His contest with Pan and Marsyas, and the punishment inflicted upon Midas are well known. He received the surnames of Phœbus, Delius, Cynthius, Pœan, Delphicus, Nomius, Lycius, Clarius, Ismenius, Vulturius, Smintheus, &c., for reasons which are explained under those words. Apollo is generally represented with long hair, and the Romans were fond of imitating his figure, and therefore in their youth they were remarkable for their fine heads of hair, which they cut short at the age of seventeen or eighteen. He is always represented as a tall beardless young man, with a handsome shape, holding in his hand a bow, and sometimes a lyre; his head is generally surrounded with beams of light. He was the deity who, according to the notions of the ancients, inflicted plagues, and in that moment he appeared surrounded with clouds. His worship and power were universally acknowledged: he had temples and statues in every country, particularly in Egypt, Greece, and Italy. His statue, which stood upon mount Actium, as a mark to mariners to avoid the dangerous coasts, was particularly famous, and it appeared at a great distance at sea. Augustus, before the battle of Actium, addressed himself to it for victory. The animals consecrated to him were the wolf and hawk, from their piercing eyes; the crow and raven, from their supposed faculty of predicting futurity; the cock, from his announcing the dawn of day; the grasshopper, on account of his tuneful powers; and the swan, from its fabulous vocal powers in death; and in his sacrifices, wolves and hawks were offered, as they were the natural enemies of the flocks over which he presided. Bullocks and lambs were also immolated to him. As he presided over poetry, he was often seen on mount Parnassus with the nine muses. His most famous oracles were at Delphi, Delos, Claros, Tenedos, Cyrrha, and Patara. His most splendid temple was at Delphi, where every nation and individual made considerable presents when they consulted the oracle. Augustus, after the battle of Actium, built him a temple on mount Palatine, which he enriched with a valuable library. He had a famous colossus in Rhodes, which was one of the seven wonders of the world. Apollo has been taken for the sun; and though many passages in ancient writers might prove that Apollo, the Sun, Phœbus, and Hyperion, were all different characters and deities, yet it must be evident that mythology considered the son of Latona as the god who guided the chariot of the sun; and received, as that universally beneficent luminary, the homage of the various nations of the earth, though under different appellations and in various characters. *Ovid. Met.* 1, *fab* 9 et 10. 4, *fab.* 3 et 6.—*Paus.* 2. 7. 5, 7. 7, 20. 9, 30, &c.—*Hygin. fab.* 9 14, 50, 93, 140, 161, 202, 203, &c.—*Stat. Theb* 1, 560.—*Tibull. El.* 2, 3.—*Plut. de Amor.*—*Hom. Il et Hymn in Apoll. Virg. Æn.* 2, 3 &c. *G.* 4, 323.—*Horat Od.* 1, 10.—*Lucian. Dial Mer. et Vulc.*—*Propert.* El. 2, 28.—*Callimach. in Apoll.*—*Apollod.* 1, 3, 4. et 9. 2, 5. 3, 5. 10, et 12.——One of the ships in the fleet of Æneas. *Virg. Æn.* 10, 171.——Also a temple of Apollo upon mount Leucas, which appeared at a great distance at sea; and served as a guide to mariners, and reminded them to avoid the dangerous rocks that were along the coast. *Virg Æn.* 3, 275.

APOLLOCRATES, a friend of Dion, supposed by some to be the son of Dionysius.

APOLLODORUS, a famous grammarian and mythologist of Athens, son of Asclepias, and disciple to Aristarchus the grammarian, and the two Stoic philosophers, Panætius, and Diogenes the Babylonian. He flourished about 115 years before the Christian era, and wrote an history from the destruction of Troy to his own age, a space of 1040 years; besides other works mentioned by Fabricius. But of all his compositions, nothing is extant but his *Bibliotheca*, a valuable work, divided into three books. It is an abridged history of the gods, and of the ancient heroes, of whose actions and genealogy it gives a true and faithful account. The best edition is that of Heyne, Goett. in 8vo. 4 vols 1782. *Athen.*— *Plin.* 7, 37.—*Diod.* 4 et 13.——A tragic poet of Cilicia, who wrote tragedies entitled Ulysses, Thyestes, Hymtides, &c; some fragments of which are preserved in Suidas and Athenæus. *Deipnos.* 15.——A comic poet of Gela in Sicily, in the age of Menander, who wrote 47 plays; of which, the Mysteries, Sisyphus, the Cheats, the Philadelphi, &c., are mentioned. Terence copied his *Hecyra* and *Phormio* from the works of this writer. *Gyrald. de Poet. G.* 7.—*Donat. ad Terent.*——A famous architect of Damascus, who lived under Trajan and Adrian. He was employed by the former to build the great bridge over the Danube, and other structures. His bluntness proved his ruin, for when Adrian sent him the design of a temple of Venus, which he had just built, the architect found that it was too small for the size of the statues, and said, that if the goddesses should take a fancy to rise and go out, they could not. This sarcasm cost him his life.——A writer who composed a history of Parthia.——A disciple of Epicurus, the most learned of his school, and deservedly surnamed the Illustrious. He wrote about forty volumes on different subjects. *Diog.* 7 et 10.——A painter of Athens, to whom Zeuxis was a pupil. He highly distinguished himself, and was particularly respectable for that liberality of sentiment which commends, but envies not, a rival. So far from detracting from the fame of Zeuxis, he not only confessed himself inferior to him, but wrote verses to recommend his pieces. Two of his paintings were admired at Pergamus, in the age of Pliny; a priest in a suppliant posture, and an Ajax struck with lightning. *Plin.* 35, 9——A statuary in the age of Alexander. He was of such an irascible disposition, that he destroyed his own pieces upon the least provocation. *Plin.* 34, 8.——A rhetorician of Pergamus, preceptor and friend to Augustus, who wrote a book on rhetoric. *Strab.* 13.——A tragic poet of Tarsus.—— A Lemnian who wrote on husbandry ——A physician of Tarentum.—c—Another of Cytium.

APOLLONIA, a festival at Ægialea in honour of Apollo and Diana. It arose from this circumstance: these two deities came to Ægialea, after the conquest of the serpent Python; but they were frightened away, and fled to Crete. Ægialea was soon visited with an epidemical distemper, and the inhabitants, by the advice of their prophets, sent seven chosen boys, with the same number of girls, to entreat them to return to Ægialea. Apollo and Diana granted their petition, in honour of which a temple was raised to *vesta*, the goddess of *persuasion;* and ever after a number of youths, of both sexes, were chosen to march in solemn procession, as if anxious to bring back Apollo and Diana. *Pausan. in Corinth.*——A town of Illyria, near the mouth of the river Aous. It was founded by a colony of Corinthians from Corcyra, and after wards restored by the Corinthians, when assistance had been in vain asked from Corcyra; which proceeding on the part of Corinth, was the first cause of the Peloponnesian war. It was continually depressed by its Illyrian neighbours, frequently recruited by new settlers from Greece; and willingly received the aid of the Romans, when the Illyrian princes had nearly subdued it. The Romans allowed its inhabitants the unin terrupted enjoyment of their civil constitution, which is praised by Strabo, and the town possessed a considerable trade, as well as a respectable school of Greek learning, frequented by young Romans of the higher classes. Its ruins still retain the name of *Pollina. Strab.* 7.—*Diod Sic.* 18.—*Herod.* 9, 92.—*Suet. Aug.* 10.—*Vell. Paterc.* 2, 59.——Another in Macedonia, north of Chalcis, now *Polina* It is mentioned in the Acts of the Apostles, St Paul having passed through it on his way from Philippi to Thessalonica.——Another in Thrace, on the coast of the Euxine, called afterwards Sozopolis, now *Sizebol.* It was a Milesian colony. It was celebrated for a colossal statue of Apollo, which was carried to Rome by M. Crassus, on his conquering the inhabitants.——Another in Bithynia, on a lake which receives the Rhyndacus, now *Abulionte.*——Another in Assyria, on the Delas, north-east of Artemita. It is now *Shahruhan.* ——Another in Cyrenaica It derived all its importance from the Ptolemies, who made it a city of the Pentapolis, and gave it many immunities. In the lower ages it was called Sozousa, and hence its modern name *Marsa Susa*, or *Sousah.*

APOLLONIADES, a tyrant of Sicily, compelled to lay down his power by Timoleon.

APOLLONIAS, the wife of Attalus, king of Phrygia, to whom she bore four children

APOLLONIDES, a writer of Nicæa.——A physician of Cos at the court of Artaxerxes, who became enamoured of Amytis, the monarch's sister, and was some time after put to death for slighting her after the reception of her favours.

APOLLONIUS, a Stoic philosopher of Chalcis, sent for by Antoninus Pius, to instruct his adopted son Marcus Antoninus. When he came to Rome, he refused to go to the palace, observing that the master ought not to wait upon his pupil, but the pupil upon him. The emperor hearing this, said, laughing, "It was then easier for Apollonius to come from Chalcis to Rome, than from Rome to the palace."——A geometrician of Perga in Pamphylia, who lived about 242 years before the Christian era. After studying at Alexandria, under the disciples of Euclid, he composed various geometrical works, which obtained him the name of the *Great Geometrician* The only work of his which remains is a treatise on conic sections. The four first books of this, which were all that were known in Europe till 1638, contain the properties observed previously to his time; but the three following ones, which were brought from the east and translated from the Arabic, give his own discoveries They are principally on the greatest and least lines which can be drawn from any point to the curve of a conic section. They show wonderful powers in the management of the ancient geometry, and though it might be imagined that the instrument was scarcely capable of such results, they lead to the borders of the modern theories of evolute curves and centres of osculation. The best edi-

tion of Apollonius is Dr Halley's, Oxon. fol. 1710. *Vossius de H. Gr.* 2.——A poet of Alexandria in Egypt, generally called Apollonius of *Rhodes*, because he lived for some time there. He was pupil, when young, to Callimachus and Panætius; and succeeded Eratosthenes as third librarian of the famous library of Alexandria, under Ptolemy Euergetes. He was ungrateful to his master Callimachus, who wrote a poem against him, in which he denominated him *Ibis*, borrowing the appellation of an Egyptian bird which indelicately assists nature by the application of its bill. Of all his works, nothing remains but his poem on the expedition of the Argonauts, in four books. In this poem the author, though greatly inferior to Homer in majesty and sublimity, yet displays many beauties and much variety. The passion of Medea is so finely and exquisitely pourtrayed, that Virgil has borrowed largely from his predecessor, and incorporated the most delicate and pathetic parts into his account of Dido. For this work, the Rhodians honourably rewarded the poet with the freedom of their city, when he came to reside among them. The Argonautics of Apollonius have been translated into English by F. Fawkes and W. Preston. The best edition of the original is that of Schaefer, 2 vols. 8vo. *Lips* 1810—12. *Quintil.* 10, 1.—*Vossius de Poet. Gr.*—*Longinus de Subl.*——A Greek orator, surnamed Molo, was a native of Alabanda in Caria. He opened a school of rhetoric at Rhodes and Rome, and had J. Cæsar and Cicero among his pupils. He discouraged the attendance of those whom he supposed incapable of distinguishing themselves as orators, and recommended to them pursuits more congenial to their abilities. He wrote an history, in which he did not candidly treat the people of Judea, according to the complaint of Josephus *contra Apion.*—*Cic. de Orat.* 1, 28, 75, 26, et 130. *Ad Famil. Ep.* 3, 16. *De Invent.* 1, 81.—*Quintil* 3, 1. 12, 6.—*Suet. in Cæs.* 4.—*Plut in Cæs.*——A Greek historian about the age of Augustus, who wrote upon the philosophy of Zeno and of his followers. *Strab.* 14.——A Stoic philosopher, who attended Cato of Utica in his last moments. *Plut. in Cat.*——An officer set over Egypt by Alexander. *Curt* 4, 8.——A wrestler. *Paus* 5.——A physician of Pergamus, who wrote on agriculture. *Varro.*——A grammarian of Alexandria, in the 2d century, author of a work on syntax.——A writer in the age of Antoninus Pius.——Thyaneus, a Pythagorean philosopher, and notorious impostor, born at Tyana in Cappadocia, three or four years before the Christian era. By renouncing the common and regular indulgences of his age, and affecting singularity by letting his hair grow, wearing nothing but linen, and appearing barefoot, he aspired to the name of a reformer of mankind. Being one day haranguing the populace at Ephesus, he suddenly exclaimed, "Strike the tyrant, strike him; the blow is given—he is wounded, and fallen!" As at that very moment the emperor Domitian had been stabbed at Rome, the magician acquired much reputation when the circumstance was known. He was courted by kings and princes, and commanded unusual attention by his numberless artifices. His friend and companion, called Damis, wrote his life, which 200 years after engaged the attention of Philostratus. In his history the biographer relates so many curious and extraordinary anecdotes of his hero, that many have justly deemed it a romance, yet for all this, Hierocles had the presumption to compare the impostures of Apollonius with the miracles of Jesus Christ.——A sophist of Alexandria, distinguished for his *Lexicon Græcum Iliadis et Odyssem*, a book that was beautifully edited by Villoison, in 4to. 2 vols. Paris, 1773. Apollonius was one of the pupils of Didymus, and flourished in the beginning of the first century.——A physician.——A son of Sotades, at the court of Ptolemy Philadelphus.——Syrus, a Platonic philosopher.——Herophilius, wrote concerning ointments.——A sculptor of Rhodes, who, conjointly with his countryman Tauriscus, is conjectured to have completed that vast group called the *Farnese Bull*. It was discovered near the Antonine baths, in the time of Paul III., and remained for a long time unnoticed in the Farnese palace. Dirce is represented in the act of being bound to the horns of the enraged animal, in order to precipitate her into the sea, by Zethus and Amphion, the sons of the repudiated Antiope, who is likewise there, and a fifth figure of a young man sitting, who expresses horror of so cruel a punishment.

APOLLOPHANES, a Stoic, who greatly flattered king Antigonus, and maintained that there existed but one virtue, prudence. *Diog.*——A physician in the court of Antiochus. *Polyb.* 5.——A comic poet. *Athan. Anim* 6

APOMYIOS, a name under which Jupiter and Hercules were worshipped at the Olympic games, being supplicated to destroy or drive away the vast numbers of *flies* which always attended great sacrifices. The sacrifice to the Apomyios Deus on these occasions was always the first, that he might drive away the flies from the rest.

APONIANA, an island near Lilybæum. *Hirt. Afric.* 2.

M. APONIUS, a governor of Mœsia, rewarded with a triumphal statue by Otho, for defeating 9000 barbarians. *Tacit. Hist.* 1, 79.

APONUS, now *Abano*, a fountain with a village of the same name near Patavium in Italy. The waters of the fountain, which were hot, were wholesome, and were supposed to have an oracular power. It is celebrated by Martial as the birth-place of Livy. *Lucan.* 7, 194.—*Suet. in Tiber.* 14.—*Mart.* 1, 62.

APOSTROPHIA, a surname of Venus in Bœotia, who was distinguished under these names, Venus Urania, Vulgaria, and Apostrophia. The former was the patroness of a pure and chaste love; the second of carnal and sensual desires, and the last incited men to illicit and unnatural gratifications, to incests, and rapes. Venus Apostrophia was invoked by the Thebans, that they might be saved from such unlawful desires. She is the same as the Verticordia of the Romans. *Paus.* 9, 16.—*Val. Max.* 8, 15.

APOTHEOSIS, a solemnity among the ancients, by which a man was raised to the rank of the gods. The custom of their placing mortals who had rendered their country important service among the deities, was very ancient among the Greeks, who generally followed, in so doing, the advice of an oracle. On their coins, most of the founders of cities and colonies are immortalised as gods; and, in subsequent times, living princes assumed this title. The Romans imitated their example, and not only deified the most prudent and humane of their emperors, but also the most cruel and profligate. Herodian, 4, 2, has left us an account of the apotheosis of a Roman emperor. After the body of the

deceased had been burned with the usual ceremonies, they placed an image of wax, perfectly like him, but of a sickly aspect, on a large bed of ivory, covered with a cloth of gold, in the vestibule of the palace. The greatest part of the day the senate sat ranged on the left side of the bed, dressed in robes of mourning; the ladies of the first rank sitting on the right side, in plain white robes, without ornaments. This continued for seven days successively, during which time the physicians came regularly to visit the sick emperor, reporting each time that he grew worse, till they reported that he was dead. When the death was announced, a band of young senators carried the couch and image to the Campus Martius, where it was deposited on an edifice in the form of a pyramid, where spices and combustible materials were thrown. After this the knights walked round the pile in solemn procession, and the images of the most illustrious Romans were drawn in state, and immediately the new emperor, with a torch, set fire to the pile, and was assisted by the surrounding multitude. Meanwhile an eagle was let fly from the middle of the pile, which was supposed to carry the soul of the deceased to heaven, where he was ranked among the gods. If the deified was a female, a peacock, and not an eagle, was sent from the flames.

APPIA AQUA, an aqueduct, constructed during the censorship of Appius Claudius Cæcus, A.U.C. 441. It began seven miles from Rome, and after running under ground for a considerable distance, introduced a supply of water into the very heart of the city.

APPIA VIA, a great Roman road, called, by way of eminence, *regina viarum*. It commenced at the Porta Capena. It was constructed by Appius Claudius Cæcus, who was censor, A.U.C. 441. In his time it went as far as Capua, but was afterwards carried on to Brundusium. It passed by Aricia, Terracina, Fundi, Formiæ, Minturnæ, Capua, and Beneventum. Its whole length was reckoned at 350 miles. Trajan did a good deal to repair it, whence part of it was sometimes called Via Trajana, as did Antoninus Pius. In some places it is still entire, after a lapse of more than two thousand years. (*Vid* Via.) *Stat. Silv.* 2, 2, 12.—*Liv.* 9, 29.—*Diod. Sic* 5.—*Strab* 6.

APPIADES, a name given to these five deities, Venus, Pallas, Vesta, Concord, and Peace, because a temple was erected to them near the Appian road. The word Appias in the singular is applied by Cicero to Venus alone; and it expresses also the Appian aqueduct, through which water was discharged near the temple of Venus. *Ovid de Art. am.* 3, 452.—*Cic Fam.* 3, 1.

APPIANUS, a Greek historian of Alexandria, who flourished in the beginning of the second century, during the reigns of Adrian, Trajan, and Antoninus Pius. Having left his native city, and settled at Rome in the time of Trajan, he acquired such celebrity as a pleader, that he was appointed to the respectable office of governor of a province. His history of Roman affairs is comprised in 24 books, several of which exist only in fragments, and is written in Greek, in the order of the countries in which the events happened. He has been charged with many errors, and with copying without acknowledgment from Polybius, Plutarch, and others; but he has received universal credit for the conciseness and simplicity of his style, his knowledge of military affairs, and the persuasive eloquence which characterizes all his orations. The best edition is that of Schweighæuser, 3 vols. 8vo. Argent 1785.

APPII FORUM, now *Borgo Longo*, a town of the Volsci in Latium, built by the consul Appius Claudius Cæcus. It was the second resting-place of Horace, in his journey to Brundusium. *Horat Sat* 1, 5.—*Cic ad Att.* 1, 15.—*Plin.* 3, 5.

APPIUS, the prænomen of an illustrious family at Rome.——A censor of that name, A.U.C. 442. *Horat Sat.* 1, 6.

APPIUS CLAUDIUS, a Roman senator, appointed a decemvir upon the meeting of the laws of the twelve Tables. By his advice his colleagues retained their office; but this arbitrary and oppressive conduct proved the source of great commotions in Rome. The soldiers refused to fight in defence of their country, and thus to maintain an usurped power; but Appius added insolence and brutality to his oppression. He attempted the chastity of Virginia, and when his base purposes failed, he claimed and would have obtained her as the slave of one of his favourites, had not her father Virginius stabbed her to the heart to save her from ignominy. This event opened the eyes of the Romans; the decemvirs were stripped of their authority, and Appius destroyed himself when cited to appear before the tribunal of his country. *Liv* 3, 33.——Claudius Cæcus, a Roman orator, who built the Appian way, and many aqueducts in Rome. In his second consulship, A.U.C. 458, he defeated the Samnites and Etrurians. When Pyrrhus, who was come to assist the Tarentines against Rome, demanded peace of the senators, Appius, grown old in the service of the republic, caused himself to be carried to the senate house, and by his authority dissuaded his country from granting a peace which would prove dishonourable to the Roman name. *Ovid. Fast.* 6, 203.—*Cic. in Brut. et Tusc.* 4.——A Roman, who, when he heard that he had been proscribed by the triumvirs, divided his riches among his servants, and embarked with them for Sicily. In their passage the vessel was shipwrecked, and Appius alone saved his life. *Appian.* 4.— Claudius Crassus, a consul, who, with Sp. Naut Rutilius, conquered the Celtiberians, and was defeated by Perseus, king of Macedonia. *Liv.*—Claudius Pulcher, a grandson of Ap. Cl. Cæcus, consul in the age of Sylla, retired from grandeur to enjoy the pleasures of a private life.——Clausus, a general of the Sabines, who, upon being ill treated by his countrymen, retired to Rome with 5000 of his friends, and was admitted into the senate in the early ages of the republic. *Plut in Poplic.*——Herdonius, seized the capitol with 4000 exiles, A.U.C. 292, and was soon after overthrown. *Liv* 3, 15.—*Flor.* 3, 19.——Claudius Lentulus, a consul with M. Perpenna.——A dictator, who conquered the Hernici.——The name of Appius was common in Rome, and particularly to many consuls, whose history is not marked by any uncommon event. (*Vid* Claudius.)

APPULA, an immodest woman, &c. *Juv.* 6, 64

APRIES and APHIUS, a king of Egypt, after Psammis, 596 B.C. He is supposed by some to be the Pharaoh Hophra of the scriptures. He took Sidon, and lived in great prosperity till his subjects revolted to Amasis, by whom he was conquered and strangled. *Herod.* 2, 159, &c. —*Diod.* 1.

APSINTHII, a people of Thrace, between the river Melas and the Hebrus. They received their name from the river Apsinthus, which flowed through their territory. *Dionys. Perieg.* —*Herod.* 6, 34. 9, 119.

APSINUS, an Athenian sophist in the third century, author of a work called *Præceptor de Arte Rhetorica*

APSUS, a river of Macedonia, falling into the Ionian sea between Dyrrhachium and Apollonia. Now *Crevasta*. *Lucan.* 5, 46.

APTERA, an inland town of Crete, west of Cydonia. Its name was supposed to be derived from a contest waged by the Sirens and Muses in its vicinity, when the former being vanquished in the trial of musical skill, were so overcome with grief, that their wings dropped from their shoulders. *Strab.* 10.—*Steph. de Urb.*

APULEIA VARILIA, a grand-daughter of Augustus, convicted of adultery with a certain Manlius, in the reign of Tiberius. *Tacit. Ann* 2, 50.

APPULEIÆ LEGES, proposed by L. Appuleius Saturninus, A. U. C. 652, tribune of the commons; about dividing the public lands among the veteran soldiers, settling colonies, punishing crimes against the state, furnishing corn to the poor people at 10-12ths of an *as*, a bushel. *Aurel. Vict de Vir. Illustr.* 73.—*Cic pro Balb.* 21.—*De Orat.* 2, 25 et 49.—*Ad Herenn.* 1, 12.—*De Leg.* 2, 6.

APULEIUS, a Platonic philosopher of the second century, born at Madaura in Africa. He studied at Carthage, Athens, and Rome, where he devoted himself so closely to study, that he acquired Latin without the assistance of a master He was so expensive in the younger part of his life, that he was obliged to pawn his clothes to provide himself necessaries. His wants were however soon removed by a marriage with Pudentilla, a rich widow, who possessed neither youth nor beauty. This connexion was considered as so extraordinary, that the philosopher was accused by some of her relations of using magic to gain her affections. His apology, which is still extant, is a masterly composition. The most famous of his works extant is the *Golden Ass*, in eleven books, an allegorical piece replete with morality. One of the best editions of Apuleius, is that published at Leyden, in 3 vols. 4to. in 1786—1823. The first volume, containing the *Metamorphoses*, was edited by Oudendorp and Ruhnken. The second and third volumes, containing the *remaining works* of Apuleius, were edited chiefly by Boscha.—— Saturninus, a tribune of the people, in the time of Marcus, frequently mentioned by Cicero

APULIA, now *la Puglia*, a country of Magna Græcia in Italy, bounded on the north by the Tifernus, on the east and south by the sea, and on the west by the Bradanus and the eastern limits of Samnium It was called Japygia by the Greeks, but this name appears to have been applied in a confined sense. Apulia Proper comprehended the northern part of the province, as far as the river Cerbalus; then followed Daunia, reaching as far south as mount Vultur and Cannæ; Peucetia, extending to Egnatia, and the upper course of the Bradanus; and Japygia, including the remainder of the province Its principal rivers were the Frento, Cerbalus, Aufidus, and Bradanus; its chief mountains Garganus and Vultur. Apulia was famed for its wool, and is said to have derived its name from Apulus, an ancient king of the country. Its inhabitants were probably descended from the Osci and Illyrian Liburni. *Plin.* 3, 11.— *Cic. de Div.* 1, 44. —*Strab.* 6.—*Mela*, 2, 4.—*Manilius* on *Apoph.* 155.

APUSCIDĂMUS, a lake of Africa. All bodies, however heavy, were said to swim on the surface of its waters. *Plin. Jd*, 2.

AQUÆ AUGUSTÆ TARBELLICÆ, now *Dax* a town of modern Gascony, famed for its baths. ——Calidæ or Solis, a town of Britain, famous for its waters, now *Bath* —— Sextiæ, now *Aix* in Provence, a town at the east of the Rhone, founded by C. Sextius, and famous for its warm mineral waters. In its neighbourhood, Marius defeated the Teutones and Cimbri with great slaughter.

AQUARIUS, one of the signs of the zodiac, rising in January, and setting in February. Some suppose that Ganymede was changed into this sign. *Virg. G.* 3, 303.

AQUILA, a freedman of Mæcenas, whose assistance he employed to diffuse the knowledge of his invention of writing short hand. *Dio.* 55, 7. ——Pontius, one of the conspirators against Cæsar. *Cic. Phil.* 11, 6.

AQUILARIA, a place of Africa. *Cæs. Bell. Civ.* 2, 23.

AQUILEIA or AQUILEGIA, a town founded by a Roman colony, sometimes called, from its grandeur, *Roma secunda*, and situated on the northern coast of the Sinus Tergestinus, or *Gulf of Trieste*. It is famous for the obstinate resistance which it made to Attila, king of the Huns, by whom, however, it was taken, A. D. 452. The Romans built it chiefly to oppose the frequent incursions of the barbarians. The Roman emperors enlarged and beautified it, and often made it their residence; but its splendour has long since vanished, and its ruins and poverty mournfully exhibit a lasting proof of the vicissitudes of empires as well as of men. *Ital.* 8, 605. —*Martial Ep.* 4, 25.—*Mela*, 2, 4.

AQUILIUS NIGER, an historian mentioned by *Sueton. in Aug.* 11.——Marcus, a Roman consul who had the government of Asia Minor. *Justin* 36, 4 ——Sabinus, a lawyer of Rome, surnamed the Cato of his age. He was father to Aquilia Severa, whom Heliogabalus married. —— Severus, a poet and historian in the age of Valentinian.

AQUILLIA and AQUILIA, a patrician family at Rome, supposed to have received their name from their dark colour, *ab aquilo colore*.

AQUILO, a wind blowing from the north-north-east point of the horizon. Its name is derived, according to some, from *aquila*, on account of its keenness and velocity. *Virg. G.* 3, 196, &c.

AQUILONIA, a city of the Hirpini in Italy. *Liv* 10, 38.

AQUINILS, a poet of moderate capacity. *Cic. Tusc.* 5.

AQUINUM, now *Aquino*, a town of Latium, south-west of Venafrum It was the birth-place of Juvenal.—— that poet himself informs us. *Strab.* 6.—*Sil. Ital.* 8, 401 —*Juv.* 3 319.

AQUITANIA, a country of Gaul, between the Ligeris, or *Loire*, and Pyrenees It was subdivided into Aquitania Prima, Aquitania Secunda, and Novempopulana The opulence and extensive commerce of the Aquitani made them corrupt and effeminate, and rendered them an easy prey to the Roman arms. *Plin.* 4, 19.— *Strab* 4.

ARA, a constellation, consisting of seven

stars near the tail of the Scorpion *Ovid. Met.* 2, 143.

ARA LUGDUNENSIS, a place at the confluence of the Arar and Rhone. *Juv.* 1, 44.

ARABARCHES, a vulgar person among the Egyptians, or perhaps an usual expression for the leaders of the Arabians, who resided in Rome. *Juv.* 1, 130. Some believe that Cicero, *Ep.* 2, 17, *ad Attic.* alluded to Pompey under the name of Arabarches

ARABIA, an extensive country of Asia, bounded on the east by the Persian gulf, on the south by the Erythræan sea, on the west by the Arabian gulf or Red sea, and on the north by Babylonia and Syria. It was divided into Arabia Petræa, Arabia Felix, and Arabia Deserta, which names are still used to distinguish the same portions of country. Its length, from the cape of *Babelmandel* to the extreme angle on the Euphrates, is about 1600 British miles, and its mean breadth 600. In the plains the soil is sandy and barren; but in the mountains, and particularly where there is no want of water, it is extremely fertile Arabia was famous in former days for its gold, precious stones, pearls, frankincense, myrrh, aloes, and spices It probably took its name from its inhabitants being a mixed race, composed of the Cushites, Ishmaelites, Midianites, and Amalekites, the word *Arab* signifying in the Hebrew language to *mix* or *mingle*. The Arabians recognise for their ancestors Joktan, or Kahtan, the son of Eber, and Ishmael, the son of Abraham and Hagar. The knowledge of the one living and true God, which could not but have been possessed by all the posterity of Abraham, was soon corrupted by the Arabians, who fell into the common and fatal superstition of adoring the sun, moon and stars Arabia was often invaded by the great Asiatic powers, but it was never conquered. Alexander the Great, it is said, wished to place in it the seat of his empire, but died at Babylon before he could carry his project into execution. The Arabians for some time supported the splendour of literature, which was extinguished by the tyranny and superstition which prevailed in Egypt, and to them we are indebted for the invention of algebra, or the application of signs and letters to represent lines, numbers, and quantities, and also for the numerical characters of 1, 2, 3, &c., which were first used in Europe, A.D. 1253, in the Alphonsian tables made by Alphonso, k. of Castile. The Arabs had received these figures from the Indians in 900, and they were communicated to the rest of the western nations by the Spaniards They were universally used in England, according to Dr Wallis, about the year 1130. *Herod.* 1, 2, 3, &c —*Diod.* 1 et 2.—*Plin* 12 et 14.—*Strab* 16.—*Xenoph* — *Tibull.* 2, 2.—*Curt.* 5, 1 —*Virg G.* 3, 57.——Also the name of the wife of Ægyptus. *Apollod.*

ARABICUS SINUS, that part or branch of the Mare Erythræum, which interposes between Egypt and Arabia. Its length is about 1200 miles, and its broadest part 170. It is now called *Golf de Mecca*, or more commonly the *Red Sea*. The meaning of this latter appellation must be looked for in the name of Idumea, or the land of Edom, whose coasts this sea touches on the north Edom in the Hebrew signifies *red*, and was the name given to Esau, for selling his birthright for a mess of pottage. This country, which his posterity possessed, was called after his name, and so was the sea which adjoined it; but the Greeks, not understanding the reason of the appellation, translated what is in Hebrew the sea of Edom, into Ἐρυθρὰ θάλασσα; hence the Latins *Mare Rubrum*, and we the Red Sea. The navigation of the Red Sea was rendered very dangerous and difficult, on account of the sand banks and sunk rocks with which it abounded Its northern part was divided into two arms or heads; the eastern, called Ælaniticus Sinus, from the town Ælana, which stood at the head of it; and the western, Heroopoliticus Sinus, from the city Heroopolis at its northern extremity. It was over this latter arm that it pleased God to show his almighty power, by causing the children of Israel to pass through it on dry ground, after he had divided the waters, that they were as a wall unto them on their right hand and on their left; whilst the Egyptians, who pursued after them, were utterly destroyed, by the sea returning to its strength *Plin.* 5, 11 — *Strab.*

ARABIUS, ARABIS, or ARBIS, a river of Gedrosia, running into the Erythræan sea, now *Pooralee*. *Arrian.* 6, 21.

ARABS and ARABUS, a son of Apollo and Babylone, who first invented medicine, and taught it in Arabia, which is called after his name *Plin.* 7, 56.

ARACCA and ARECCA, a town of Susiana, on the eastern bank of the Tigris, not far from its mouth, now *Want*. It is conjectured to be the same with *Erech*, one of the cities built by Nimrod in the land of Shinar. *Tibull.* 4, 1.

ARACHNE, a woman of Colophon, daughter to Idmon, a dyer of purple. She was so skilful in weaving, that she challenged Minerva, the goddess of the art, to a trial of skill. In vain did Minerva, in the form of an old woman, forewarn her of the consequences of her folly. The contest began, and Arachne prepared, with much skill, a web which represented the amours of Jupiter & This irritated Minerva, who tore the web in pieces, and struck Arachne on the head with the shuttle. Arachne hung herself in despair. The goddess restored her to life, but changed her into a spider. *Ovid. Met.* 6, 1, &c. ——A city of Thessaly.

ARACHOSIA, now *Arrochash*, a province of Persia, west of the Indus, and north of Gedrosia. The Parthians called it India Alba, from the circumstance of its inhabitants, who were *white* people, having been at one time under the control of an *Indian* monarch.

ARACHOTÆ and ARACHŌTI, a people of India, who received their name from the river Arachotus, which flows down from mount Caucasus. *Dionys. Perieg.*—*Curt.* 9, 7.

ARACHŌTUS, the metropolis of Arachosia, built by Semiramis, and called by her Cophen It still preserves its name in *Rokedy* ——A river of Arachosia, rising in the Paruetī Montes, and after a westerly course of 200 miles, connecting itself with a little lake, called Arachotus Fons Now *Lora*.

ARACHTHUS, ARÆTHUS, and ARÆTHON, one of the four capital rivers of Epirus, near Nicopolis, falling into the bay of Ambracia Ambracia stood on its left bank. Now, the *Arta Strab.* 7.

ARACILLUM, a town of Hispania Tarraconensis. *Flor.* 4, 12.

ARACOSII, an Indian nation. *Justin* 13, 4.

ARACYNTHUS, now *Zigos*, a mountain of Ætolia, north-west of Calydon, towards the river Achelous *Plin* 4, 2.——Another in Bœo

tus, called *Actæus*, because it is near the shore. *Virg Ecl.* 2, 24.

ARADUS, a city in an island of the same name, on the coast of Phœnicia, founded by fugitives from Sidon. It is supposed to be the same with *Arvad*, the country of the Arvadites, mentioned in the Old Testament. It is now *Ruad Dionys Perieg.*

ARÆ. (*Vid.* Ægimurus.)

ARÆ PHILÆNORUM. (*Vid.* Philæni.)

ARAR, a slow running river of Gaul, rising near Mons Vorcsus, and after a southern course, joining the Rhodanus at Lugdunum. Now, the *Saone*. *Cæs Bell. Gall.* 1, 12.—*Sil.* 3, 432.

ARARUS, a river of Scythia, east of the Tiaranitus, flowing from north to south, and falling into the Ister It is now the *Sereth*. *Herod.* 4, 48.

ARATHYREA, a small province of Achaia, afterwards called Asophis, with a city of the same name. *Homer Il* 2.—*Strab.* 8.

ARĂTUS, a Greek poet, born at Pompeiopolis, in Cilicia, about 270 B C. He appears to have resided principally at the court of Antigonus Gonatus, son of Demetrius Poliorcetes, king of Macedonia, at whose desire he is said to have composed his poem, entitled *Phænomena*, in which he has given us, in correct and elegant verse, all that was then known of the heavens, with their signs and appearances. The esteem which the ancients had for this poem, appears from the fact, that it was translated by Cicero, Cæsar Germanicus, and Avienus. Eratosthenes, with many other great astronomers, wrote commentaries on it. The best editions are by Fell, Oxford, 1672, 8vo, and by Buhle, Leipsic, 1793—1801, 2 vols. 8vo *Cic. de Nat. D.* 2, 41.—*Paus* 1, 2.—*Ovid. Am.* 1, 15, 26.——The son of Clinias and Aristodama, was born at Sicyon in Achaia, near the river Asopus. When he was but seven years of age, his father, who held the government of Sicyon, was assassinated by Abantidas, who made himself absolute. After some revolutions, the sovereignty came into the hands of Nicocles, whom Aratus murdered, to restore his country to liberty. He was so jealous of tyrannical power, that he even destroyed a picture which was the representation of a tyrant. He joined the republic of Sicyon to the Achæan league, which he strengthened, by making a treaty of alliance with the Corinthians, and with Ptolemy king of Egypt. He was chosen chief commander of the forces of the Achæans, and drove away the Macedonians from Athens and Corinth. He made war against the Spartans, but was conquered in a battle by their king Cleomenes. To repair the losses he had sustained, he solicited the assistance of king Antigonus, and drove away Cleomenes from Sparta, who fled to Egypt, where he killed himself. The Ætolians soon after attacked the Achæans; and Aratus, to support his character, was obliged to call to his aid Philip king of Macedonia. His friendship with this new ally did not long continue Philip showed himself cruel and oppressive, and put to death some of the noblest of the Achæans, and even seduced the wife of the son of Aratus Aratus, who was now advanced in years, showed his displeasure by withdrawing himself from the society and friendship of Philip. But this rupture was fatal. Philip dreaded the power and influence of Aratus, and therefore he caused him and his son to be poisoned. Some days before his death, Aratus was observed to spit blood; and when apprized of it by his friends, he replied, 'such are the rewards which a connexion with kings will produce." He was buried with great pomp by his countrymen; and two solemn sacrifices were annually made to him, the first on the day that he delivered Sicyon from tyranny and the second on the day of his birth. During those sacrifices, which were called *Aratrea*, the priests wore a ribbon bespangled with white and purple spots, and the public schoolmaster walked in procession at the head of his scholars, and was always accompanied by the richest and most eminent senators, adorned with garlands. Aratus died in the 63d year of his age, B C. 213. He wrote a history of the Achæan league, much commended by Polybius. *Plut. in vita.*—*Paus.* 2, 8.—*Cic. de Offic.* 2, 23.—*Strab.* 14.—*Liv* 27, 31. —*Polyb.* 2.

ARAXES, a river of Armenia Major, now the *Aras*. It rises in the Anti-Taurus, only a few miles from the northern source of the Euphrates, and having joined the Cyrus, flows with an easterly course of 600 miles into the Caspian sea. ——Another in Persia, running by Persepolis, and falling into the Medus; now *Bend Emir*. The river Chaboras appears to be called Araxes by Xenophon, in his account of the younger Cyrus. (*Vid.* Chaboras.) *Xen. Anab* 1

ARAXUS, a promontory of Elis, opposite the mouth of the Achelous, now *Cape Papas*

ARBĂCES, a Mede who revolted with Belesis against Sardanapalus, and founded the empire of Media upon the ruins of the Assyrian power, 820 years before the Christian era. He reigned above fifty years, and was famous for the greatness of his undertakings, as well as for his valour. *Justin.* 1, 3.—*Paterc.* 1, 6

ARBĒLA, a city of Assyria, in the district Adiabene, on the eastern side of the Zabatus, renowned for a decisive battle fought by Alexander the Great against Darius at Gaugamela, in its neighbourhood, B.C. 331. (*Vid* Gaugamēla.) Its modern name is *Arbel*. *Curt.* 5, 1. —*Plut. in Alex.*

ARBĒLA, a town of Sicily, whose inhabitants were very credulous: hence the proverb, *Quid non fiet, Arbelas projectus?* *Erasm. in Adag.*

ARBIS. (*Vid* Arabius.)

ARBOCĀLA, a city taken by Annibal as he marched against Rome.

ARBUSCŬLA, an actress on the Roman stage, who laughed at the hisses of the populace, while she received the applauses of the knights *Hor. Sat.* 1, 10, 77.

ARCA, a city of Phœnicia, north of the Eleutheros, where Alexander Severus was born.

ARCĂDIA, a country in the centre of the Peloponnesus, bounded on the north by Achaia, on the west by Elis, on the east by Argolis, and on the south by Laconia and Messenia. It was very mountainous, though, at the same time, diversified with fruitful valleys, and well watered by an abundance of streams The Arcadians were for the most part shepherds; hence their love o. music, and hence also the worship of Pan, as the tutelary deity of the land. They were brave and warlike, and fought, when they had no wars of their own, in the service of other states. Arcadia was anciently called *Drymotis*, from the word ἀρῦς, *quercus*, owing to its producing such a number of *oaks*, but it was subsequently named Lycaonia and Pelasgia It was also occasionally called Parrhasia, from the Parrhasii, who inhabited the south-western part of the province.

The name of Arcadia itself was said to have been derived from Arcas, a son of Jupiter. The Arcadians had settled in the country from such an early period, as to induce them to boast of their having sprung from the earth, and of their being older than the moon. They were at first ruled by hereditary kings of the house of Arcas; but in the second Messenian war, the last Arcadian king, Aristocrates II., having betrayed his allies, was in consequence stoned to death by his subjects, and the kingship was abolished in Arcadia, B.C. 668. Arcadia then crumbled into as many small states as it contained cities, with their separate districts, among those Tegea and Mantinea were the chief. It eventually joined the Achæan league, and fell under the Roman power. *Polyb.* 4, 20.—*Thucyd.* 7, 57.—*Plin.* 4, 5.—*Paus.* 8, 4.—*Ovid Fast.* 1, 478. 2, 272.—*Apoll. Argon.* 4, 264.—*Virg. Ecl.* 4, 58.

ARCADIUS, eldest son of Theodosius the Great, succeeded his father A D 395, who at his death divided the empire between his two sons, allotting to Arcadius the eastern, and to Honorius the western part. After this separation of the Roman empire, the two powers looked upon one another with indifference; and soon after their indifference was changed into jealousy, and contributed to hasten their mutual ruin. In the reign of Arcadius Alaricus attacked the western empire, and plundered Rome. Arcadius married Eudoxia, a bold ambitious woman, and died in the 31st year of his age, after a reign of 13 years, in which he bore the character of an effeminate prince, who suffered himself to be governed by favourites, and who abandoned his subjects to the tyranny of ministers, while he lost himself in the pleasures of a voluptuous court.

ARCANUM, a villa of Quintus Cicero's, near Minturnæ. *Cic. ad Att.* 7, 10.

ARCAS, a son of Jupiter and Callisto He nearly killed his mother, whom Juno had changed into a bear. He reigned in Pelasgia, which from him was called Arcadia, after his uncle Nyctimus, and communicated to his subjects the instruction he had received from Triptolemus and Aristæus, and taught them agriculture and the art of spinning wool. After his death, Jupiter made him a constellation with his mother. As he was one day hunting, he met a wood nymph, who begged his assistance, because the tree over which she presided, and on whose preservation her life depended, was going to be carried away by the impetuous torrent of a river. Arcas changed the course of the waters, and preserved the tree, and married the nymph, by whom he had three sons, Azan, Aphidas, and Elatus, among whom he divided his kingdom. The descendants of Azan planted colonies in Thrace. Aphidas received for his share Tegea, which on that account has been called the inheritance of Aphidas; and Elatus became master of mount Cyllene, and some time after passed into Phocis. *Paus.* 8, 4.—*Hygin. fab.* 155 et 176.—*Apollod.* 3 8.—*Strab.* 8.—*Ovid Fast.* 1, 470.——One of Actæon's dogs.

ARCE, a daughter of Thaumas, son of Pontus and Terra. *Ptolem. Hep.*

ARCENA, a town of Phœnicia, where Alexander Severus was born

ARCENS, a Sicilian who permitted his son to accompany Æneas into Italy, where he was killed by Mezentius. *Virg. En.* 9, 581, &c.

ARCESILAUS, son of Battus, king of Cyrene, was driven from his kingdom in a sedition, and died B.C. 575 The second of that name died B C. 550. *Pulyæn.* 8, 43.—*Herod.* 4, 159.——One of Alexander's generals, who obtained Mesopotamia at the general division of the provinces after the king's death.——A chief of Catana, which he betrayed to Dionysius the elder. *Diod.* 14.——A Grecian philosopher, born at Pitane, in Æolia, B C. 316 He was sent to Athens to study rhetoric, but philosophy attracted him more. He enjoyed the instructions of Aristotle, Theophrastus, Polemon, and Crantor; with the latter of whom he formed an intimate friendship. After the death of Crates, he took the charge of the academy, and made important innovations, which gave rise to a new school, called, in reference to the school of Plato, the second academy; and, with respect to a subsequent innovation by Carneades, the middle academy. His doctrine was, that whatever certainty there may be in the nature of things, every thing is uncertain to the human understanding. He maintained that, truth has no certain characters by which it may be distinguished from error, and, consequently, that opposite opinions may be supported by arguments of equal weight. He disputed against the testimony of the senses, and the authority of reason, but at the same time allowed that they are capable of furnishing probable opinions sufficient for the conduct of life. Arcesilaus was kind to the distressed, and a friend to pleasure. A rival of Aristippus, he divided his time between Venus, Bacchus, and the Muses, without ever filling a public office. He died from intemperate indulgence in wine, 75 years old, B.C. 241. The Athenians, however, honoured his memory with a public funeral. *Diog. in vita — Pernus.* 3, 78.—*Cic de Fin* —The name of two painters.—— A statuary of the Augustan age, born in Magna Græcia He excelled in modelling in pipe-clay, from the most esteemed antiques, and is said never to have begun a statue without having previously modelled it, having attained to the greatest perfection in the plastic art. *Plin.* 35, 11 36, 5.——A Bœotian leader, killed by Hector. *Homer. Il.* 2 et 15 ——A comic and elegiac poet

ARCESIUS, son of Jupiter, was grandfather to Ulysses. *Ovid. Met.* 13, 144.

ARCHÆA, a city of Æolia.

ARCHÆANAX of Mitylene, was intimate with Pisistratus, tyrant of Athens He fortified Sigæum with a wall from the ruins of ancient Troy. *Strab* 13.

ARCHÆATIDAS, a country of Peloponnesus. *Polyb.*

ARCHAGATHUS son of Archagathus, was slain in Africa by his soldiers, B. C 285. He killed his grandfather Agathocles, tyrant of Syracuse *Diod.* 20.—*Justin.* 22, 5, &c. says, that he was put to death by Archesilaus ——A physician at Rome, B.C 219.

ARCHANDER, father-in-law to Danaus *Hesiod.* 2. 98.

ARCHANDROS, a town of Egypt.

ARCHE, one of the muses, according to Cicero

ARCHIGETES, a surname of Hercules.

ARCHELÄUS, a name common to some kings of Cappadocia One of them was conquered by Sylla, for assisting Mithridates. — A person of that name married Berenice, and made himself king of Egypt, a dignity he enjoyed only six months, as he was killed by the soldiers of

Gabinius, B.C 56. He had been made priest of Comana by Pompey. His grandson was made king of Cappadocia by Antony, whom he assisted at Actium, and he maintained his independence under Augustus, till Tiberius perfidiously destroyed him. *Liv.* 76 et 82.——A king of Macedonia, who succeeded his father Perdiccas the second. As he was but a natural child, he killed the legitimate heirs to gain the kingdom. He proved himself to be a great monarch; but he was at last killed by one of his favourites, because he had promised him his daughter in marriage, and given her to another, after a reign of 23 years. He patronized the poet Euripides. *Diod.* 14.—*Justin* 7, 4.—*Ælian V. H.* 2, 8, 12, 14.——A king of the Jews, son of Herod the Great. He married Glaphyre, daughter of Archelaus, king of Macedonia, and widow of his brother Alexander. His reign is described as most tyrannical and bloody. The people at length accused him before Augustus, Judea being then dependent upon Rome. The emperor, after hearing his defence, banished him to Vienna, or *Vienne*, in Gaul, where he died. To avoid the fury of this monster Joseph and Mary retired to Nazareth *Dio* ——A king of Lacedemon, son of Agesilaus. He reigned 42 years with Charilaus, of the other branch of the family *Herod.* 7, 204.—*Paus* 3, 2 ——A general of Antigonus the younger, appointed governor of the Acrocorinth, with the philosopher Persæus *Polyæn.* 6, 5.——A celebrated general of Mithridates, defeated by Sylla. *Id.* 8, 9 ——A philosopher, born either at Miletus or Athens, son of Apollodorus, and successor to Anaxagoras. He was preceptor to Socrates, and was called *Physicus*, the natural philosopher, from the celebrity he acquired in teaching the doctrines of Anaxagoras, concerning natural bodies. In physics, he taught that the universe is infinite, that heat and cold are the immediate causes of production, and that animals were produced from the earth, which was at first a muddy mass. In ethics, he maintained the dangerous position that the distinction between right and wrong is not founded in nature, but in positive institution, and consequently that all actions are indifferent until human laws declare them to be good or evil *Cic. Tusc.* 5.—*Diog. in vita*—*Augustin. de Civ. Dei*, 8.——A man set over Susa by Alexander, with a garrison of 3000 men. *Curt.* 5, 2. ——A Greek philosopher, who wrote a history of animals, and maintained that goats breathed not through the nostrils, but through the ears *Plin* 8, 50.——A son of Electryon and Anaxo *Apollod* 2 ——A Greek poet, who wrote epigrams. *Varro de R. R.* 3, 16.——A sculptor of Priene, in the age of Claudius. He made an apotheosis of Homer, a piece of sculpture highly admired, and said to have been discovered under ground, A. D. 165? ——A writer of Thrace.

ARCHEMACHUS, a Greek writer, who published an history of Eubœa. *Athen* 6.——A son of Hercules——of Priam. *Apollod.* 2 et 3

ARCHEMORUS, or OPHELTES, son of Lycurgus, king of Nemæa, in Thrace, by Eurydice, was brought up by Hypsipyle, queen of Lemnos, who had fled to Thrace, and was employed as a nurse in the king's family. Hypsipyle was met by the army of Adrastus, who were going against Thebes; and she was forced to show them a fountain where they might quench their thirst. To do this more expeditiously, she put down the child on the grass, and at her return found him killed by a serpent. The Greeks were so affected at this misfortune, that they instituted games in honour of Archemorus, which were called Nemæan, and king Adrastus enlisted among the combatants, and was victorious. *Apollod.* 2 et 3. —*Paus* 8 48.—*Stat Theb.* 6

ARCHEPOLIS, a man in Alexander's army, who conspired against the king with Dymnus. *Curt* 6, 7.

ARCHEPTOLEMUS, son of Iphitus, king of Elis, went to the Trojan war, and fought against the Greeks. As he was fighting near Hector, he was killed by Ajax son of Telamon It is said that he re-established the Olympic games. *Homer. Il* 8, 128

ARCHESTRATUS, a tragic poet, whose pieces were acted during the Peloponnesian war. *Plut. in Arist* ——A man so small and lean, that he could be placed in a dish without filling it, though it contained no more than an obolus.—— A follower of Epicurus, who wrote a poem in commendation of gluttony.

ARCHETIMUS, the first philosophical writer in the age of the seven wise men of Greece. *Diog.*

ARCHETIUS, a Rutulian, killed by the Trojans. *Virg. Æn.* 12, 457

ARCHIA, one of the Oceanides, wife to Inachus. *Hygin fab* 143

ARCHIAS, a Corinthian, descended from Hercules. He founded Syracuse, B C. 732. Being told by an oracle to make choice of health or riches, he chose the latter. *Dionys. Hal.* 2.—— A poet of Antioch, intimate with the Luculli, Metelli, Catuli, Crassi, and other noble families in Rome, whither he came in the consulship of Marius and Catullus, B C. 102. He obtained the rank and name of a Roman citizen by the means of Cicero, who defended him in an elegant oration, when his enemies had disputed his privileges of citizen of Rome. He wrote a poem on the Cimbrian war, and began another concerning Cicero's consulship, which are now lost. Some of his epigrams are preserved in the Anthologia. He is better known as the friend of the eloquent Cicero, than as the author of the few verses preserved under his name. *Cic pro Arch.*——A polemarch of Thebes, assassinated in the conspiracy of Pelopidas, which he could have prevented, if he had not deferred to the morrow the reading of a letter which he had received from Archias, the Athenian high priest, and which gave him information of his danger. *Plut in Pelop.*——A high priest of Athens, contemporary and intimate with the polemarch of the same name. *Id ibid.*——A Theban taken in the act of adultery, and punished according to the law, and tied to a post in the public place, for which punishment he abolished the oligarchy *Aristot.*

ARCHIBIADES, a philosopher of Athens, who, by his dress and his long beard, affected the manners of the Spartans, and showed himself very inimical to the views and measures of Phocion. *Plut. in Phoc.*——An ambassador of Byzantium, &c. *Polyæn.* 4, 44.

ARCHIBIUS, the son of the geographer Ptolemy.

ARCHIDAMIA, a priestess of Ceres, who on account of her affection for Aristomenes, restored him to liberty when he had been taken prisoner by her female attendants at the celebration of their festivals *Paus* 4, 17 ——A

daughter of Cleadas, who, upon hearing that her countrymen, the Spartans, were debating whether they should send away their women to Crete, against the hostile approach of Pyrrhus, seized a sword, and ran to the senate house, exclaiming that the women were as able to fight as the men. Upon this the decree was repealed. *Plut. in Pyrrh.—Polyæn.* 8, 8

ARCHIDAMUS, son of Theopompus king of Sparta, died before his father *Paus* ——Another, king of Sparta, son of Anaxidamus, succeeded by Agasicles.——Another, son of Agesilaus, of the family of the Proclidæ ——Another, grandson of Leotychidas, by his son Zeuxidamus He succeeded his grandfather, and reigned in conjunction with Plistoanax. He conquered the Argives and Arcadians, and privately assisted the Phocians in plundering the temple of Delphi. He was called to the aid of Tarentum against the Romans, and killed there in a battle, after a reign of thirty-three years. *Diod.* 16.—*Xenoph* ——Another, son of Eudamidas.——Another, who conquered the Helots, who had made an insurrection, after a violent earthquake. *Diod.* 11. ——A son of Agesilaus, who led the Spartan auxiliaries to Cleombrotus at the battle of Leuctra. His assistance was implored against the Phocians, who had pillaged the temple of Apollo at Delphi; and because he refused, it was said that he exposed himself to the resentment of the god, and therefore he was killed in a battle against the Lucanians in Italy, B.C 338, and his body left without the honours of burial. He left two sons, Eudamidas and Agis, by Dimeha. *Paus.* 3, 10.——A son of Xenius Theopompus. *Paus.*

ARCHIDAS, a tyrant of Athens, killed by his troops.

ARCHIDEMUS, a stoic philosopher, who willingly exiled himself among the Parthians. *Plut. de Exil.*

ARCHIDEUS a son of Amyntas, king of Macedonia. *Justin.* 7, 4.

ARCHIDIUM, a city of Crete, named after Archidius son of Tegeates. *Paus.* 8, 53.

ARCHIGALLUS, the high priest of Cybele, always chosen from one of the most distinguished families.

ARCHIGENES, a physician, born at Apamea, in Syria He lived in the reign of Domitian, Nerva, and Trajan, and died in the 73d year of his age He wrote on pharmacy, on local affections, on the cure of chronic diseases, &c. Various fragments of his writings exist in the collections of Ætius and Amida. *Juv.* 6, 235.

ARCHILOCHUS, a poet of Paros, who wrote elegies, satires, odes, and epigrams, and was the first who introduced Iambics in his verses. He had courted Neobule, the daughter of Lycambes, and had received promises of marriage; but the father gave her to another, superior to the poet in rank and fortune, upon which Archilochus wrote such a bitter satire that Lycambes hung himself in a fit of despair. The Spartans condemned his verses on account of their petulance, and banished him. He gained the laurel crown, however, at the Olympic games, for a hymn to Hercules. Archilochus did not greatly distinguish himself as a warrior. In a battle he threw down his arms, and saved his life by a dishonourable flight; and so regardless was he of military merit, that he defended his conduct, and thus threw down upon him the scorn of some of his contemporaries He flourished 658 B.C., and it is said that he was assassinated Some fragments of his poetry remain, which display vigour and animation, boldness and vehemence, in the highest degree; from which reason perhaps Cicero calls virulent edicts, *Archilochia edicta. Cic. Tusc* 1.—*Quintil* 10, 1.—*Horod.* 1, 12.—*Horat. Art. Poet* 79 – *Athen.* 1, 2, &c —— A son of Nestor, killed by Memnon in the Trojan war. *Homer. Il.* 2.——A Greek historian, who wrote a chronological table, and other works, about the time of the 20th or 3 th olympiad.

ARCHIMEDES a famous geometer and mechanician of Syracuse, born at out 287 B C., and related to king Hiero. He enriched mathematics with discoveries of the highest importance, upon which the moderns have founded their admeasurements of curvilinear surfaces and solids. Euclid, in his elements, considers only the relation of some of these magnitudes to each other, but does not compare them with surfaces and solids bounded by straight lines. Archimedes has developed the propositions necessary for effecting this comparison, in his treatises on the sphere and cylinder, the spheroid and conoid, and in his work on the measurement of the circle. He rose to still more abstruse considerations, in his treatise on spiral lines, which, however, even those acquainted with the subject can with difficulty comprehend His discoveries in mechanics and hydrostatics were scarcely less important than those which he made in geometry. He first taught the principle, that two bodies, equal in bulk, and immersed in a fluid lighter than themselves, lose equal quantities of their weight, and determined by means of it, how much alloy an artist had fraudulently added to a crown, which king Hiero had ordered to be made of pure gold. He discovered the solution of this problem while bathing, and it is said to have caused him so much joy, that he hastened home from the bath undressed, and exclaiming "εὕρηκα ! εὕρηκα ! "I have found it, I have found it!" He seems to have turned much of his attention to the construction of machines of extraordinary powers; and he boasted of the unlimited extent of his art in the well known exclamation, δὸς ποῦ στῶ καὶ τὸν κόσμον κινῶ, "give me a place where I may stand, and I will move the globe." He is said to have invented the compound pulley, the endless screw, &c. During the siege of Syracuse, he devoted all his talents to the defence of his native country. Polybius, Livy, and Plutarch speak very circumstantially of the machines with which he repelled the attacks of the Romans. They say not a word about burning the Roman fleet by means of burning-glasses, a thing which is in itself very improbable, and mentioned only in the later writings of Lucian and Galen. At the moment when the Romans, under Marcellus, gained possession of the city by assault, Archimedes was sitting in the market place, absorbed in the contemplation of a mathematical diagram which he had drawn in the rand To a Roman soldier, who addressed him, he is related to have cried out, "disturb not my circle!" but the rough warrior little heeded his request, and struck him down. As the conquest of Syracuse is placed in the year 212 B.C., Archimedes must have been 75 years old when he lost his life. On his tombstone was placed a cylinder, with a sphere inscribed in it, thereby to immortalize his discovery of their mutual relation, on which he set

particular value. Cicero, who was appointed quæstor over Sicily, found this monument in a thicket which concealed it. The best edition of his works is that of Joseph Torelli, fol Oxford, 1792. *Cic. Tusc.* 1, 25.—*De Nat. D.* 2, 34.—*Liv.* 24, 34 —*Quintil.* 1, 10.—*Vitruv.* 9, 3.—*Polyb.* 7. —*Plut. in Marcell.*—*Val Max* 8, 7

ARCHINUS, a man who, when he was appointed to distribute new arms among the populace of Argos, raised a mercenary band, and made himself absolute. *Polyæn.* 3, 8 ——A rhetorician of Athens.

ARCHIPĔLĂGO, a part of the sea where islands in great number are interspersed, such as that part of the Mediterranean which lies between Greece and Asia Minor, and is generally called Mare Ægeum. It is doubted whether the name Archipelago is derived *from Ægeo Pelago*, or *Ago Pelago;* the former being a corruption of the word *Ægeum*, and the latter arising from the number of *religious* houses at the foot of mount Athos.

ARCHIPŎLIS, or ARCHEPOLIS, a soldier who conspired against Alexander with Dymnus. *Curt.* 6, 7.

ARCHIPPA, a famous courtezan who gained the affections of Sophocles in his old age. Her attachment to the poet drew the ridicule of Smicrines, her former lover, who observed that she was like owls which love to perch on tombs. *Athen.* 13.

ARCHIPPE, a city of the Marsi destroyed by an earthquake, and lost in the lake of Fucinus. *Plin.* 3, 19.

ARCHIPPUS, a king of Italy, from whom perhaps the town of Archippe received its name. *Ital. Æn* 7, 752.——A philosopher of Thebes, pupil to Pythagoras ——An archon at Athens. ——A comic poet of Athens, of whose eight comedies only one obtained the prize.——A philosopher in the age of Trajan.

ARCHITIS, a name of Venus, worshipped on mount Libanus.

ARCHON, one of Alexander's generals, who received the provinces of Babylon, at the general division, after the king's death. *Diod.* 18.

ARCHONTES, the name of the chief magistrates of Athens. They were nine in number, and were elected by lots. Their appointment was preceded, or immediately followed, by two examinations, one in the senate-house, called *εὐθυνα*, the other in the forum before the Heliastæ, named *δοκιμασία*. They were obliged to prove that they were descended from ancestors who had been citizens of Athens for three generations; to declare to what tribe and hundred they belonged, to show that they had always paid a proper veneration to their parents; that they had borne arms in the service of their country; were possessed of a competent estate, and were without any personal defect. They took a solemn oath that they would observe the laws, administer justice impartially, and accept no presents, or, if they received any, that they would dedicate a statue of gold of equal weight with themselves to the Delphian Apollo. They possessed the entire power of punishing malefactors with death. The chief among them was called *Archon*, by way of eminence, and sometimes *Eponymus*, because the year took its denomination from him, as it did from the consuls at Rome. He determined all causes between married people, parents and children, and disputes relating to wills, dowries, and legacies. He took care of orphans, and provided tutors and guardians for them. He heard the complaints of those who had been injured by their neighbours, punished persons addicted to drunkenness, and took the first cognizance of certain public actions, such as *ἐπαγγελίαι, φάσεις, ἀπαγωγαὶ ἀφ' ὑβρεως*. He was punished with death, if proved to have been overcome with drink at any time during his office The second of these magistrates was called *Basileus*, or *king*. He decided all disputes between the priests and families sacred by inheritance, as the Ceryces, Eteobutadæ, &c. Those accused of impiety, or of profaning the mysteries or temples, were brought before him. He assisted in the celebration of the Eleusinian and Lenæan festivals, and in those of the Panathenæa, Hephæstia, and Promethea; and offered public sacrifices for the safety and prosperity of the state It was requisite that his wife, who was termed *Basilissa*, or *queen*, should be a legitimate citizen of Athens, and a virgin at the time of her nuptials. He had a vote among the Areopagites, but was obliged to sit among them without his crown. The third of the archons was named *Polemarch*. He had under his care all the strangers and sojourners in Athens, and provided a sufficient maintenance, from the public treasury, for the children of those who had lost their lives in the service of their country. Each of these three magistrates made choice of two *Paredri*, or *assessors*, who were men of gravity and judgment, well skilled in the administration of the laws, and sat with the archons on the bench, as their name imports, and assisted them in their decisions. The remaining six archons were denominated *Thesmothetæ*, or *legislators* They received complaints against persons guilty of false accusations, of calumny, bribery, or impiety. Disputes between citizens, strangers, and merchants, were brought before them; and they were appointed to guard the rights of the people, and, as their name implies, to vindicate the laws. They publicly examined several magistrates, and took the votes in the assemblies. They ratified all public contracts, appointed days on which the judges were to transact business, and prosecuted those who attempted to mislead the ignorant and unwary into any act injurious to the state. They were accustomed to walk about the city by night, for the purpose of maintaining order and tranquillity These officers of state were chosen after the death of king Codrus. Their power was originally for life, but afterwards it was limited to ten years, and at last to one year. After some time, the qualifications which were required to be an archon were not strictly observed. Adrian, before he was elected emperor of Rome, was made archon at Athens, though a foreigner; and the same honours were conferred upon Plutarch. The perpetual archons, after the death of Codrus, were Medon, whose office began B. C. 1070; Acastus, 1038; Archippus, 1014; Thespippus, 995; Phorbas, 954; Megacles, 923; Diognetus, 893; Pherecles, 865; Ariphron, 846; Thespieus, 820; Agamestor, 799; Æschylus, 778; Alcmæon, 756; after whose death the archons were decennial, the first of whom was Charops, who began 753; Æsimedes, 744; Clidicus, 734; Hippomenes, 724; Leocrates, 714; Apsander, 704, Eryxias, 694; after whom the office became annual, and of these annual archons Creon was the first. *Aristoph in Nub. et Avib.*—*Vell. Paterc.* 1, 2.—*Justin.* 2, 6.—*Meursius de Arch.*—*Euseb. Chr.* 1.—*Potus.*

8, 9.—*Sigon. de Rep. Athen.* 4, 3.—*Scholiast Aristoph.*—*Plut. Sympos.* 1.—*Æschin.*—*Demosth.*—*Lysias.*

ARCHYLUS THURIUS; a general of Dionysius the elder. *Diod.* 14

ARCHYTAS, a musician of Mitylene, who wrote a treatise on agriculture. *Ding.*——A Pythagorean philosopher, the son of Hestiæus of Tarentum, and the friend and contemporary of Plato. He flourished about 400 B. C. So high was his reputation for wisdom and valour, that, contrary to an express law, which required that no person should hold the command of the army more than once, he was chosen general seven times. He discovered the method of finding two mean proportionals between two given lines, and the duplication of the cube by means of the conic sections. He constructed several hydraulic machines, a winged automaton of wood, &c. Aristotle is said to have been indebted to him for the ten categories, and for many of his ethical principles. Horace celebrates him as an eminent geographer and astronomer, and records, in one of his poems, his sad fate, in being drowned on the coast of Apulia. *Horat. Od.* 1, 28.—*Diog. in vit.*—*Cic. de Orat.* 3, 34.—*Fin.* 2 14 et 5, 29.—*Tusc.* 5, 22.

ARCITENENS, an epithet applied to Apollo, from his bearing a *bow*, with which, as soon as born, he destroyed the serpent Python. *Virg. Æn.* 3, 75

ARCTINUS, a Milesian poet, said to be pupil to Homer. *Dionys. Hal.* 1

ARCTOPHYLAX, a star near the great Bear, called also Bootes. *Cic. de Nat. D.* 2, 42.

ARCTOS a mountain near Propontis, inhabited by giants and monsters.——Two celestial constellations near the north pole, commonly called Ursa Major and Minor, supposed to be Arcas and his mother, who were made constellations. *Virg. G.* 1.—*Aratus.*—*Ovid. Fast.* 3, 107.

ARCTURUS, a star near the tail of the great bear, whose rising and setting were generally supposed to portend great tempests. *Horat. Od.* 3, 1. The name is derived from its situation, Ἄρκτος *ursus*, οὐρὰ *cauda*. It rises now about the beginning of October, and Pliny tells us it rose in his age on the 12th, or, according to Columella, on the 5th of September.

ARDALUS, a son of Vulcan, said so have been the first who invented the pipe. He gave it to the Muses, who on that account have been called *Ardalides* and *Ardaliotides*. *Paus.* 2, 31

ARDANIA, a country of Egypt. *Strab.*

ARDAXANUS, a small river of Illyricum. *Polyb.*

ARDEA formerly Ardua, a town of Latium, near the coast, south-east of Lavinium, built by Danae, or, according to some, by a son of Ulysses and Circe. It was the capital of the Rutuli. Some soldiers set it on fire, and the inhabitants publicly reported, that their city had been changed into a bird, called by the Latins *Ardea*. It was rebuilt, and it became a rich and magnificent city, whose enmity to Rome rendered it famous. Tarquin the proud was pressing it with a siege, when his son ravished Lucretia. Its site answers to a miserable place bearing the name *Ardia*. *C. Nep. in Attic* 18.—*Liv.* 1, 57 3 71. 4, 9, &c.—*Virg. Æn.* 7, 412.—*Ovid. Met. Jab.* 1, 573.—*Strab.* 5.

ARDERICCA, a small town on the Euphrates, north of Babylon.

ARDIÆI, a town of Dalmatia, in Illyricum, whose capital was called Ardia. *Strab.* 7

ARDISCUS, a river of Thrace, falling into the Hebrus at Adrianopolis. Now the *Arda*

ARDONEA, a town of Apulia. *Liv.* 21, 20.

ARDUA, an ancient name of Ardea. *Virg. Æn.* 7, 411.

ARDUENNA, the largest forest of Gaul, extending from the Rhenus, through the country of the Trevери, to the territory of the Remi and Nervii. Large remains of it are yet standing, and that part of it which is on the frontiers of *France* and the *Netherlands*, retains still the name *Forest of Ardennes*. *Tacit. Ann.* 8, 42.—*Cæs. Bell. Gall.* 6, 29.

ARDUINE, the goddess of hunting among the Gauls. She was represented with the same attributes as the Diana of Rome, and probably received her name from the forest Arduenna. *Gesner Thes.*—*Erud. Lang. Lat.*

ARDYRNES, a nation near the Rhone. *Polyb.* 3.

ARDYS, a son of Gyges, king of Lydia, who reigned 49 years, took Priene, and made war against Miletus. *Herod.* 1, 15.

AREA, a surname of Minerva, from a temple she had on Mars' hill (Ἄρης), erected by Orestes, after he had been acquitted by the Areopagites. *Paus.* 1, 28

AREACIDÆ, a nation of Numidia. *Polyb.*

AREAS, a general chosen by the Greeks against Ætolia. *Justin* 24, 1.

ARGONIS the mother of Mopsus by Ampyx. *Orph. in Argon.*

ARENTHIOS, a king of Arne in Peloponnesus, father, by Philomedusa, of Menestius, who perished at the Trojan war by the hand of Paris. *Homer. Il.* 7, 9.——Another warrior, the attendant of Rigmus, son of Pires of Thrace who assisted Priam against the Greeks. *Id.* 20, 486

ARELATUM, or ARELAS, a town of Gallia Narbonensis, situated on the Rhodanus. It was a favourite place of resort for the Romans, and so greatly ornamented, as to have been called *Gallula Roma*. It was hither that the emperor Honorius transferred the seat of the prætorian præfecture of Gaul, when Augusta Treverorum, sacked by the barbarians, was no longer able to maintain this distinction. It is now *Arles*. *Plin.* 10, 42.—*Strab.* 4.—*Mela*, 2, 5.—*Auson. in Urb.* 8, 2.

ARELLIUS, a celebrated painter of Rome, in the age of Augustus. He painted the goddesses in the form of his mistresses. *Plin.* 35, 10.—A miser in *Horace*

ARENORICA, a part of Gaul, at the north of the Loire, now called Brittany. *Plin.* 4.

ARENA and ARENE, a city of Messenia, in Peloponnesus. *Homer. Il.* 2

ARENACUM, a fortified place on the Rhine, in the territories of the Batavi, not far from where the river separates to form the Vahalis. It is now *Arnhem*. *Tacit. Hist.* 5, 20.

AREOPAGITÆ, the judges of the Areopagus, a seat of justice on a small eminence near Athens, whose name is derived from Ἄρεως πάγος, *the hill of Mars*, because Mars was the first who was tried there, for the murder of Halirrhothius, who had offered violence to his daughter Alcippe. Some say that the place received the name of Areopagus, because the Amazons pitched their camp there, and offered sacrifices to their progenitor Mars, when they besieged Athens; and others maintain, that the name was

given to the place, because Mars is the god of bloodshed, war, and murder, which were under the cognizance of that court. At what period this celebrated seat of justice was first instituted is uncertain. It is said by some to have been founded by Solon, while others assert that it was established by Cecrops the founder of Athens, or by Cranaus, one of his successors. The number of judges in this venerable assembly seems to have been varied at different times. At first it consisted of nine persons; they were afterwards increased, however, so that some have reckoned them at thirty-one; others at fifty-one, and others at five hundred. A seat in it was held for life. The members were chosen from among the most worthy and religious of the Athenians, and from such archons, or *chief magistrates*, as had discharged their duty with zeal and fidelity. If any of them were convicted of immorality, if they were seen sitting in a tavern, or had used any indecent language, they were immediately expelled from the assembly, and held in the greatest disgrace. In the later ages of the republic, however, these regulations were often neglected, and men of vicious and profligate lives were elected judges. The Areopagites took cognizance of murder, impiety, and immoral behaviour, and particularly of idleness, which they deemed the cause of all vice. They watched over the due execution of the laws, had the management of the public treasury, and the liberty of rewarding the virtuous; and, by their authority, parents were compelled to educate their children in a manner suitable to their condition in society. They held their meetings in the open air, partly because it was considered unlawful that the criminal and accuser should be under the same roof, and partly that the judges, whose persons were sacred, might contract no pollution by conversing with profane and wicked men. They heard causes, and passed sentence at night, and in darkness, that they might not be influenced in favour of either the plaintiff or defendant, and that no one might know the number, or discern the countenances of the judges. In the ancient periods of the republic, the parties spoke for themselves; but in later ages they were allowed counsel to plead for them. The judges, however, strictly prohibited warm and ornamented harangues, lest they should charm their ears and corrupt their judgment. Hence their decisions were just and impartial, and were always deemed inviolable. The Areopagites at first sat on the twenty-seventh, twenty-eighth, and twenty-ninth days of every month, and afterwards almost every day. Their authority continued in its original state, till Pericles, who was refused admittance among them, resolved to lessen their consequence, and destroy their power. From that time the morals of the Athenians were corrupted, and the Areopagites were no longer conspicuous for their virtue and justice; and when they censured the debaucheries of Demetrius, one of the family of Phalerus, he plainly told them, that if they wished to make a reform in Athens, they must begin at home. *Juv.* 9, 102.—*Paus.* 1, 28.—*Lys de Eratos.*—*Cic de Off.* 1, 2.—*Ad Att.* 1, 14.—*Suidas in verbo.*—*Ælian. V. H.* 5, 15 et 18.—*Pollux*, 8, 9 et 10.

AREOPAGUS, a hill in the neighbourhood of Athens. (*Vid* Areopagites.)

ARESCUSA, a woman said to have been changed into a man, and to have consequently received the name of Arescon. *Plin.* 7, 4.

ARESTÆ, a people of India, conquered by Alexander. *Justin* 12, 8.

ARESTHANES, a countryman, whose goat suckled Æsculapius, when exposed by his mother. *Paus.* 2, 26.

ARESTORIDES, a patronymic given to the hundred-eyed Argus, as son of Arestor. *Ovid. Met.* 1, 584.

ARETA, the mother of Aristippus, the philosopher. *Laert* 2.——A daughter of Dionysius, who married Dion. She was thrown into the sea. *Plut. in Dion.*——A female philosopher of Cyrene, B C. 377.——A daughter of Ithexenor, descended from Neptune, who married her uncle Alcinous, by whom she had Nausicaa. *Homer. Od* 7 et 8.—*Apollod* 1.

ARETÆUS, a physician of Cappadocia. He practised medicine at Rome, but at what period is uncertain, probably about the reign of Vespasian. He wrote upon acute and chronic diseases, in eight books, which are come down to us in an imperfect state. They contain much excellent description of the diagnostics and symptoms of diseases, and many valuable observations respecting their cure, from which he appears to have been a bold and decisive practitioner. The best edition of his works is that of Boerhaave, *Lug. Bat.* 1731, fol. A translation by John Moffat, M D was printed in 1765, 8vo.

ARETAPHILA, the wife of Melanippus, a priest of Cyrene. Nicocrates murdered her husband to marry her. She, however, was so attached to Melanippus, that she endeavoured to poison Nicocrates and at last caused him to be assassinated by his brother Lysander, whom she married. Lysander proved as cruel as his brother, upon which Aretaphila ordered him to be thrown into the sea. After this she retired to a private station. *Plut de Virtut Mulier.*—*Polyæn.* 8, 38.

ARETALES, a Cnidian, who wrote an history of Macedonia, besides a treatise on islands. *Plut.*

ARETE. *Vid* Areta.

ARETES, one of Alexander's officers. *Curt.* 4, 15.

ARETHUSA, a nymph of Elis, daughter of Oceanus, and one of the attendants of Diana. As she returned one day from hunting, she sat near the Alpheus, and bathed in the stream. The god of the river was enamoured of her, and pursued her over the whole country; when Arethusa, ready to sink under fatigue, implored the aid of Diana, who transformed her into a fountain. The Alpheus immediately mingled his streams with hers, and Diana opened a secret passage under the earth and under the sea, where the waters of Arethusa disappeared, and rose in the island of Ortygia, near Syracuse, in Sicily. The river Alpheus followed her also under the sea, and rose also in Ortygia: so that, as mythologists relate, whatever is thrown into the Alpheus in Elis rises again, after some time, in the fountain Arethusa near Syracuse. (*Vid.* Alpheus.) *Ovid Met fab* 5, 10.—*Athen* 7.—*Paus.*——One of the Hesperides. *Apollod.* 2, 5.——A daughter of Herileus, mother of Abas, by Neptune. *Hygin. fab.* 157.—— One of Actæon's dogs. *Hygin. fab.* 181.——A lake of upper Armenia, near the fountains of the Tigris. Nothing can sink under its waters. *Plin.* 2, 103.——A town of Thrace.——Another in Syria.

ARETINUM, a Roman colony in Etruria. *Itin.* 5, 143 *&c.*

ARETUS, a son of Nestor and Anaxibia. *Homer. Od.* 3, 413 ——A Trojan against the Greeks He was killed by Automedon. *Homer Il* 17, 493.——A famous warrior, whose only weapon was an iron club. He was treacherously killed by Lycurgus, king of Arcadia *Paus.* 8, 11.

AREUS, a king of Sparta, preferred in the succession to Cleonymus, brother of Acrotatus, who had made an alliance with Pyrrhus. He assisted Athens when Antigonus besieged it, and died at Corinth. *Paus.* 3, 6.—*Plut.*——A king of Sparta, who succeeded his father Acrotatus II, and was succeeded by his son Leonidas, son of Cleonymus.——A philosopher of Alexandria, intimate with Augustus. *Sueton.*——A poet of Laconia.——An orator mentioned by *Quintil*

ARGÆUS and ARGEUS, a son of Apollo and Cyrene. *Justin.* 13, 7.——A son of Perdiccas, who succeeded his father in the kingdom of Macedonia *Justin.* 7, 1.——A mountain of Cappadocia, covered with perpetual snow, and so high, that from its summit, according to the ancients, both the Mediterranean and Euxine seas were visible. It is now called *Erdjish*, and at its foot stood Mazaca, the metropolis of Cappadocia, called by Tiberius, in honour of Augustus, Cæsarea ad Argæum, a name which it has preserved to the present day in that of *Kasaria*——A son of Ptolemy, killed by his brother. *Paus.* 1. ——A son of Licymnius. *Apollod.* 2.

ARGĂLUS, a king of Sparta, son of Amyclas *Paus.* 3, 1.

ARGATHŌNA, a huntress of Clos in Bithynia, whom Rhesus married before he went to the Trojan war. She endeavoured to dissuade him from going to the field, but the love of fame prevailed over his fondness for Argathona; who, when she heard of his death, died in despair. *Parthen. Erotic.* 36.

ARGATHONIUS, a king of Tartessus, near *Cadiz*; who reigned eighty years, and, according to Pliny, lived 120; according to Anacreon, mentioned by Pliny, 150; and 300, according to Silius Italicus. *Plin.* 7, 48 —*Ital.* 3, 396.

ARGE, a beautiful huntress, changed into a stag by Apollo. *Hygin. fab.* 205.——One of the Cyclops. *Hesiod*——A daughter of Thespius, by whom Hercules had two sons. *Apollod* 2, 35. ——A nymph, daughter of Jupiter and Juno *Apollod.* 1.

ARGEA, a place at Rome where certain Argives were buried, and where also some sacred ceremonies were observed in honour of the gods. *Liv.* 1, 21.—*Ovid. Fast* 3, 791.—*Varro de L. L* 4, 8.

ARGEÆTHÆ, a village of Arcadia. *Paus.* 8, 23.

ARGENNUM, a promontory of Ionia, near Halicarnassus.——Also a promontory of Sicily, on the eastern side, now *Capo St. Alesso*

ARGENTĂRIUS, a mountain of Etruria, now *Argentaro.*

ARGENTINUS, an imaginary deity at Rome, called the son of the goddess Pecunia, and invoked by those who were engaged in commercial affairs. *August de Civ D* 4, 21.

ARGENTORATUM, now *Strasbourg*, an ancient town of Gaul, near which Julian defeated the Alemanni.

ARGES, a son of Cœlus and Terra, who had only one eye in his forehead. *Apollod.* 1, 1.

ARGESTRĀTUS, a king of Lacedæmon, who reigned 45 years

ARGEUS, a son of Perdiccas, king of Macedonia, who obtained the kingdom when Amyntas was deposed by the Illyrians. *Justin.* 7, 2.

ARGI, (*plur. masc.*). *Vid* Argos.

ARGIA, daughter of Adrastus, married Polynices, whom she loved with uncommon tenderness. When he was killed in the war, she buried his body in the night, against the positive orders of Creon, for which pious action she was punished with death. Theseus revenged her death by killing Creon. *Hygin. fab* 69 et 72.—*Stat. Theb* 12 (*Vid* Anugone, at 1 Creon)——A country of Peloponnesus, called also Argolis, of which Argos was the capital.——One of the Oceanides. *Hygin praef*——The wife of Inachus, and mother of Io *Id. fab.* 145——The mother of Argus, by Polybus *Id. fab.* 145.—— A daughter of Autesion, who married Aristodemus, by whom she had two sons, Eurysthenes, and Procles. *Apollod. 2.—Paus.* 4, 3

ARGIAS, a man who founded Chalcedon, A U.C 148.

ARGILETUM, a place at Rome, near the Circus Maximus, where the tradesmen generally kept their shops The name is said by some to have been derived from Argus, a friend of Evander, who was slain here, but others deduce it from the abundance of *argilla*, or clay, found in the vicinity. *Virg. Æn.* 8, 345.—*Martial. Ep.* 1, 4.

ARGILIUS, a youth beloved and protected by Pausanias. He revealed his master's correspondence with the Persian king, to the ephori; and thus was the cause of his disgrace and death. *C. Nep. in Paus.*

ARGILLUS, a mountain of Egypt, near the Nile.

ARGILUS, a town of Thrace, near the Strymon, built by a colony of Andrians. *Thucyd* 4, 103.—*Herod* 7, 115.

ARGINUSÆ, three small islands south-east of Lesbos, lying off the promontory of Cana, or *Colonæ*. They were rendered famous for the great naval victory gained near them by the Athenians over the Lacedæmonians, B. C. 406. *Strab.* 13.

ARGIÓPE, a nymph of mount Parnassus, seduced by the musician Philammon, the son of Apollo; by whom she had Thamyris. *Paus.* 4, 33.

ARGIPHONTES, a surname given to Mercury, because he *killed* the hundred-eyed *Argus* by order of Jupiter

ARGIPPÆI, or ARIMPHÆI, a people of Sarmatia, born bald, and with flat noses. They lived on the fruits of trees, particularly on that of the tree called Pontieus, from which, when ripe, they obtained a black juice called *Asche*, which they mixed with milk. Of the thick dregs they made cakes. The Argippæi settled all disputes between their neighbours, and whoever took refuge among them was sure of protection. *Herod.* 4, 23.

ARGIVA, a surname of Juno worshipped at Argos She had also a temple at Sparta, consecrated to her by Eurydice, daughter of Lacedæmon. *Paus.* 4, 13.—*Virg. Æn.* 3, 547.

ARGIVI, the inhabitants of the city of Argos and the neighbouring country. The word is indiscriminately applied by the poets to all the inhabitants of Greece.

ARGIUS, a steward of Galba, who privately

interred the body of his master in his gardens. *Tacit Hist.* 1, 49.

ARGO, the name of the famous ship which carried Jason and his 54 companions to Colchis, when they resolved to recover the golden fleece. The derivation of the word Argo has been often disputed Some derive it from Argos, the person who first proposed the expedition, and who built the ship. Others maintain that it was built at Argos, whence its name. *Cicero, Tusc.* 1, 20, calls it Argo, because it carried Grecians, commonly called Argives Diod. 4, derives the word from ἀργὸς, which signifies *swift*. Ptolemy says, but falsely, that Hercules built the ship, and called it Argo, after a son of Jason, who bore the same name The ship Argo had fifty oars. According to many authors, she had a beam on her prow, cut in the forest of Dodona by Minerva, which, as it had the power of giving oracles to the argonauts, warned them that they never should reach their country, till Jason had been purified of the murder of Absyrtus. This ship was the first that ever sailed on the sea, as some report. After the expedition was finished, Jason ordered her to be drawn aground at the isthmus of Corinth, and consecrated to the god of the sea. The poets have made her a constellation in heaven Jason was killed by a beam which fell from the top, as he slept on the ground near it *Hygin fab* 14. *A P* 2, 37.—*Catul de Nupt Pel et Thet.*—*Val. Flacc* 1, 93, &c.—*Pherec fab* 4 b. —*Seneca in Medea.*—*Apollon. Argon.*—*Apollod.* 1.—*Ov de Nat. D.*—*Plin.* 7, 56.—*Manil* 1.

ARGOLICUS SINUS, a bay on the coast of Argolis, now the *Gulf of Napoli.*

ARGŌLIS and ARGIA, a country of Peloponnesus, bounded on the east by the Saronic gulf, on the north by Corinthia, on the west by Arcadia, and on the south by Laconia. Its original inhabitants were Pelasgi, who, on the arrival of an Egyptian colony under Danaus, changed their name to Danai, and afterwards to Argivi and Argolici. Argolis at first acknowledged the authority of one sovereign; but after the lapse of two generations, it was divided into the small kingdoms of Argos, Mycenæ, and Tiryns, which were all finally re-united in the person of Atreus, son of Pelops. This hero acquired the possession of nearly the whole Peloponnesus, which ample territory he transmitted to his son Agamemnon, who is called by Homer the king of many islands and of all Argos. The government, however, afterwards assumed a republican form. The Argives were engaged in frequent hostilities with the Spartans, sometimes about the possession of the small district Cynuria, and at others from a constant jealousy of their wily neighbours, and a determination to oppose their attempts at aggrandisement. They joined the Achæan league, and continued to form a part of this confederacy till its final dissolution by the Romans. *Europ. Archel. Frag.* 2. *Orest.* 921. - *Hom Il.* 2, 108.

ARGON, one of the descendants of Hercules, who reigned in Lydia 505 years before Gyges *Herod* 1, 7.

ARGONAUTÆ, a name given to those ancient heroes who went with Jason on board the ship Argo to Colchis, about 79 years before the taking of Troy, or 1263 B.C. The causes of this expedition arose from the following circumstances:—Athamas, king of Thebes, had married Ino, the daughter of Cadmus, whom he divorced to marry Nephele, by whom he had two children, Phryxus and Helle. As Nephele was subject to certain fits of madness, Athamas repudiated her, and took a second time Ino, by whom he had soon after two sons, Learchus and Melicerta. As the children of Nephele were to succeed to their father by right of birth, Ino conceived an immortal hatred against them, and she caused the city of Thebes to be visited by a pestilence, by poisoning all the grain which had been sown in the earth. Upon this the oracle was consulted, and as it had been corrupted by means of Ino, the answer was, that Nephele's children should be immolated to the gods. Phryxus was apprized of this, and he immediately embarked with his sister Helle, and fled to the court of Æetes, king of Colchis, one of his near relations. In the voyage Helle died, and Phryxus arrived safe at Colchis, and was received with kindness by the king. The poets have embellished the flight of Phryxus, by supposing that he and Helle fled through the air on a ram which had a golden fleece and wings, and was endowed with the faculties of speech This ram, as they say, was the offspring of Neptune's amours, under the form of a ram, with the nymph Theophane. As they were going to be sacrificed, the ram took them on his back, and instantly disappeared in the air. On their way Helle was giddy, and fell into that part of the sea which from her was called the Hellespont. When Phryxus came to Colchis, he sacrificed the ram to Jupiter, or, according to others, to Mars, to whom he also dedicated the golden fleece He soon after married Chalciope the daughter of Æetes; but his father-in-law envied him the possession of the golden fleece, and therefore to obtain it he murdered him. Some time after this event, when Jason the son of Æson, demanded of his uncle Pelias the crown which he usurped, (*Vid.* Pelias, Jason, Æson,) Pelias said that he would restore it to him, provided he avenged the death of their common relation Phryxus, whom Æetes had basely murdered in Colchis. Jason, who was in the vigour of youth, and of an ambitious soul, readily undertook the hazardous enterprise, and was joined by the most illustrious young men of Greece. They sailed with favourable winds, from Aphetæ, at the entrance of the Sinus Pelasgicus, in the ship Argo. They reached the island of Lemnos, where they remained two years, and raised a new race of men from the Lemnian women, who had murdered their husbands. (*Vid.* Hypsipyle.) After they had left Lemnos, they visited Samothrace, where they offered sacrifices to the gods, and thence passed to Troas and to Cyzicum Here they met with a favourable reception from Cyzicus, the king of the country The night after their departure, they were driven back by a storm again on the coast of Cyzicum, and the inhabitants, supposing them to be their enemies, the Pelasgi, furiously attacked them. In this nocturnal engagement the slaughter was great, and Cyzicus was killed by the hand of Jason, who, to expiate the murder he had ignorantly committed, buried him in a magnificent manner, and offered a sacrifice to the mother of the gods, to whom he built a temple on mount Dindymus. From Cyzicum they visited Bebrycia, otherwise called Bithynia, where Pollux accepted the challenge of Amycus, king of the country, in the combat of the cestus, and slew him. They were driven from Bebrycia by a storm, to Salmydessa, on the coast of Thrace, where they delivered Phineus, king of the place, from the persecution

of the harpies Phineus directed their course through the Cyanean rock or the Symplegades, (*Vid.* Cyaneæ,) and they safely entered the Euxine sea. They visited the country of the Mariandynians, where Lycus reigned, and lost two of their companions, Idmon, and Tiphys their pilot. After they had left this coast, they were driven upon the island of Arecia, where they found the children of Phryxus, whom Æetes their grandfather had sent to Greece to take possession of their father's kingdom. From this island they at last arrived safe in Æa, the capital of Colchis. Jason explained the causes of his voyage to Æetes, but the conditions on which he was to recover the golden fleece, were so hard, that the Argonauts must have perished in the attempt, had not Medea, the king's daughter, fallen in love with their leader. She had a conference with Jason, and after mutual oaths of fidelity in the temple of Hecate, Medea pledged herself to deliver the Argonauts from her father's hard conditions, if Jason married her, and carried her with him to Greece. He was required to tame two bulls, having brazen feet and horns, and vomiting forth fire; he was required also to yoke them to a ploughshare of adamant, and turn up the soil of two acres of ground that had never before been cultivated. After this he was to sow in the furrows the teeth of a dragon, from which an armed multitude were to rise up, and to be all destroyed by his hands. This done, he was to kill an ever-watchful dragon, that guarded the tree on which the golden fleece was hung. All these labours were to be performed in one day, and Medea's assistance, whose knowledge of herbs, magic, and potions, was unparalleled, easily extricated Jason from all danger, to the astonishment and terror of his companions, and of Æetes, and the people of Colchis, who had assembled to be spectators of this wonderful action. He tamed the bulls with ease, ploughed the field, sowed the dragon's teeth, and when the armed men sprang from the earth, he threw a stone in the midst of them, and they immediately turned their weapons one against the other, till they all perished. After this he went to the dragon, and by means of enchanted herbs, and a draught which Medea had given him, he lulled the monster to sleep, and obtained the golden fleece, and immediately set sail with Medea. He was soon pursued by Absyrtus, the king's son, who came up to them, and was seized and murdered by Jason and Medea. The mangled limbs of Absyrtus were strewed in the way through which Æetes was to pass, that his farther pursuit might be stopped. After the murder of Absyrtus, they entered the Palus Mæotis, and by pursuing their course towards the left, according to the foolish account of poets who were ignorant of geography, they came to the island Peucestes, and to that of Circe. Here Circe informed Jason, that the cause of all his calamities arose from the murder of Absyrtus, of which she refused to expiate him. Soon after, they entered the Mediterranean by the columns of Hercules, and passed the straits of Charybdis and Scylla, where they must have perished, had not Tethys, the mistress of Peleus, one of the Argonauts, delivered them. They were preserved from the Sirens by the eloquence of Orpheus, and arrived in the island of the Phæacians, where they met the enemy's fleet, which had continued their pursuit by a different course. It was therefore resolved that Medea should be restored, if she had not been actually married to Jason, but the wife of Alcinous, the king of the country, being appointed umpire between the Colchians and Argonauts, had the marriage privately consummated by night, and declared that the claims of Æetes to Medea were now void. From Phæacia the Argonauts came to the bay of Ambracia, whence they were driven by a storm upon the coast of Africa, and after many disasters, at last came in sight of the promontory of Melea, in the Peloponnesus, where Jason was purified of the murder of Absyrtus, and soon after arrived safe in Thessaly. The impracticability of such a voyage is well known. Apollonius Rhodius gives another account, equally improbable. He says, that they sailed from the Euxine up one of the mouths of the Danube, and that Absyrtus pursued them by entering another mouth of the river. After they had continued their voyage for some leagues, the waters decreased, and they were obliged to carry the ship Argo across the country to the Adriatic, upwards of 150 miles. Here they met with Absyrtus, who had pursued the same measures, and conveyed his ships in the same manner over the land. Absyrtus was immediately put to death; and soon after the beam of Dodona (*Vid.* Argo,) gave an oracle, that Jason should never return home, if he was not previously purified of the murder. Upon this they sailed to the island of Æa, where Circe, who was the sister of Æetes, purified him without knowing who he was. There is a third tradition which maintains, that they returned to Colchis a second time, and visited many places of Asia. This famous expedition has been celebrated in the ancient ages of the world; it has employed the pen of many writers, and among the historians, Diodorus Siculus, Strabo, Apollodorus, and Justin; and among the poets, Onomacritus, more generally called Orpheus, Apollonius Rhodius, Pindar, and Valerius Flaccus, have extensively given an account of its most remarkable particulars. The number of the Argonauts is not exactly known. Apollonius and Diodorus say that they were 54; Tzetzes admits the number of 50; but Apollodorus mentions only 45. The following list is drawn from the various authors who have made mention of the Argonautic expedition: Jason, son of Æson, as is well known, was the chief of the rest. His companions were, Acastus son of Pelias, Actor son of Hippasus, Admetus son of Pheres, Æsculapius son of Apollo, Æthalides son of Mercury and Eupolemé, Almenus son of Mars, Amphiaraus son of Œcleus, Amphidamus son of Aleus, Amphion son of Hyperasius, Anceus son of Lycurgus, and another of the same name Areus, Argus the builder of the ship Argo, Argus son of Phryxus, Armenus, Ascalaphus son of Mars, Asterion son of Cometes, Asterius son of Neleus, Augeas son of Sol, Atalanta daughter of Schoneus, disguised in a man's dress, Autolycus son of Mercury, Azorus, Buphagus, Butes son of Teleon, Calais son of Boreas, Canthus son of Abas, Castor son of Jupiter, Ceneus son of Elatus, Cepheus son of Aleus, Cius, Clytius and Iphitus sons of Eurythus, Coronus, Deucalion son of Minos, Echion son of Mercury and Antianira, Ergynus son of Neptune, Euphemus son of Neptune and Mæonassa, Eribotes, Eurydus son of Cisteus, Eurydamus and Eurythion sons of Iras, Eurytus son of Mercury, Glaucus, Hercules son of Jupiter, Idas son of Aphareus, Iolmenus son of Mars, Idmon son of Abas, Iolaus son of Iphi-

eius, Iphiclus son of Thessius, Iphicius son of Philacus, Iphis son of Alcetor, Lynceus son of Aphareus, Iritus son of Naubolus, Laertes son of Arceisius, Laocoon, Leodatus son of Bias, Leitus son of Alector, Meleager son of Œneus, Menœtius son of Actor, Mopsus son of Amphycus, Nauplius son of Neptune, Neleus the brother of Peleus, Nestor son of Neleus, Oileus the father of Ajax, Orpheus son of Œager, Palemon son of Æolus, Peleus and Telamon sons of Æacus, Periclymenes son of Neleus, Peneleus son of Hipalmus, Philoctetes son of Pœan, Phlias, Pollux son of Jupiter, Polyphemus son of Elates, Poras son of Thaumacus, Phanus son of Bacchus, Phalerus son of Alcon, Phocus and Priasus sons of Ceneus one of the Epithæ, Talaus, Tiphys son of Aginus, Staphilus son of Bacchus, two of the name of Iphitus, Theseus son of Ægeus, with his friend Pirithous. Among these Æsculapius was physician, and Tiphys was pilot. Bryant considers the Argonautic expedition as one of those corrupt traditions in which the recollection of the deluge, and the preservation of mankind in the ark, was long preserved. Jason, therefore, he believes to be the arkite deity, and the name of Argo to be connected with and derived from the ark itself. Sir Isaac Newton thinks that it was an embassy sent by the Greeks to persuade the nations along the Euxine and Mediterranean seas to throw off the yoke of Amenophis, king of Egypt, during his absence in Ethiopia. Many consider it to have been a mere commercial enterprise. Dr Gillies supposes that it was a confederacy formed by the states of Greece, under the influence of the Amphictionic council, to repel the invasions of their barbarous neighbours, and to enrich themselves with foreign plunder. He the object of the Argonauts, however, what it might, their undertaking appears to have been attended with a considerable and a happy effect on the manners and character of the Greeks. From the era of this expedition, we may discover not only a more daring and more enlarged spirit of enterprise, but a more decisive and rapid progress towards civilization and humanity. The chiefs who had hitherto been the isolated leaders of barbarous hordes, and owed their pre-eminence principally to their physical strength and ferocious courage, when combined in a joint expedition, practically learned the value of the political virtues, and found that to retain their superiority, it was necessary to brighten the lustre of martial spirit by the more valuable virtues of justice and humanity.

ARGONAUTICA (*-orum*), the account of the expedition of the Argonauts for the recovery of the golden fleece; such as that of Valerius Flaccus, Orpheus, &c.

ARGOS, (*sing. neut et Argi, masc. plur.*), the capital of Argolis in Peloponnesus, about two miles from the sea, on the bay called *Argolicus Sinus*. Its walls were built by seven Cyclopians who came from Lycia. It was surrounded by strong fortifications, and protected by two citadels, one of which was called Larissa, from a daughter of Pelasgus. It was a very flourishing and splendid city, and produced some of the finest sculptors in the world. Music was also highly cultivated here, and in the reign of Darius its inhabitants were accounted the first musicians of the age. The goddess Juno was worshipped at Argos with especial honour, and her attachment to its interests is frequently recorded in the ancient poets. The excellence of its horses is shown also by the epithet *ευκτίβοτος, equos pascens*, which Homer so constantly applies to Argos. The term Argos in the Macedonian and Thessalian dialects signified a *field*, or *plain*, and was frequently adopted by the Pelasgi in their various settlements. *Europ Troad.* 10-7. *Herc. Fur.* 15.—*Paus.* 2, 23.—*Liv.* 34, 25.—*Herod.* 3, 151.—*Virg. Æn.* 1, 24.—*Hor. Carm.* 1, 7, 8.—*Hom Il* 3, 76.—*Strab* 8.——A town of Thessaly, called Pelasgicon by the Pelasgians. *Lucan.* 6, 355.——A city of Acarnania, called Argos Amphilochium, at the south-eastern extremity of the Sinus Ambracius, built by Amphilochus, son of Amphiaraus. According to others, it was founded by Alcmæon, brother to Amphilochus. Its ruins are known by the name of *Ambrakus*.

ARGUS, a son of Arestor, whence he is often called *Arestoriades*. He married Ismene, the daughter of the Asopus, and distinguished himself so much by his strength, that he killed a bull which laid waste Arcadia, destroyed a satyr equally terrible, and also the Echidna, a dreadful monster, half a nymph and half a serpent. As he had an hundred eyes, of which only two were asleep at one time, Juno set him to watch Io, whom Jupiter had changed into a heifer; but Mercury, by order of Jupiter, slew him, by lulling all his eyes asleep with the sound of his lyre. Juno put the eyes of Argus on the tail of the peacock, a bird sacred to her divinity. *Moschus Idyll.*—*Ovid Met* 1, *fab.* 12 et 13.—*Propert.* 1, 587, &c., *el.* 3.—*Apollod.* 1, 9. 2, 1.——A son of Agenor. *Hygin. fab.* 145.——A son of Danaus, who built the ship Argo. *Id* 14.——A son of Jupiter and Niobe, was the first child which the father of the gods had by a mortal. He succeeded Phoroneus as king of the country, and built Argos, which became the capital of his dominions. He married Evadne, the daughter of Strymon and Neœra, by whom he had Jasius, Pisanthus, Epidaurus, Criasus, &c. *Id.* 145 et 155.—*Apollod.* 2, 1.—*Paus.* 2, 16 et 22.——A son of Pyras and Callirhoe. *Hygin. fab* 145.——A son of Phryxus. *Id* 3.——A son of Polybus. *Id.* 14.——One of Actæon's dogs. *Apollod.*——A dog of Ulysses, which knew his master after an absence of 20 years. *Homer. Odyss.* 17, 300.

ARGYLLÆ, an ancient name of Cære, in Etruria. *Virg. Æn.* 7, 652. 8, 478.

ARGYNNIS, a name of Venus, which she received from Argynnus, a youth who was greatly beloved by Agamemnon, and was drowned in the Cephisus. *Propert. El.* 3, 5, 32.—*Athen.* 13. 8.

ARGYRA, a nymph greatly beloved by a shepherd called Selimnus. She was changed into a fountain, and the shepherd into a river of the same name, whose waters made lovers forget the object of their affections. (*Vid.* Selimnus.) *Paus.* 7, 23.——A city of Troas.——Also the native place of Diodorus Siculus in Sicily.

ARGYRASPIDES, a Macedonian legion which received this name from their silver helmets. *Curt.* 4, 13.

ARGYRE, a country of India, on the other side of the Ganges.——Also a town of India, and the capital of the island Jabadii, or *Sumatra*.* It is called by Ptolemy Argentea, and its site corresponds with the modern *Achem*.

ARGYRIPA, a town of Apulia built by Diomedes after the Trojan war, and called by Polybius *Argyrona*. Only ruins remain to show where it once stood, though the place still

pre erves the name of Arpi *Virg. Æn.* 11, 246.

ARIA, a province of Ariana, touching to the east upon the Paropamisadæ, to the north upon Margiana, to the west upon Parthia, and to the south upon Drangiana. It derived its name from its chief tribe the Arii It was much famed for its excellent wine. *Mela* 1, 2 2, 7 ——The heroic wife of Cæcinna Pætus, of Padua, a Roman senator, who, being suspected of a conspiracy against the emperor Claudius, was ordered to destroy himself Perceiving him hesitate, she plunged a dagger into her breast, and presented it to her husband with these words: "*Pete, non dolet*"—Pætus, it is not painful. *Plin* 7.

ARIADNE, daughter of Minos II., king of Crete, by Pasiphae, fell in love with Theseus, who was shut up in the labyrinth to be devoured by the Minotaur, and gave him a clue of thread, by which he extricated himself from the difficult windings of his confinement. After he had conquered the Minotaur, he carried her away according to the promise he had made, and married her, but when he arrived at the island of Naxos he forsook her, though she was already pregnant, and repaid his love with the most endearing tenderness. Ariadne was so disconsolate upon being abandoned by Theseus, that she hung herself, according to some; but Plutarch says that she lived many years after, and had some children by Onarus the priest of Bacchus According to some writers, Bacchus loved her after Theseus had forsaken her, and he gave her a crown of seven stars, which, after her death was made a constellation The Argives showed Ariadne's tomb, and when one of their temples was repaired, her ashes were said to have been found in an earthen urn. *Homer. Odyss* 11. 320, says that Diana detained Ariadne at Naxos. *Plut. in Thes.*—*Ovid. Met* 8, *fab* 2 *Heroid.* 10. *De Art Am.* 2 *Fast.* 3, 462.—*Catull. de Nupt Pel. et Thet Ep.* 61.—*Hygin. fab.* 14, 43, 270—*Apollod* 3, 1.

ARIÆUS, an officer who succeeded to the command of the surviving army after the death of Cyrus the younger, after the battle of Cunaxa. He made peace with Artaxerxes. *Xenoph*

ARIAMNES, a king of Cappadocia, son of Ariarathes III

ARIANA, a country of Asia, bounded on the south by Gedrosia, on the east by India, on the north by Bactriana and Scythia, and on the west by Parthia and Carmania. It was divided into five principal provinces, namely, Drangiana, Arachosia, the Paropamisadæ, Aria, and Margiana. It derived its name from Aria, the most fertile of its districts. It corresponded with the western part of the modern *Cabul*.

ARIANTAS, a king of Scythia, who, in order to ascertain the number of the Scythians, ordered each of his subjects on pain of death, to present him with the point of an arrow. The heap thus collected was left as a monument of the transaction. *Herod* 4, 81

ARIARATHES, a king of Cappadocia, who joined Darius Ochus in his expedition against Egypt, where he acquired much glory.——His nephew, the 2d of that name, defended his kingdom against Perdiccas, the general of Alexander, but he was defeated and hung on a cross in the 81st year of his age, 321 B.C.——His son Ariarathes III. escaped the massacre which attended his father and his followers; and after the death of Perdiccas, he recovered Cappadocia, by conquering Amyntas the Macedonian general. He was succeeded by his son Ariamnes.——Ariarathes IV. succeeded his father Ariamnes, and married Stratonice, daughter of Antiochus Theos. He died after a reign of twenty-eight years, B.C. 220, and was succeeded by his son Ariarathes V., a prince who married Antiochia, the daughter of king Antiochus, whom he assisted against the Romans. Antiochus being defeated, Ariarathes saved his kingdom from invasion by paying the Romans a large sum of money remitted at the instance of the king of Pergamus ——His son, the 6th of that name, called *Philopater*, from his piety, succeeded him 166 B C.—An alliance with the Romans shielded him against the false claims that were laid to his crown by one of the favourites of Demetrius, king of Syria. He was maintained on his throne by Attalus, and assisted his friends of Rome against Aristonicus the usurper, of Pergamus, but he was killed in the war B C. 130, leaving six children, five of whom were murdered by his surviving wife Laodice ——. The only one who escaped, Ariarathes VII., was proclaimed king, and soon after married Laodice, the sister of Mithridates Eupator, by whom he had two sons. He was murdered by an illegitimate brother, upon which his widow Laodice gave herself and kingdom to Nicomedes king of Bithynia. Mithridates made war against the new king, and raised his nephew to the throne.——The young king, who was the 8th of the name of Ariarathes, made war against the tyrannical Mithridates, by whom he was assassinated in the presence of both armies, and the murderer's son, a child eight years old, was placed on the vacant throne. The Cappadocians revolted, and made the late monarch's brother, Ariarathes IX., king, but Mithridates expelled him, and restored his own son. The exiled prince died of a broken heart, and Nicomedes of Bithynia, dreading the power of the tyrant, interested the Romans in the affairs of Cappadocia. The arbiters wished to make the country free; but the Cappadocians demanded a king, and received Ariobarzanes, B C 91. On the death of Ariobarzanes, his brother ascended the throne, under the name of Ariarathes X.; but his title was disputed by Sisenna, the eldest son of Glaphyra, by Archelaus priest of Comana. M. Antony, who was umpire between the contending parties, decided in favour of Sisenna; but Ariarathes recovered it for a while, though he was soon after obliged to yield in favour of Archelaus, the second son of Glaphyra, B C 36. *Diod.* 18.—*Justin.* 13 et 29.—*Strab.* 12.

ARIBBÆUS, a general mentioned by *Polyæn.* 7, 29.

ARICIA, an Athenian princess, niece to king Ægeus, whom Hippolytus married after he had been raised from the dead by Æsculapius He built a city in Italy, which he called by her name He had a son by her called Virbius. *Ovid. Met* 15, 544.—*Virg. Æn.* 7, 762, &c — A very ancient town of Italy, now *Ricia* built by Hippolytus son of Theseus, after he had been raised from the dead by Æsculapius, and transported into Italy by Diana. In a grove in the neighbourhood of Aricia, Theseus built a temple to Diana, where he established the same rites as were in the temple of that goddess in Tauris. The priest of this temple, called *Rex*, was always a fugitive, and the murderer of his predecessor, and went always armed with a dagger, to prevent whatever attempts might be made upon

his life by one who wished to be his successo

The Arician forest, frequently called *nemorensis* or *nemoralis sylva*, was very celebrated, and no horses would ever enter it, because Hippolytus had been killed by them Egeria, the favourite nymph, and invisible protectress of Numa, generally resided in this famous grove, which was situated on the Appian way, beyond mount Albanus *Ovid. Met.* 15. *Fast.* 3, 263.—*Lucan.* 6, 74.—*Virg. Æn.* 7, 761, &c.

ARICINA, a surname of Diana, from her temple near Aricia. (*Vid* Aricia.)——The mother of Octavius *Cic Phil* 3, 6.

ARIDÆUS, a companion of Cyrus the younger After the death of his friend, he reconciled himself to Artaxerxes, by betraying to him the surviving Greeks in their return *Diod.*——An illegitimate son of Philip, who, after the death of Alexander, was made king of Macedonia, till Roxane, who was pregnant by Alexander, brought into the world a legitimate male successor. Aridæus had not the free enjoyment of his senses, and therefore Perdiccas, one of Alexander's generals, declared himself his protector, and even married his sister to strengthen their connexion He was seven years in possession of the sovereign power, and was put to death with his wife Eurydice, by Olympias. *Justin* 9, 8.—*Diod.*

ARIENIS, daughter of Alyattes, married Astyages king of Media *Herod* 1, 74.

ARIETIS FRONS, or, in Greek, Criu-metopon, a promontory in the Chersonesus Taurica, opposite to Carambis in Paphlagonia.

ARIGÆUM, a town of India, which Alexander found burnt, and without inhabitants. *Arrian* 4.

ARII, a savage people of India——of Arabia *Plin* 6.——of Scythia. *Herod*——of Germany. *Tacit.*

ARÏMA, a place of Cilicia or Syria where Typhœus was overwhelmed under the ground. *Homer. Il.* 2.

ARIMANIUS, a god of Persia and Media, who presided over the evils and disorders of human life, in the same manner as Oromagdes, another divinity, presided over the moral and physical order of things. *Zoroast. in Plut de Isid. et Osir*

ARIMASPI, a people who inhabited the country which bordered upon Arimaspian, a river of Scythia. The name is derived from two Scythian words, *arima*, one, and *spou*, an eye, from their having been said to have only one eye. The appellation of *one-eyed* was probably given from the circumstance of their being expert archers. They are said to have waged a continual contest with the griffins, monstrous animals who collected the gold from the river Arimaspian. *Plin* 7. 2.—*Herod.* 3 et 4.—*Strab.* 1 et 13.

ARIMASTHÆ, a people near the Euxine sea. *Orpheus, Argon.*

ARIMÄZES, a powerful prince of Sogdiana, who treated Alexander with much insolence, and even asked, whether he could fly to aspire to so extensive a dominion. He surrendered, and was cruelly exposed on a cross with his friends and relations *Curt.* 7, 11.

ARIMI, a nation of Syria. *Strab.*

ARIMÏNUM, a city of Umbria in Italy, at the mouth of the river Ariminus, on the coast, not far to the south-east of the Rubicon. It was founded by the Umbri, and afterwards inhabited partly by them and partly by the Pelasgi. The Romans sent a colony to it, A.U.C. 481. From that time, it was considered as a most important place, and the key of Italy on the eastern coast: hence a Roman army was generally placed there during the Gallic and Punic wars. It was here that Tib Sempr. Gracchus landed from Sicily to reinforce Scipio after the battle of the Ticinus It was the first city taken by Cæsar after his crossing the Rubicon Among its antiquities is the *suggestum*, or pedestal, from which he is said to have harangued his soldiers. It is now called *Rimini*. *Appian. Bell. Civ.* 2, 11.—*Polyb.* 2, 23 3, 77.—*Liv.* 21, 51.—*Hor. Epod.* 5, 42.

ARIMINUS, a river of Italy, rising in the Appennine mountains, and falling into the sea at Arminum. It is now the *Marecchia*. *Plin.* 3, 15.

ARIMPHÆI *Vid.* Argippæi

ARIMUS, a king of Mysia *Varro*

ARIOBARZANES, a man made king of Cappadocia by the Romans, after the troubles which the false Ariarathes had raised, had subsided. Mithridates drove him from his kingdom, but the Romans restored him He followed the interest of Pompey, and fought at Pharsalia against Julius Cæsar. He and his kingdom were preserved by means of Cicero. *Cic. Ep. ad Attic.* 5, 20.—*Horat. Ep.* 6, 38.—*Flor.* 3, 5.——A satrap of Phrygia, who, after the death of Mithridates, invaded the kingdom of Pontus, and kept it for 26 years. He was succeeded by the son of Mithridates. *Diod.* 17.——A general of Darius, who defended the passes of Susa with 15,000 foot against Alexander. After a bloody encounter with the Macedonians, he was killed as he attempted to seize the city of Persepolis. *Diod.* 17.—*Curt* 4 et 5.——A Mede, of elegant stature, and great prudence, whom Tiberius appointed to settle the troubles of Armenia *Tacit. An.* 2, 4.——A mountain between Parthia and the country of the Massagetæ——A satrap, who revolted from the Persian king.

ARIOMANDES, son of Gobryas, was general of Athens against the Persians. *Plut. in Cim.*

ARIOMARDUS, a son of Darius, in the army of Xerxes when he went against Greece *Herod.* 7, 78.

ARIOMÈDES, a pilot of Xerxes

ARION, a famous lyric poet and musician, son of Cyclos, of Methymna, in the island of Lesbos. After having resided at the court of Periander, in Corinth, he travelled into Italy and Sicily, and acquired great wealth by the profession of music. On his return to Greece, the sailors of the Corinthian vessel in which he was carried, tempted by his treasures, conspired to throw him overboard. Arion requested and received permission to play one tune before his death, and, as soon as it was finished, he threw himself into the sea. A number of dolphins had been attracted round the ship by the sweetness of his music; and it is said that one of them carried him safe on its back to Tænarus, whence he hastened to his friend Periander, who ordered all the sailors to be crucified at their return. *Ovid. Fast.* 2, 93.—*De Art. Art* 3.—*Martial.* 8, 5. —*Plin* 9, 8.—*Aul. Gell.* 16, 19.—*Hygin.* 194, &c. ——A horse, sprung from Ceres and Neptune. Ceres, when she travelled over the world in quest of her daughter Proserpine, had taken the figure of a mare, to avoid the importuning addresses of Neptune. The god changed himself also into a horse, and from their union arose a daughter called Hera, and the horse Arion,

which had the power of speech, the feet on the right side like those of a man, and the rest of the body like a horse. Arion was brought up by the Nereides, who often harnessed him to his father's chariot, which he drew over the sea with uncommon swiftness. Neptune gave him to Copreus, who presented him to Hercules. Adrastus, king of Argos, received him as a present from Hercules, and with this wonderful animal he won the prize at the Nemæan games. Arion, therefore, is often called the horse of Adrastus. *Paus.* 8, 25. — *Propert. El.* 2, 34, 37. — *Apollod.* 3, 6.

ARIOVISTUS, a king of the Germans, who assisted the Gauls against the Romans, and was defeated by J. Cæsar. *Cæs. Bell. Gall.* 1. — *Tacit. Hist.* 4.

ARIS, a river of Messenia. *Paus* 4, 31

ARISBA, a town of Lesbos, destroyed by an earthquake. *Plin.* 5, 31. — A colony of the Mitylenæans in Troas, destroyed by the Trojans before the coming of the Greeks. *Virg. Æn.* 9, 264. — *Homer. Il.* 7. —— The name of Priam's first wife, and mother of Æsacus, divorced that the monarch might marry Hecuba *Apollod* 3, 23.

ARISTÆNETUS, a Greek writer who lived in the fourth century. He was a native of Nicæa in Bithynia, and the friend of Libanius. He perished in an earthquake which happened at Nicomedia, A.D 358. He has left two books of elegant love epistles. The best edition is by Boissonade, Paris, 1822, 8vo.

ARISTÆNUS, a prætor of the Achæan league. *Liv.* 32, 16

ARISTÆUM, a city of Thrace, at the foot of mount Hæmus. *Plin.* 4, 11.

ARISTÆUS, son of Apollo and the nymph Cyrene, was born in the deserts of Libya, and brought up by the Seasons, and fed upon nectar and ambrosia. His fondness for hunting procured him the surname of Nomius and Agreus. After he had travelled over the greatest part of the world, Aristæus came to settle in Greece, where he married Autonoe, the daughter of Cadmus, by whom he had a son called Actæon. The unfortunate death of this son rendered him inconsolable, and he passed into Sardinia, attended by some Greeks; from whence he visited Sicily and the island of Cos, where some of his children settled. He, as Hyginus and Virgil relate, fell in love with Eurydice, the wife of Orpheus, and when she rejected his addresses, he pursued her in the fields. She was stung by a serpent that lay in the grass, and died, for which the gods destroyed all the bees of Aristæus. In this calamity he applied to his mother, who directed him to seize the sea-god Proteus, and consult him how he might repair the losses he had sustained. Proteus advised him to appease the manes of Eurydice by the sacrifice of four bulls and four heifers, and as soon as he had done it and left them in the air, swarms of bees immediately sprang from the rotten carcasses, and restored Aristæus to his former prosperity Some authors say, that Aristæus had the care of Bacchus when young, and that he was initiated in the mysteries of this god. Aristæus went to live on mount Hæmus, where he died. He was, after death, worshipped as a demi god. Aristæus is said to have learned from the nymphs the cultivation of olives, and the management of bees, &c., which he afterwards communicated to the rest of mankind *Virg. G.* 4, 317 — *Diod.* 4 — *Justin* 13, 7. — *Ovid Fast.* 1, 363 — *Cic. de Nat. D.* 3, 18. — *Paus.* 8, 17. — *Hygin. fab.* 161, 1.0, 247 — *Apollod.* 3, 4. — *Herod.* 4, 4, &c. — *Polyæn* 1, 24. —— A general who commanded the Corinthian forces at the siege of Potidæa. He was taken by the Athenians and put to death.

ARISTAGÓRAS, a writer who composed a history of Egypt. *Plin.* 36, 12. — A son-in-law of Histiæus, tyrant of Miletus, who revolted from Darius, and incited the Athenians to take up arms against the Persians, and restore the Grecian cities of Ionia to their native independence. In this undertaking he, with the assistance of his allies, attacked Sardis, which he reduced to ashes; but the Persian monarch was so exasperated at this act of hostility from the Athenians, that every evening before supper he ordered his servants to remind him of punishing the Athenians. Aristagoras at last, after displaying great powers of mind in his endeavours to restore liberty to Asia, was killed in Thrace, in a battle against the Persians, 15 C. 499 *Herod* 5, 30, &c. 7, 8. — *Polyæn.* 1, 24. —— A man of Cyzicus. —— Another of Cumæ. *Herod.* 4.

ARISTANDER, a celebrated soothsayer, greatly esteemed by Alexander. *Plut. in Alex* — *Plin.* 17, 25. —— An Athenian, who wrote on agriculture.

ARISTANDROS, a statuary of Sparta. *Paus.* 3, 18.

ARISTARCHE, a matron of Ephesus, who by order of Diana sailed to the coasts of Gaul with the Phocæans, and was made priestess. *Strab* 4.

ARISTARCHUS, a celebrated grammarian, was a native of Samothrace. He lived the greatest part of his life at Alexandria, and Ptolemy Philometor entrusted him with the education of his son. He was famous for his critical powers; and he revised the poems of Homer with such severity, that ever after all severe critics were called *Aristarchi.* He criticised also the works of Pindar, Aratus, and other poets. It is said by the ancient commentators on Homer, that Aristarchus first divided the Iliad and Odyssey into books, answering to the order and number of the Greek letters. It was his practice to condemn those verses as spurious, which did not appear to him to be worthy of Homer, and to mark them with an obelisk; and, on the contrary, to distinguish those which he thought particularly excellent with an asterisk. He wrote about eight hundred books of commentaries on different authors, much esteemed in his age. In his old age he became dropsical, upon which he starved himself, and died in his 72d year, B.C. 157, in the isle of Cyprus. He left two sons called Aristarchus and Aristagoras, both famous for their stupidity. The first of these was sold as a slave, but out of respect for the merits of his father, the Athenians restored him to liberty. *Horat. de Art. Poet.* 450 — *Ovid. Ep. ex Pont* 3, 9, 24. — *Cic. Ep. ad Fam* 3, 11 *ad Attic* 1, 14. — *Quintil.* 10, 1 —— A tragic poet of Tegea in Arcadia, about 454 years B.C. He composed 70 tragedies, of which two only were rewarded with the prize One of them called Achilles, was imitated by Ennius, and also by Plautus in his *Pœnulus. Suidas* —— A physician to queen Berenice, the widow of Antiochus. *Polyæn.* 8. —— An orator of Ambracia. —— An astronomer of Samos, who flourished about 280 B.C. He is said to have been the first who asserted the rotation of the earth upon its axis, and its motion about the sun He also maintained that the orbit of the earth is a mere point, compared with the distance of the fixed stars. He found that

the diameter of the earth bears a greater proportion to that of the moon, than that of 108 to 43, but less than that of 60 to 19, a result sufficiently exact. He estimated the diameter of the sun at the 180th part of the zodiac, but some very considerable error must have been committed in his observation, as it is only the 720th part of the zodiac. The only work of Aristarchus now extant is a treatise on the magnitudes and distances of the sun and moon. The best edition is that of Wallis, Oxon 8vo, 1688.

ARISTAZANES, a noble Persian in favour with Artaxerxes Ochus. *Died* 16*9*

ARISTEAS, a poet of Proconnesus, who, as fables report, appeared seven years after his death to his countrymen, and 340 years after to the people of Metapontum in Italy, and commanded them to raise him a statue near the temple of Apollo. He wrote an epic poem on the Arimaspi in three books, and some of his verses are quoted by Longinus. *Herod.* 4, 13.—*Strab.* 14.—*Max. Tyr.* 22.——A physician of Rhodes.——A geometrician, intimate with Euclid.——A poet, son of Demochares, in the age of Croesus.——An officer under Ptolemy Philadelphus. He is said to have been a Jew by birth, and to have had a principal share in getting the Hebrew scriptures translated into Greek, which version is called the Septuagint. A history of that version is ascribed to him though its authority is questionable. It was printed at Oxford in 1692, in 8vo

ARISTERA, an island south-east of the peninsula of Argolis. It is now *Hydra. Plin.* 4, 34.

ARISTEUS, a man of Argos, who excited king Pyrrhus to take up arms against his countrymen, the Argives. *Polyæn* 8, 68.

ARISTIENES, a shepherd who found Æsculapius, when he had been exposed in the woods by his mother Coronis.

ARISTHUS, an historian of Arcadia. *Duorys Hal* 1.

ARISTIBUS, a river of Pæonia *Polyæn.* 4, 12

ARISTIDES, a celebrated Athenian, son of Lysimachus, whose great temperance and virtue procured him the surname of *Just.* He was rival to Themistocles, by whose influence he was banished for ten years, B C. 484; but before six years of his exile had elapsed, he was recalled by the Athenians. He was at the battle of Salamis, and was appointed chief commander with Pausanias against Mardonius, who was defeated at Platæa. He died so poor, that the expenses of his funeral were defrayed at the public charge, and his two daughters, on account of their father's virtues, received a dowry from the public treasury when they were come to marriageable years. Poverty, however, seemed hereditary in the family of Aristides, for the grandson was seen in the public streets, getting his livelihood by explaining dreams. The Athenians became more virtuous in imitating their great leader, and from the sense of his good qualities, at the representation of one of the tragedies of Æschylus, on the mentioning of a sentence concerning moral goodness, the eyes of the audience were all at once turned from the actor to Aristides. When he sat as judge, it is said that the plaintiff, in his accusation, mentioned the injuries his opponent had done to Aristides, "Mention the wrongs you have received," replied the equitable Athenian, "I sit here as judge, and the lawsuit is yours, and not mine." *C. Nep. et Plut. in Vit.*——An historian of Miletus, fonder of stories, and of anecdotes, than of truth. He wrote a history of Italy, of which the 46th volume has been quoted by *Plut* in *Parall*——An athlete, who obtained a prize at the Olympian, Nemean, and Pythian games. *Paus* 6, 16.——A painter of Thebes in Bœotia, contemporary with Apelles, whose skill was displayed in delineating the affections and emotions of the soul. Pliny speaks of some of his paintings which were still extant in his age, and mentions that Attalus offered for one 6000 sesterces *Plin.* 7, 39. 35, 10 et 11.——Ælius, a sophist of the second century, born at Adrianum in Bithynia. When Smyrna was destroyed by an earthquake, he wrote so pathetic a letter to M. Aurelius, that the emperor ordered the city immediately to be rebuilt. The inhabitants showed their gratitude for this service, by erecting a statue to his memory He died about the 60th year of his age. His works consist of hymns in prose in honour of the gods, funeral orations, apologies, panegyrics, and harangues, the best edition of which is that of Jebb, 2 vols. 4to. Oxon. 1722, and that of Dindorf, 3 vols. 8vo. Leip. 1829.——A man of Locris, who died by the bite of a weasel. *Ælian. V. H.* 14.——A philosopher of Mysia, intimate with M Antoninus. ——An Athenian, who wrote treatises on animals, trees, and agriculture.

ARISTILLUS, a philosopher of the Alexandrian school, who about 300 years B C. attempted with Timocharis to determine the place of the different stars in the heavens, and to trace the course of the planets.

ARISTIO, a sophist of Athens, who by the support of Archelaus, the general of Mithridates, seized the government of his country, and made himself absolute. When driven from his usurpation by the success of Sylla, he destroyed himself by poison *Liv.* 81 et 82.

ARISTIPPUS, the elder, a philosopher of Cyrene, disciple to Socrates, and founder of the Cyrenaic sect, who flourished about 400 B.C. He had, when he first attended Socrates, an inclination for self-indulgence, which that philosopher eventually succeeded in rendering more elevated, without being able to eradicate. He was the first disciple of the Socratic school who took money for his instructions. Being obliged to leave Athens in consequence of the irregularity of his conduct, he visited the island of Ægina, where he met with the celebrated Lais, whom he accompanied to Corinth. During his passage from Corinth to Asia, he was shipwrecked on the island of Rhodes He afterwards repaired to Syracuse, to the court of Dionysius, where he insinuated himself into the royal favour, by the politeness and flexibility of his manners. He left Syracuse before the expulsion of the tyrant; but whether he went back into his own country, and when or from what cause he died, are circumstances concerning which nothing certain is known. Aristippus made the chief good of man to consist in enjoyment, accompanied with good taste and freedom of mind. Many of his apparentees and maxims are recorded by Diogenes Laertius. *Hor Epist* 1, 17, 23.—*Cic Ep. Fam.* 9, 26. *Fin* 2, 7. 5, 123 *Tusc Quæst.* 2, 6. 3, 13 *Of* 3, 33.—*Diog. Laert.*——His grandson of the same name, called *the younger*, was a warm defender of his opinions, and supported that the principles of all things were vain and pleasure. He flourished about 364 years B C. *Cic Fin.* 2,

3. *Orat.* 3, 17.—*Horat. Ep.* 1, 17, 14.——A tyrant of Argos, whose life was one continued series of apprehension. He was killed by a Cretan in a battle against Aratus, B C 212 *Dung.*——A man who wrote a history of Arcadia *Dung.* 2

M. ARISTIUS, a tribune of the soldiers in Cæsar's army. *Cæs Bell Gall.* 7, 42 ——Another *Id.* Fuscus)——A satirist, who wrote a poem called Cyclops

ARISTO *Id.* Ariston.

ARISTOBOLA, a name given to Diana by Themistocles.

ARISTOBŬLUS, a name common to some of the high priests and kings of Judea, &c. One of them was led in triumph by Pompey. *Plut in Pomp.*—*Flor* 3, 5.—*Eutrop.* 6, 15.—*Joseph.*—— A brother of Epicurus.——A king of Armenia Minor *Tacit Ann* 13, 17.——One of Alexander's attendants who wrote the king's life, replete with adulation and untruth. Arrian followed his authority in several instances *Plut in Dem* &c——A Jew of Alexandria, who lived in the reign of Ptolemy Philometor. He was an admirer of the Greek philosophy, and united the study of the Aristotelian system with that of the laws of Moses.

ARISTOCLEA, a beautiful woman, seen naked by Strato, as she was offering a sacrifice. She was passionately loved by Callisthenes, and was equally admired by Strato. The two rivals so furiously contended for her hand, that she died during their quarrel, upon which Strato killed himself, and Callisthenes was never seen after. *Plut in Amat.*

ARISTOCLES, a peripatetic philosopher of Messenia, who reviewed, in a treatise on philosophy, the opinions of his predecessors The 14th book of this treatise is quoted, &c. He also wrote on rhetoric, and likewise nine books on morals. ——A grammarian of Rhodes.——A stoic of Lampsacus ——A historian *Strab* 4. ——A musician *Athen &c* ——A prince of Tegæa, &c. *Polyæn* ——This name is common to many Greeks, of whom few or no particulars are recorded

ARISTOCLIDES, a tyrant of Orchomenus, who, because he could not win the affection of Symphaïs, killed her and her father, upon which all Arcadia took up arms and destroyed the murderer.

ARISTOCRĀTES, a king of Arcadia, put to death by his subjects for offering violence to the priestess of Diana. *Paus.* 8, 5. His grandson, of the same name, was stoned to death for taking bribes, during the second Messenian war, and being the cause of the defeat of his Messenian allies, B. C. 682. *Id. Ibid.*——A Rhodian ——A man who endeavoured to destroy the democratical power at Athens.——An Athenian general, sent to the assistance of Corcyra with 25 galleys. *Diod.* 15.——An Athenian, who was punished with death for flying from the field of battle.—— A Greek historian, son of Hipparchus. *Plut in Lyc.*

ARISTOCREON, the writer of a book on geography.

ARISTOCRITUS, wrote a treatise concerning Miletus

ARISTODEME, a daughter of Priam.

ARISTODEMUS, son of Aristomachus, was one of the Heraclidæ. He, with his brothers Temenus and Cresphontes, invaded Peloponnesus, conquered it, and divided the country among themselves, 1104 years before the Christian era, He married Argia, daughter of Autesion, by whom he had the twins Procles and Eurysthenes, who married two twins. He was killed by a thunderbolt at Naupactum; though some say that he died at Delphi in Phocis, and others that he was murdered by the sons of Pylades and Electra. *Apollod.* 2, 37.—*Paus.* 2, 18. 3, 1 et 16.—*Herod* 7, 204. 8, 131.——A king of Messenia, who maintained a famous war against Sparta After some losses, he recovered his strength, and so effectually defeated the enemy's forces, that they were obliged to prostitute their women to repeople their country. The offspring of this prostitution were called Partheniæ, and 30 years after their birth they left Sparta, and seized upon Tarentum Aristodemus put his daughter to death for the good of his country; but being afterwards persecuted in a dream by her manes, he killed himself, after a reign of six years and some months, in which he had obtained much military glory, B C. 724 His death was lamented by his countrymen, who did not appoint him a successor, but only invested Damis, one of his friends, with absolute power to continue the war, which was at last terminated after much blood shed and many losses on both sides. *Paus in Messen* ——A tyrant of Cumæ.——A philosopher of Ægina.——An Alexandrian, who wrote some treatises, &c.——A Spartan, who taught the children of Pausanias.——A man who was preceptor to the children of Pompey.——A tyrant of Arcadia.——A Carian, who wrote a history of painting.——A philosopher of Nysa, B C. 65.

ARISTOGENES, a physician of Cnidos, who obtained great reputation by the cure of Demetrius Gonatas, king of Macedonia ——A Thasian, who wrote 24 books on medicine.

ARISTOGITON, a citizen of Athens, whose name was rendered memorable by a conspiracy formed in conjunction with his friend Harmodius, against the tyrants Hippias and Hipparchus, the sons of Pisistratus They succeeded in killing Hipparchus; but, not being seconded by the people, Harmodius was despatched by the guards, and Aristogiton taken prisoner. Hippias instituted a severe inquisition into the plot, and put Aristogiton to the torture, in order to make him confess his confederates; upon which he is reported to have named the most intimate friends of the tyrant in succession, who were instantly put to death. On being asked by Hippias if there were any more, "there now remains," said Aristogiton, with a smile, "only yourself worthy of death." Hippias being expelled three years after, the Athenians paid the greatest honours to the two friends, Harmodius and Aristogiton, placing in the forum their statues by Praxiteles, singing hymns to their praise at the Panathenæa, and decreeing that no slave should ever bear their names. *Paus* 1, 29.—*Herod.* 5, 55.—*Plut. de*, 10, *Orat.*——An Athenian orator, surnamed *Canis*, from his impudence. He wrote orations against Timarchus, Timotheus, Hyperides, and Thrasyllus, ——A statuary. *Paus.*

ARISTOLAUS, a painter *Plin.* 35. 11.

ARISTOMĀCHE, the wife of Dionysius of Syracuse *Cic. Tusc* 5, 20——The wife of Dion.——A poetess. *Plut. Symp.*——A daughter of Priam, who married Critolaus. *Paus* 10, 26.

ARISTOMĀCHUS, an Athenian, who wrote concerning the preparation of wine *Plin.* 14. 9.

—One of Hippodamia's suitors. *Paus.* 6, 21. —A son of Talaus and Lysimache, the daughter of Abas. *Apollod.* 1, 25.—The father of Hippomedon, one of the seven chiefs against Thebes. *Id.* 3, 11 —A chief of Crotona, who prevailed upon his party to deliver their city to Hannibal. *Liv.* 24, 2 et 3.—A man so excessively fond of bees, that he devoted 58 years of his life in raising swarms of them *Plin.* 11, 9 —The son of Cleodæus, and grandson of Hyllus, whose three sons, Cresphontes, Timenus, and Aristodemus, called Heraclidæ, conquered Peloponnesus *Paus* 2, 7. 3, 15 —*Herod.* 6. 7 c. 8.—A man who laid aside his sovereign power at Argos, at the persuasion of Aratus. *Plut.* 2, 8.

ARISTOMEDES, a Thessalian general in the interest of Darius III. *Curt.* 3, 9.

ARISTOMENES, a commander of the fleet of Darius on the Hellespont, conquered by the Macedonians. *Curt* 4, 1.——A celebrated Greek, the son of Nicomedes, and descended from the royal family of Messene. Indignant at the grievous servitude under which his countrymen were held by the Spartans, he excited them to take up arms; and thus commenced the second Messenian war, B.C. 685 which terminated, B.C. 668. In the first engagement, which was not ended with any decisive result, Aristomenes acquired so much reputation, that his countrymen unanimously saluted him king. He refused, however, to assume the title, and was satisfied with that of general. He once defended the virtue of some Spartan women, whom hisgoldiers had attempted; and when he was taken prisoner and carried to Sparta, the women whom he had protected interested themselves so warmly in his cause, that they procured his liberty He acquired the surname of *Jul.* from his equity, which he joined the true valour, sagacity, and perseverance of a general. He often entered Sparta without being known, and was so dexterous in eluding the vigilance of the Lacedæmonians, who had taken him captive, that he twice escaped from them After the conclusion of the second Messenian war, which brought his country under the domination of Sparta, he sent the Pythian gods to Sicily, where they built the city of Messene, while he remained in Greece himself, to watch for an opportunity to retaliate on the Spartans. Such was his reputation, that when Damaratus, the king of Hyssus, in the island of Rhodes, was ordered by an oracle to marry the daughter of the most illustrious Greek, he unhesitatingly chose the daughter of Aristomenes. As a present to his son-in law, Aristomenes was desirous of a distemper which put an end to his life. *Paus.* 4, 15 —*Paus. in Messen.*——A Spartan, who, by the assistance of Dionysius. *Polyæn.* 2.

ARISTON, the son of Agasicles, king of Sparta, being unable to raise children by two wives, he married another famous for her beauty by whom he had never seven months, a son Demaratus, whom he had the imprudence to call not his own. *Herod.* 6, 61, &c ——A general of Ætolia. ——A sculptor ——A Corinthian, who assisted the Syracusans against the Athenians.——An officer in Alexander's army.——A tyrant of Methymna, who, being ignorant that Chios had surrendered to the Macedonians, entered the harbour, and was taken and put to death. *Curt* 4, 9.——A stoic philosopher of Chios, who lived about 260 B.C. He attempted to form a sect of his own, and treated logic and physics as useless. He taught that all actions are indifferent in themselves, though he maintained that virtue is the chief good. He died in consequence of the scorching rays of the sun striking upon his bald head *Cic. de Fin.* 4, 27. ——A lawyer in Trajan's reign, whose eulogium has been written by Pliny, 22 *epist lib.* 1 ——A peripatetic philosopher of Alexandria, who wrote concerning the course of the Nile. *Strab.* ——A wrestler of Argos, under whom Plato performed some exercises.——A musician of Athens. ——A tragic poet.——A peripatetic philosopher of Ceos, who flourished about 200 B.C. He was the author of Amatory Epistles, quoted by Athenæus *Cic de Fin* 5, 5.—*Athen.* 10.—— A native of Pella, in the age of Adrian, who wrote on the rebellion of the Jews.

ARISTONAUTÆ, a small town of Achaia, on the shore of the Sinus Corinthiacus, or *Gulf of Corinth. Paus* 2.

ARISTONICUS, son of Eumenes, by a concubine of Ephesus, 126 B.C., invaded Asia and the kingdom of Pergamus, which Attalus had left by his will to the Roman people. He was conquered by the consul Perperna, and strangled in prison. *Justin* 36, 4 —*Flor.* 2, 20 ——A musician of Olynthus.——A grammarian of Alexandria, who wrote a commentary on Hesiod and Homer, besides a treatise on the museum established in Alexandria by the Ptolemies

ARISTONIDES, a noble statuary. *Plin* 34, 14.

ARISTONUS, a captain of Alexander's cavalry. *Curt* 9, 5.

ARISTONYMUS, a comic poet under Philadelphus, keeper of the library at Alexandria He died of a retention of urine, in his 77th year, *Athen.*——One of Alexander's musicians *Plut. in Alex.*

ARISTOPHANES, a celebrated comic poet, the son of Philippus, a native of Rhodes, according to some writers, was born about B.C. 460. Others state that he was a native of Ægina; and all agree that he was not born at Athens, though domiciliated there in early life. He obtained by his talents the privileges of an Athenian citizen. He wrote fifty four comedies, of which eleven have been preserved. The first of these in order of time is the *Acharnians*, which was represented in the sixth year of the Peloponnesian war, B.C. 425 It is altogether a political piece, abounding in allusions to the state of parties, and seems to have been written for the express purpose of recommending to the Athenians the cause of peace. The *Equites*, performed B. C. 424, was written against the demagogue Cleon, an Athenian general, who, by his oratory, had made himself a great favourite with the populace of Athens. It is said that no one could be found daring enough to act the part of Cleon, or to make a mask which resembled him, and that Aristophanes was himself compelled to appear on the stage in that character, with his face merely painted. The *Nubes*, exhibited for the first time, B C. 423, contains an attack on the schools of the sophists. The notion that the exhibition of Socrates in this play was the cause of his death, and that Aristophanes was the leagued accomplice of Melitus, has of late been frequently and satisfactorily refuted. The simple consideration that Socrates survived the attack for upwards of twenty years, affords a sufficient answer to any such charge In the *Peace* and *Lysistrate*, Aristophanes again reverts to the evils of the Peloponnesian war and the advantages of peace. In

the *Wasps*, the *Birds*, and the *Ecclesiazousæ*, he takes cognizance of the internal concerns of the state; in the *Thesmophoriazousæ*, and the *Ranæ*, he attacks the poet Euripides; and in the *Plutus* he institutes a comparison between the relative advantages of poverty and riches. Aristophanes is distinguished by the keenness of his wit, his strong humour, and the purity and elegance of his diction. He employs, when it suits his purpose, every variety of dialect, coins new words for the occasion, makes puns without ceasing, and displays, at the same time, all the riches and beauties of the Greek language. It must be confessed, however, that his writings have never been a favourite study in this country, partly because his allusions to manners and customs are necessarily obscure, and partly also because his expressions are often grossly indelicate The exact place which he ought to hold among ancient comic poets it is difficult to assign, as none of their entire works have been preserved; but if we are inclined to believe Plutarch, he was in every respect inferior to Menander. Plato, however, is said to have had a high admiration of Aristophanes, and recommended the perusal of his plays to Dionysius the younger, as the best mode of acquiring the purity of the Attic dialect So fond, indeed, was Plato of his works, that they are said to have been found under his pillow after his death. The best editions of the works of Aristophanes, are Kuster's, fol. Amst. 1710; that of Brunck, 4 vols 8vo. Argent. 1781—3, that of Invernizius, 3 vols 8vo Lips. 1794; and that of Bekker, 5 vols 8vo. Lond. 1829 The *Knights*, *Acharnians*, and the *Wasps*, have been translated into English verse by T. Mitchell (Lond. 1822); and the *Clouds*, by R. Cumberland (1797). There are several prose translations of single plays; *Plutus*, by H Fielding and Dr Young, the *Frogs*, by Mr Dunster; the *Birds*, by a member of one of the Universities (Lond. 1818), *Acharnians*, *Knights*, *Wasps*, and *Birds*, by a graduate of Oxford (Oxf 1830). *Quintil.* 10, 1.—*Patere.* 1, 16. —*Horat. Sat.* 1, 4, 1.——A grammarian of Byzantium, keeper of the library of Alexandria under Ptolemy Euergetes. He is said to have invented the Greek accents, and to have introduced a system of punctuation. He was born about B.C. 240. *Diog. in Plat et Epic.*—*Athen* 9.——A Greek historian of Bœotia, quoted by *Plut. de Herod. Malig.*——A writer on agriculture.

ARISTOPHILIDES, a king of Tarentum, in the reign of Darius son of Hystaspes. *Herod.* 3

ARISTOPHON, a painter in the age of Socrates. He drew the picture of Alcibiades softly reclining on the bosom of the courtezan Nemea, and all the people of Athens ran in crowds to be spectators of the masterly piece. He also made a painting of Mars leaning on the arm of Venus. *Plut in Alc*—*Athen.* 13.—*Plin.* 35, 11.—A comic poet in the age of Alexander, many of whose fragments are collected in Athenæus.

ARISTOR, the father of Argus the hundred-eyed keeper of Io.

ARISTORIDES, the patronymic of Argus. *Ovid. Met* 1, 624.

ARISTOTELEIA, a yearly festival in honour of Aristotle, instituted by the inhabitants of Stagira, in gratitude for his having procured from Alexander the rebuilding of that town, which had been demolished by king Philip

ARISTOTELES, a famous philosopher, born at Stagira, in Macedonia, B C. 384. From the place of his nativity he obtained the name of the Stagyrite. His father Nicomachus was a physician, and the friend of Amyntas, king of Macedon. Nicomachus left a considerable fortune to his son, who, at the age of seventeen or eighteen, went to Athens, and devoted himself to the study of philosophy under Plato. His penetrating understanding, and diligent application to study, endeared him to his master, who called him the "soul of his school," and distinguished him above his other disciples. The industry of Aristotle in perusing and copying manuscripts was unexampled, and almost incredible and he was named, by way of excellence, the student or reader. Alike regardless of the honours of a court, to which the rank and connexions of his family might have entitled him in Macedonia, and indifferent to the glory of a name, which his great abilities might have attained, he continued to reside with Plato for twenty years, till the death of that philosopher, to whose memory he erected a monument Little regard is due to the story of a quarrel between him and Plato, and also to that of his setting up a school in opposition to his master during his life. On the death of Plato, Aristotle, disgusted that Speusippus should succeed his uncle, left Athens, and went to reside with his friend and fellow-disciple Hermias, whom the king of Persia had appointed governor of Assus and Atarna in Mysia. After passing three years with Hermias, he withdrew to Mitylene, the capital of Lesbos, where he resided till Philip made choice of him as preceptor of his son Alexander, which trust he discharged with so much ability, that he obtained the warm affection of his pupil, and the high esteem and confidence of Philip. The letter which Philip wrote to Aristotle, when he requested his acceptance of the tuition of his son, was couched in the following terms: "Be informed that I have a son. I am very thankful to the gods, not so much for his birth, as that he was born in the same age with you; for if you will take the charge of his education he will become worthy both of us, and of the kingdom which he will inherit." Upon the accession of Alexander to the throne, when he formed the design of conquering Asia, Aristotle declined to accompany him in his expedition, and returned to Athens The separation did not dissolve the bond of affection between the royal pupil and his preceptor. A friendly correspondence was carried on between them; and Alexander, to furnish Aristotle materials for his natural history, sent him, at a vast expense, from different countries, a large collection of animals. At Athens, Aristotle obtained permission to open a school in the Lyceum, a building which had been appropriated to military exercises. As he usually walked, whilst discoursing with those who came to receive his instructions, his followers were called Peripatetics. The doctrine which he taught was of two kinds; the exoteric, embracing rhetoric, logic, and politics, delivered to all young men without distinction; and the acroamatic, or esoteric, intended for the private ear of his select disciples. The former lectures were given in the evening, the latter in the morning; whence Aristotle was said to have his morning and his evening walk. The auditors of both were numerous. The talents and virtues of Aristotle exposed him to envy and calumny. After having taught thirteen years in the Lyceum with the greatest reputation, he was charged

with irreligion before the Areopagus Though the accusation was extremely frivolous, yet he was condemned, but escaped punishment by leaving the country. He withdrew from Athens, assigning as a reason, that he was unwilling to give the Athenians an occasion of being guilty of injustice a second time against philosophy. Accompanied by a few friends, he retired to Chalcis in Eubœa, where he died soon after of chagrin and disappointment, in the sixty-third year of his age, B. C. 322 His body was conveyed to Stagyra, and a tomb and altar were erected to his memory by his fellow-citizens Aristotle was twice married; first to Pythias the sister of Hermias, and afterwards to Herpilis, a native of Stagyra By his second wife he had a son named Nicomachus, to whom he addressed one of his treatises on morals. In his person he was slender, and of middle stature: he had a shrill voice, small eyes, and a high nose Through a natural weakness of stomach he was subject to frequent indisposition, but he corrected the infirmities of his constitution by temperance. Aristotle had many rivals and enemies, who loaded his character with reproach, but the high reputation which he enjoyed in every situation during his life, and the honours which were paid to his memory, afford a strong presumption that the charges brought against him were mere calumnies. His love of truth is emphatically expressed in the adage commonly ascribed to him, *Amicus Plato, amicus Socrates, sed magis amica veritas* Of above four hundred treatises which he composed, forty eight only have been transmitted to the present age; but many of these consist of several books. His writings embrace moral and natural philosophy, mathematics, mechanics, grammar, criticism, and politics. His style is frequently rendered harsh and obscure by the nature of his subjects, and the conciseness of his diction. It has been observed that his philosophy is rather the philosophy of words than of things, and that the study of his writings tends more to perplex the understanding with subtile distinctions, than to enlighten it with real knowledge. However, his ethics, his politics, and his observations on poetry, may be read with great advantage, as they contain much useful information, and many just observations on men and manners. The works of Aristotle were bequeathed by him, together with his library, to his friend Theophrastus, who preserved them with the utmost care Theophrastus, at his death, left them to Neleus of Scepsis. Some of them were sold to Ptolemy, king of Egypt, and shared the fate of the Alexandrian library The heirs of Neleus, in order to secure the rest from the king of Pergamus, who was collecting a library, buried them in a vault, where they lay a hundred and thirty years, and sustained great injury. They were afterwards sold to Apellicon of Teos, who conjecturally supplied their deficiencies. It is impossible to know how far Apellicon has corrupted and obscured the text. After the death of Apellicon, Sylla, the Roman dictator, brought them from Athens to Rome, where they subsequently came into the possession of Tyrannio and Andronicus of Rhodes, who caused copies to be transcribed, and by whom they were introduced to the attention of the Roman philosophers. The best editions of Aristotle's entire works are, that of Sylberg, 5 vols. 4to, Frankfort, 1584—7; that of Duval, 2 vols. fol. Paris, 1619—29; and that of Buhle, not yet completed. The best separate edition of the Poetics is that of Tyrwhitt, 4to, Oxon 1794; of the Ethics that of Wilkinson, 8vo, Oxon. 1715; and of the Politics, that of Schneider, 2 vols. 8vo, Francof. 1809. Mr Pye and Mr Twining have given translations of the Poetics. The Ethics, Politics, and Rhetoric have been translated by Dr Gillies. *Diog in vita — Plut in Alex. et de Alex. fort. &c.— Cic. Acad. Quæst* 4, 38. *De Orat.* 3, 35. *De Finib.* 5, 4 — *Quintil.* 1, 2, 5, 10.—*Ælian. V. H.* 4.— *Justin* 12.—*Justin. Martyr.*—*August. de Civ. Dei*, 8.—*Plin.* 2, 4, 5, &c —*Athen* — *Val. Max.* 5, 6, &c.——There were besides eight of the same name. A magistrate of Athens ——A commentator on Homer's Iliad.——An orator of Sicily, who answered the panegyric of Isocrates. ——A friend of Æschines.——A man of Cyrene, who wrote on poetry.——A schoolmaster, mentioned in Plato's life, written by Aristoxenus. ——An obscure grammarian. *Diog de Aristot.* ——A governor of Antiochus, stationed at Chalcis *Liv.* 36, 21.

ARISTOTIMUS, a tyrant of Elis, 271 years B C. *Paus.* 5, 5.

ARISTOXENUS, a Grecian philosopher and musician, was a native of Tarentum, and the disciple of Aristotle. He flourished about 324 B C. Of all his works, a treatise on Harmonic Elements only remains, which may be found in the *Antiquæ Musicæ Scriptores. Cic. de Orat* 3, 33. *Ad Att* 8, 4 ——A philosopher of Cyrene. *Athen.*——A physician, whose writings are quoted by Galen ——A poet of Selinus.——A Pythagorean philosopher

ARISTUS, a Greek historian of Salamis, who wrote an account of Alexander's expedition. *Strab.* 14 — *Arrian.* 7.

ARISTYLLUS, an obscure poet. *Aristoph.*—— An astronomer of Alexandria, 292 B.C.

ARIUS, a river of Aria, on the banks of which was situate Artacoana, the capital of the country. It is now *Heri.*——The founder of the Arian sect, was a native of Libya, and flourished about A D. 315. He denied the proper divinity of Christ, but allowed him to be the first and noblest of all created beings, and next to God This doctrine was condemned in the council of Alexandria, in 320, and in that of Nice in 325, by the orthodox church, which attributed to the Son of God perfect equality of essence with the Father. Though Arius was banished, he found means to procure powerful adherents; and Constantine the Great, from a desire of peace, wished to bring about his restoration to the Catholic communion, when he died suddenly in 336 It is generally supposed that he fell a victim to the resentment of his enemies.

ARMENES, a son of Nabis, led in triumph to Rome. *Liv.* 34, 1.

ARMENIA, a large country of Asia, divided into Armenia Major and Minor. The first, which is the modern *Turcomania*, and is still sometimes called *Armenia*, was bounded on the north by Iberia and Albania; on the east by Media; on the south by Assyria and Mesopotamia; and on the west by Armenia Minor and Pontus. Armenia Minor, now called *Aladulia* or *Pegnan*, is bounded by Cappadocia, Armenia Major, Syria, Cilicia, and the Euphrates. Armenia appears to have been subjected, in turn, by the Assyrians, Medes, Persians, and Macedonians. After the death of Alexander, it became part of the kingdom of Syria, and so remained till the

defeat of Antiochus the Great, when it fell into the hands of different rulers, and was divided into Major and Minor. Armenia Major was exposed to many attacks. The Romans and Parthians fought a long time for the right of giving a successor to the throne, and it was governed at one period by Parthian princes, at another, by those whom the Romans favoured, until Trajan made it a Roman province. It afterwards recovered its independence, and was under the rule of its own kings. Sapor, king of Persia, attempted its subjugation in vain, and it remained free until A. D 630, when it was conquered by the Arabians. After this, it several times changed its masters, among whom were Gengis-Khan and Tamerlane. In 1514, Selim II. conquered it from the Persians, and the greater part has since remained under the Turkish dominion Armenia Minor has also had several rulers, among whom Mithridates was first distinguished From him Pompey took the kingdom, and gave it to Dejotarus, &c. On the decline of the Roman empire in the East, it was conquered by the Persians, and, A D. 950, fell into the hands of the Arabians, since which time it has shared the same fate as Armenia Major, and was made, A.D 1514, a Turkish province, by Selim I *Herod.* 1, 194. 5, 49 —*Curt* 4, 12. 5, 1.—*Strab* 1 ot 11.—*Mela*, 3, 5 et 8.—*Plin.* 6, 4, &c —*Lucan.* 2

ARMENTARIUS, a Cæsar in Diocleslan's reign.

ARMILLATUS, one of Domitian's favourites. *Juv.* 4, 53.

ARMILUSTRIUM, a festival at Rome on the 19th of October, during which they sacrificed fully armed, and to the sound of trumpets. It was intended for the expiation of the armies, and the prosperity of the arms of the Roman people. It was first observed among the Athenians. *Varro de L. L.* 5, 3 —*Liv* 27, 37

ARMINIUS, called *the Deliverer of Germany*, was the son of Segimer, a chieftain of the Catti. He served in the Roman armies, and was favoured by Augustus; but his attachment to his native country prevailed over all other considerations, and at his instigation the Germans revolted against the Romans. By his contrivance Varus fell into an ambuscade, where he perished with nearly all his forces, A. D 16. Germanicus then marched to revenge the death of Varus, and after a variety of fortune, Arminius was treacherously assassinated in the 37th year of his age, A D. 21 *Dio.* 56 —*Tacit. Ann.* 1, &c.

ARMORICA, a name originally given by the Romans to the whole of the northern and western coasts of Gaul, from the Pyrenees to the Rhine; it was afterwards confined to that part of the coast which lay between the rivers Ligeris and Sequana, now the *Loire* and the *Seine*, but, at last, *Britany* alone was called Armorica. The word is derived from the Celtic *ar mor*, which means near the sea *Cæs. Bell G.*

ARNE, a city of Lycia, called afterwards Xanthus.——A town of Umbria in Italy.—A daughter of Æolus, who gave her name to two towns, one in Thessaly, the other in Bœotia. Neptune changed himself into a bull to enjoy her company. *Strab.* 1 et 2.—*Paus.* 9, 40.—*Ovid. Met.* 6, *fab.* 4.—*Homer. Il.* 2, 307.

ARNI, a people of Italy, destroyed by Hercules.

ARNIENSES, a tribe in Rome. *Liv.* 6.

ARNOBIUS, a teacher of rhetoric at Sicca, in Numidia, about A D. 300. It is said that the famous Lactantius was one of his disciples. He was at first an enemy to Christianity, but afterwards became a convert, and wrote a treatise, entitled *Adversus Gentes*, against the Gentiles, in which he defends the Christian religion, and shows the folly and absurdity of the heathen worship When, or how he died, is not known. The best edition of his work is that of Orellius. 2 vols. 8vo. Lips 1816.

ARNUS, a river of Etruria, rising in the Apennines, not very far from Florentia, or *Florence*, and flowing into the Tuscan sea, four miles below Pisæ, or *Pisa*. Is is now the *Arno*. *Luc.* 2, 2

ARŒA, a town of Achaia. *Paus* 7.

ARŒMA a town of Caria—— of Cappadocia

ARŒMATA, or ARŒMATUM PROMONTORIUM, the most eastern point of the continent of Africa, now *Cape Guardafui*.

ARPI, a city of Apulia, built by Diomedes after the Trojan war. It is said to have been called Argyrippa by the inhabitants, and that this was a modification of Argos Hippion, a name given to it by its founder in remembrance of his native city. Now *Argita*. *Justin.* 20, 1.—*Virg. Æn* 10, 28.

ARPINUM, now *Arpino*, a town of the Volsci in Latium, south-east of Anagnia. It is remarkable for having given birth to C Marius and M Tullius Cicero The words *Arpinæ chartæ* are sometimes applied to Cicero's works. *Mart Ep.* 10, 19.—*Juv* 8, 237.—*Cic Rull.* 3.——A town of Magna Græcia.

ARRÆI, a people of Thrace *Plin.*

ARRHABÆUS, the king of a nation in the neighbourhood of Macedonia, who greatly distressed Archelaus. *Aristot Polit.* 5, 10.

ARRIA *Vid* Aria

ARRIA GALLA, a beautiful but immodest woman in the reign of the emperors. *Tacit.* 15, 59.

ARRIANUS, a Greek historian of Nicomedia, in Bithynia, who flourished in the second century, under Adrian and the Antonines He was first a priest of Ceres and Proserpine; but, at Rome, he became a disciple of Epictetus He was honoured with the citizenship of Rome and appointed prefect of Cappadocia by the emperor Adrian, who patronized him on account of his learning. In this capacity, he distinguished himself in the war against the Alani and Massagetæ, and was afterwards advanced to the senatorial, and even consular dignities. Like Xenophon, he united the character of a man of letters with that of a warrior. No less than seven of the epistles of Pliny the younger are addressed to Arrian. His historical writings were numerous; but of these, with the exception of some fragments in Photius, only two remain. The first is his history of the expedition of Alexander the Great, which, though composed in an age when genius and taste were on the decline, is not unworthy the purest times of attic literature. To this work is added an account of the affairs of India, which pursues the history of Alexander, but is not deemed of equal authority with the former. A letter from Arrian to Adrian is also extant, entitled *Periplus Ponti Euxini*, probably written while he was prefect of Cappadocia. There are, besides, under the name of Arrian, a treatise on hunting; a work on tactics; a Periplus of the Erythrean sea, and his Enchiridion, a beautiful piece of morality, containing the discourses of Epictetus The best editions of Arrian's *Expeditio Alexandri*

are that of Gronovius, Greek and Latin, 1704, 8vo, and that of Schmieder, Hal. 1798, 8vo. Of the *Historia Indica*, that of Schmieder, Lips. 1798, 8vo. Of his Enchiridion, the most valuable edition is that of Schweighæuser, Greek and Latin, Lipsiæ, 1799, 6 vols 8vo. The expedition of Alexander has been translated into English by Mr John Rooke (Lond. 1729), the Periplus of the Euxine sea, by Dr William Falconer (Lond. 1805), and the treatise on coursing, by a graduate of medicine (Lond 1831) ——A Greek historian, mentioned by Julius Capitolinus in his life of the emperor Gordian.——An Athenian, who wrote a treatise on hunting, and the manner of keeping dogs ——A poet, who wrote an epic poem in twenty-four books on Alexander, also another poem on Attalus, king of Pergamus. He likewise translated Virgil's Georgics into Greek verse.

ARRIUS, a friend of Cicero, whose sumptuous feast *Horace* describes, *Sat* 2, 3, 86.——Aper, a Roman general, who murdered the emperor, &c.

ARRIUS and ARIUS, a philosopher of Alexandria, who so ingratiated himself with Augustus, after the battle of Actium, that the conqueror declared the people of Alexandria owed the preservation of their city to three causes, because Alexander was their founder, because of the beauty of the situation, and because Arrius was a native of the place. *Plut. in Anton*

ARRUNTIUS, a Roman consul ——A famous geographer, who, upon being accused of adultery and treason, under Tiberius, opened his veins, and bled to death. *Tacit Ann.* 6.

ARSABES, a satrap of Armenia,——of Persia *Polyæn.*

ARSACES, a man of obscure origin, who excited the Parthians to revolt from Antiochus Theos, and was elevated to the throne on account of his successes. He defeated and made captive Seleucus Callinicus, and laid the foundation of the Parthian empire, about 250 B C. He added the kingdom of the Hyrcani to his newly acquired possessions, and spent his time in establishing his power, and regulating the laws. After death he was made a god of his nation, and all his successors were called in honour of his name, *Arsacides Justin.* 41, 5 et 6.—*Strab.* 11 et 12.——His son and successor bore the same name. He carried war against Antiochus the son of Seleucus, who entered the field with 100,000 foot and 20,000 horse. He afterwards made peace with Antiochus, and died B. C. 217. *Id.* 41, 5.——The third king of Parthia, of the family of the Arsacidæ, bore the same name, and was also called Priapatius. He reigned twelve years, and left two sons, Mithridates and Phraates. Phraates succeeded as being the elder, and at his death he left his kingdom to his brother, though he had many children; observing that a monarch ought to have in view, not the dignity of his family, but the prosperity of his subjects. *Justin.* 31, 5.——A king of Pontus and Armenia, in alliance with the Romans. He fought long with success against the Persians, till he was deceived by the snares of king Sapor, his enemy, who put out his eyes, and soon after deprived him of life. *Marcellin* ——The eldest son of Artabanus, appointed over Armenia by his father, after the death of king Artaxias. *Tacit Hist.* 6.——A servant of Themistocles.

ARSACIDÆ, a name given to some of the monarchs of Parthia, in honour of Arsaces, the founder of the empire Their power subsisted till the 223th year of the Christian era, when they were conquered by Artaxerxes king of Persia. *Justin.* 41.

ARSAMENES, a satrap of Persia, at the battle of the Granicus

ARSAMERES, a river of Asia, near Parthia. *Tacit. Ann* 15.

ARSAMOSATA, a town of Armenia Major, in the south-western corner of the province Sophene, 70 miles from the Euphrates. It is now *Samsat. Tacit Ann.* 15

ARSANES, the son of Ochus, and father of Codomanus.

ARSANIAS, a river of Armenia Major, which descended from Mons Capotes, and, after running through Sophene, entered the Euphrates. It is now the *Arsen Plin* 5, 24.

ARSENA, a marsh of Armenia Major, whose fishes are all of the same sort *Strab*

ARSES, the youngest son of Ochus, whom the eunuch Bagoas raised to the throne of Persia, and destroyed with his children, after a reign of three years *Diod.* 17.

ARSIA, a wood of Etruria, famous for a battle between the Romans and the Veientes. *Plut in Popl —Liv.* 2, 7.—— A small river, which separated Histria from Illyricum. It was the eastern limit of Italy. Now, the *Arsa* ——A river of Italy, flowing through Campania.

ARSIDÆUS, a son of Datames, &c.

ARSINOE, daughter of Leucippus and Philodice, was mother of Æsculapius by Apollo, according to some authors She received divine honours after death at Sparta. *Apollod.* 3—*Paus.* 2, 26. 3, 12.——A daughter of Phlegeus, promised in marriage to Alemæon. *Apollod* 3, 7.——A fountain of Peloponnesus *Paus. Messen.*——The sister and wife of Ptolemy Philadelphus, worshipped after death under the name of Venus Zephyritis. Dinochares began to build her a temple with loadstones, in which there stood a statue of Arsinoe suspended in the air by the power of the magnet; but the death both of the king and of the architect prevented the completion of the edifice. *Plin* 34, 14.——A daughter of Ptolemy Lagus, who married Lysimachus king of Macedonia. After her husband's death, Ceraunus, her own brother, married her, and ascended the throne of Macedonia He previously murdered Lysimachus and Philip, the sons of Arsinoe by Lysimachus, in their mother's arms. Arsinoe was some time after banished to Samothrace. *Justin.* 17, 1, &c.——A younger daughter of Ptolemy Auletes, sister to Cleopatra. Antony dispatched her to gain the good graces of her sister. *Hirt. Alex.* 4.—*Appian.*——The wife of Magas king of Cyrene who committed adultery with her son-in-law. *Justin.* 26, 3.——A daughter of Lysimachus. *Paus* ——A town of Egypt, south-east of the lake Mœris It was formerly called Crocodilopolis, because the inhabitants worshipped crocodiles, and reared some of the species in the neighbouring lakes It corresponds to the modern *Fayoum.* (*Vid* Crocodilopolis.)——Another in Egypt, on the west side of the Sinus Arabicus, near its extremity, and not far from the modern *Suez Strab.*——A town of Cilicia,——of Æolia, near Canopa,——of Syria,——of Cyprus, between old and new Paphos, afterwards called Ammochostos,——of Africa, in Cyrenaica, between Leptis and Ptolemais, &c.

ARSISA PALUS, a large lake in the south

eastern part of Armenia Major, at the foot of mount Niphates. It is now known as the *Lake of Van*.

ARSITES, a satrap of Paphlagonia.

ARTABANUS, son of Hystaspes, was brother to Darius I. He dissuaded his nephew Xerxes from making war against the Greeks, and, at his return, he assassinated him with the hopes of ascending the throne Darius the son of Xerxes was murdered in a similar manner; and Artaxerxes, his brother, would have shared the same fate, had not he discovered the snares of the assassin, and punished him with death. *Diod.* 11. —*Justin.* 3, 1, &c —*Herod* 4, 38 7 10, &c —— A king of Parthia, after the death of his nephew Phraates II He undertook a war against a nation of Scythia, in which he perished. His son Mithridates succeeded him, and merited the appellation of Great *Justin.* 42, 2.——A king of Media, and afterwards of Parthia, after the expulsion of Vonones, whom Tiberius had made king there. He invaded Armenia, from whence he was driven away by one of the generals of Tiberius. He was expelled from his throne, which Tiridates usurped, and some time after he was restored again to his ancient power, and died A. D. 48 *Tacit. Ann.* 5, &c ——A king of Parthia, very inimical to the interest of Vespasian. ——Another king of Parthia, who made war against the emperor Caracalla, who had attempted his life on pretence of courting his daughter He was murdered, and the power of Parthia abolished, and the crown translated to the Persian monarchs. *Dio.*—*Herodian*

ARTABAZÂNES, or ARTAMÊNES, the eldest son of Darius, when a private person. He attempted to succeed to the Persian throne, after his father's death, but it was determined that Xerxes was the proper heir of the monarchy, because, though younger, he was eldest of the children born to Darius when king *Justin.*

ARTABÁZUS, a son of Pharnaces, general in the army of Xerxes. He fled from Greece upon the ill success of Mardonius *Herod.* 7, 8 et 9. ——A general, who made war against Artaxerxes and was defeated. He was afterwards reconciled to his prince, and became the familiar friend of Darius III After the murder of this prince, he surrendered himself up with his sons to Alexander, who treated him with much humanity and confidence. *Curt* 5, 9 et 12 6, 5. 7, 3 et 5 8, 1.——An officer of Artaxerxes, against Datames. *Diod.* 15

ARTÁBRI and ARTABRITÆ, a people of Lusitania, who received their name from Artabrum, a promontory on the coast of Spain, now *Cape Finisterre* *Sil.* 3. 362

ARTACÆUS, an officer in the army of Xerxes, the tallest of all the troops, the king excepted.

ARTACÆNA, a city of Asia, near Aria.

ARTÁCE, a town and sea-port near Cyzicus. It did not exist in the age of Pliny. There was in its neighbourhood a fountain called Artacia. *Herod.* 4, 14 —*Procop. de Bell. Pers.* 1, 25.—*Strab.* 13.—*Plin.* 5, 32.——A city of Phrygia. ——A fortified place of Bithynia.

ARTACENE, a country of Assyria near Arbela, where Alexander conquered Darius. *Strab.* 16.

ARTACIA, a fountain in the country of the Lestrygones. *Tibull.* 4, 1, 60.

ARTACOÂNA, the metropolis of Aria, situate on the river Arius. It is now *Herat*

ARTÆI, a name by which the Persians were called among their neighbours. *Herod.* 7, 61.

ARTAGÉRA, or ARTAGICERTA, now *Ardis*, a town of Armenia Major, north east of Amida, where Caius Cæsar, a grandson of Augustus, received a mortal wound. *Vell. Paterc.* 2, 103. —*Strab.*

ARTAGERSES, a general in the army of Artaxerxes, killed by Cyrus the younger *Plut in Artax.*

ARTÂNES a king of the southern parts of Armenia. *Strab.* 11 ——A river of Thrace, flowing into the later of Danube. It is now the *Vid. Herod.* 4, 49.——A river of Bithynia

ARTAPHERNES, a general whom Darius sent into Greece with Datis He was conquered at the battle of Marathon, by Miltiades. *Vid* Datis. *C. Nep. in Milt.*—*Herod*

ARTÂTUS, a river of Illyria. *Liv.* 43, 19.

ARTAVASDES, a son of Tigranes king of Upper Armenia, who wrote tragedies, and distinguished himself as an elegant orator and faithful historian He lived in alliance with the Romans, but Crassus was defeated partly on account of his delay. He betrayed M. Antony in his expedition against Parthia, for which Antony reduced his kingdom, and carried him to Egypt, where he adorned the triumph of the conqueror led in golden chains. He was some time after murdered. *Strab.* 11.——The crown of Armenia was given by Tiberius to a person of the same name, who was expelled.——Augustus had also raised to the throne of Armenia, a person of the same name *Tacit. Ann* 2.

ARTAXA and ARTAXIAS, a general of Antiochus the Great, who erected the province of Armenia into a kingdom, by his reliance on the friendship of the Romans. King Tigranes was one of his successors. *Strab* 11

ARTAXÂTA, a strongly fortified city of Armenia Major, situate on an elbow of the river Araxes. It was said to have been built by Hannibal for Artaxias, the king of the country, after whom it received its name. It was taken and burnt by the Romans under Corbulo, and rebuilt by Tiridates, who gave it the name of *Neronia*, in compliment to Nero. It is now called *Ardashat.* *Strab.* 11.

ARTAXERXES I., succeeded to the kingdom of Persia, after his father Xerxes. Herodotus informs us that the name Artaxerxes signifies in the Persian language, "a great warrior" Ammianus Marcellinus interprets it as "conqueror of wars." He cut off Artabanus, who had murdered Xerxes, and attempted to destroy the royal family to raise himself to the throne. He made war against the Bactrians, and re-conquered Egypt, that had revolted, with the assistance of the Athenians. In his private character Artaxerxes was humane and benevolent, and during the 39 years of his reign, he was greatly beloved by his subjects, and respected by his allies. Some think that the surname of Μακρόχειρ, or the *long-handed*, was given him by reason of the extent of his dominions, as it is commonly said that princes have long hands; but others maintain that he had really longer hands or arms than usual, and that when he stood upright, he could touch his knees. He is said to have been the handsomest man of his time He was favourable to the Jews, and is supposed to be the Persian king called Ahasuerus in the book of Esther He died B. C. 425. *C. Nep in Reg.*—*Plut in Artax.*——The 2d of that name, king of Persia,

was surnamed *Mnemon*, on account of his strong memory. He was son of Darius II., by Parysatis the daughter of Artaxerxes Longimanus, and had three brothers, Cyrus, Ostanes, and Oxathres. His original name was Arsaces, which he changed into Artaxerxes when he ascended the throne. His brother Cyrus was of such an ambitious disposition, that he resolved to make himself king, in opposition to Artaxerxes. Parysatis always favoured Cyrus; and when he had attempted the life of Artaxerxes, she obtained his pardon by her entreaties and influence. Cyrus, who had been appointed over Lydia and the sea coasts, assembled a large army under various pretences, and at last marched against his brother at the head of 100,000 barbarians and 13,000 Greeks. He was opposed by Artaxerxes with 900,000 men, and a bloody battle was fought at Cunaxa, in which Cyrus was killed, and his forces routed. It has been reported, that Cyrus was killed by Artaxerxes, who was so desirous of the honour, that he put to death two men for saying that they had killed him The Greeks, who had assisted Cyrus against his brother, though at the distance of above 600 leagues from their country, made their way through the territories of the enemy; and nothing is more famous in the Grecian history, than the retreat of the ten thousand. (*Vid.* Xenophon.) After he was delivered from the attacks of his brother, Artaxerxes, remembering the powerful assistance that had been brought against him by Grecian auxiliaries, excited dissensions among those restless Europeans, and prevailed upon them to declare war against Sparta, hoping that from their mutual quarrels their influence would be diminished, and his own dominions enjoy the greater security. He married two of his own daughters, called Atossa and Amestris, and named his eldest son Darius to be his successor. Darius however conspired against his father, and was put to death; and Ochus, one of the younger sons, called also Artaxerxes, made his way to the throne, by causing his elder brothers Ariaspes and Arsames to be assassinated. It is said that Artaxerxes died of a broken heart, in consequence of his son's unnatural behaviour, in the 94th year of his age, after a reign of 46 years, B.C 358. Artaxerxes had 150 children by his 350 concubines, and only four legitimate sons. *Plut. in vita.—C Nep in Reg.—Justin.* 10, 1, &c.—*Diod.* 13, &c.——The 3d, surnamed Ochus, succeeded his father Artaxerxes II., and established himself on his throne by murdering above 80 of his nearest relations. He punished with death one of his officers who conspired against him, and recovered Egypt, which had revolted, destroyed Sidon, and ravaged all Syria. He made war against the Caduasii, and greatly rewarded a private man called Codomanus for his uncommon valour. But his behaviour in Egypt, and his cruelty towards the inhabitants, offended his subjects, and Bagoas at last obliged his physician to poison him, B.C. 337, and afterwards gave his flesh to be devoured by cats, and made handles for swords with his bones Codomanus, on account of his virtues, was soon after made king by the people; and that he might seem to possess as much dignity as the house of Artaxerxes, he reigned under the name of Darius III. *Justin.* 10, 3.- *Diod.* 17.—*Ælian V.H* 6, 8.

ARTAXERXES, or ARTAXÄRES I., a common soldier of Persia, who killed Artabanus, the last of the Arsacidæ, and founded the dynasty of the Sassanidæ, A.D. 226. As soon as his authority was well established, he asserted his right to all the countries once contained in the Persian empire, and assembled a great army to enforce it. Alexander Severus attacked and defeated him, and wrested from him several of his provinces. Artaxerxes, however, recovered these provinces, and, after swaying the sceptre with great reputation for the space of fourteen years, died in peace. *Herodian.* 5.— One of his successors, son of Supor II., bore his name, and reigned 11 years, during which he distinguished himself by his cruelties.

ARTAXIAS, son of Artavasdes, king of Armenia, was proclaimed king by his father's troops. He opposed Antony, by whom he was defeated, and became so odious, that the Romans, at the request of the Armenians, raised Tigranes to the throne.——Another, son of Polemon, whose original name was Zeno. After the expulsion of Vonones from Armenia, he was made king by Germanicus. *Tacit Ann.* 6, 31.——A general of Antiochus. *Vid.* Artaxa.

ARTAYCTES, a Persian appointed governor of Sestos by Xerxes. He was hung on a cross by the Athenians for his cruelties, after his son had been stoned to death before his face. *Herod.* 7 et 9.

ARTAYNTA, a Persian lady, whom Xerxes gave in marriage to his son Darius She was one of the mistresses of her father-in-law. *Herod.* 9, 109, &c.

ARTAYNTES, a Persian appointed over a fleet in Greece, by Xerxes. *Herod* 8 13. 9, 107

ARTEMBARES, a celebrated Mede in the reign of Cyrus the Great. *Herod.* 1 et 9.

ARTEMIDORUS, a geographer of Ephesus, who flourished about 104 B.C. He wrote a description of the earth, which is often cited by Strabo, Pliny, and other writers. Some fragments of this geographer are collected in the first volume of Hudson's *Minor Greek Geographers*——A physician in the age of Adrian.——A native of Ephesus, in the reign of Antoninus Pius He was naturally of a superstitious turn of mind, and in indulging his fondness for the interpretation of dreams, and the prognostication of future events, he travelled over several countries in endeavours to enlarge and confirm this singular science. The fruit of his labours was at last delivered to the world; but though this work displays great erudition, and curious research, yet it is ridiculous from its inutility and its fanciful and childish conclusions. It is still extant, divided into five books, the best edition of which is that of J. G. Reiff, Lipsiæ, 2 vols. 8vo, 1805. *Plut. in Cors.*——A famous pugilist. *Paus. El* 2.—*Martial.* 6, 77, 3.——A man of Cnidus, son to the historian Theopompus. He had a school at Rome, and he wrote a book on illustrious men, not extant As he was the friend of J. Cæsar, he wrote down an account of the conspiracy which was formed against him. He gave it to the dictator from among the crowd as he was going to the senate, but J Cæsar put it with other papers which he held in his hand, thinking it to be of no material consequence. *Plut in Cors.*

ARTEMIS, the Greek name of Diana.

ARTEMISIA, daughter of Lygdamis of Halicarnassus, reigned over Halicarnassus and the neighbouring country She attended Xerxes in his expedition against Greece, B.C 480, and furnished five ships, which were second only to

those of the Sidonians. In the council of war before the battle of Salamis, she strongly represented to Xerxes the folly of risking a naval engagement, and the event justified her opinion. In the combat she displayed such valour, that Xerxes exclaimed, "that his men behaved like women, and his women like men." The Athenians were so ashamed of fighting against a woman, that they offered a reward of 10,000 drachms for her head. It is said that she was fond of a youth of Abydos, called Dardanus, and that to punish his disdain, she put out his eyes while he was asleep, and afterwards leaped down the promontory of Leucas. *Herod.* 7, 99 & 68, &c.—*Justin.* 2, 12.——There was also another queen of Caria of that name, often confounded with the daughter of Lygdamis. She was daughter of Hecatomnus king of Caria or Halicarnassus, and was married to her own brother Mausolus, famous for his personal beauty. She was so fond of her husband, that at his death she drank in her liquor his ashes after his body had been burned, and erected to his memory a monument, which, for its grandeur and magnificence, was considered one of the seven wonders of the world. It was called *mausoleum* from the name of her husband, and hence the name mausoleum is often applied to funeral monuments. She proposed two prizes, one in tragedy, and another in oratory, to those who should pronounce the best panegyric on her husband, and among the competitors, were Theopompus, Theodectes, and Naucrates. The prizes were adjudged to Theopompus and Theodectes. She was so inconsolable for the death of her husband, that she died through grief two years after. *Vitruv.*—*Strab.* 14.—*Plin.* 25, 7. 36, 5.—*Aul. Gell.* 10, 18.

ARTEMISIA, a festival in honour of Artemis, Diana. It was celebrated in several cities of Greece, particularly at Delphi, where they offered to the goddess a mullet, which was thought to bear some relation to her, because it is said to hunt and kill the sea hare. The bread offered to the goddess was termed λαγὼς; and the women who performed the sacred rites were called λαγήφοι. Another solemnity of the same name was observed at Syracuse, and celebrated during three days with sports and banquets. *Athen.* 7.—*Hesych.*—*Liv.* 23.

ARTEMISIUM, a promontory of Eubœa, on the north-western side of the island. It derived its name from a temple dedicated to Diana, which stood on the headland. It is famous for the naval victory gained in its neighbourhood by the Greeks over the Persians, on the same day that the Spartans won the battle of Thermopylæ. It is now called *Capo Syrochori*. *Herod.* 7, 176 et 192. 8, 6.—*Plut. in Themist.*—*Plin.* 4, 12.——Artemisium near the grove Aricia, with a temple sacred to Artemis, whence the name.

ARTEMITA, a city of Assyria, a few miles to the southward of Apollonia, now *Beladroud*.——Another in Armenia Major, near its southern boundary, built by Semiramis. It is now *Van*.——An island opposite the mouth of the Achelous. *Strab.*

ARTEMON, an historian of Pergamus.——A native of Clazomenæ, who was with Pericles at the siege of Samos, where it is said he invented the battering ram, the *testudo*, and other equally valuable military engines.——A man who wrote a treatise on collecting books.——A native of Magnesia, who wrote the history of illustrious women.——A physician of Clazomenæ.——A painter.——A Syrian, whose features resembled in the strongest manner those of Antiochus Theos. The queen, after the king's murder, made use of Artemon to represent her husband in a lingering state, that, by his seeming to die a natural death, she might conceal her guilt, and effect her wicked purpose. *Vid.* Antiochus.

ARTIMPASA, a name of Venus among the Scythians. *Herod.* 4, 59.

ARTOBARZANES, or ARTABAZANES, a son of Darius, who endeavoured to ascend the throne in preference to his brother Xerxes, but to no purpose. (*Vid.* Artabazanes.) *Herod.* 7, 2 et 3.

ARTOCHMES, a general of Xerxes, who married one of the daughters of Darius. *Herod.* 7, 73.

ARTONA, a town of the Latins, taken by the Æqui. *Liv.* 2, 43.

ARTONIUS, a physician of Augustus who, on the night previous to the battle of Philippi, saw Minerva in a dream, who told him to assure Augustus of victory. *Val Max* 1, 7.

ARTONTES, a son of Mardonius. *Paus in Bœotic.*

ARTOXARES, an eunuch of Paphlagonia, in the reign of Artaxerxes I., cruelly put to death by Parysatis.

ARTURIUS, an obscure fellow, raised to honours and wealth by his flatteries, &c. *Juv* 3, 27.

ARTYNES, a king of Media.

ARTYNIA, a lake of Asia Minor.

ARTYSTONA, a daughter of Darius. *Herod.* 3, 88.

ARUÆ, a people of Hyrcania, where Alexander kindly received the chief officers of Darius. *Curt.* 6, 4.

ARUERIS, a god of the Egyptians, son of Isis and Osiris. According to some accounts, Osiris and Isis were married together in their mother's womb, and Isis was pregnant of Arueris before she was born. *Diod.* 1.—*Plut. de Is et Osir.*

L. ARUNCULEIUS COSTA, an officer sent by J. Cæsar against the Gauls, by whom he was killed. *Cæs Bell Gall.*

ARUNS, an Etrurian soothsayer in the age of Marius. *Lucan* 1, 586.——A soldier, who slew Camilla, and was killed by a dart of Diana. *Virg. Æn* 11, 759.——A brother of Tarquin the Proud. He married Tullia, who murdered him to espouse Tarquin, who had assassinated his wife.——A son of Tarquin the Proud, who in the battle that was fought between the partisans of his father, and the Romans, attacked Brutus the Roman consul, who wounded him and threw him down from his horse. *Liv.* 2, 6.——A son of Porsenna king of Etruria, sent by his father to take Aricia. *Liv.* 2, 14.——A native of Clusium who, to resent the violence offered to his wife by Lucumo, one of his countrymen, invited the Gauls to invade Italy, by giving them the wine of the country, and describing to them the richness and fertility of its soil. It is said, that he conducted the invaders over the Alps, and directed their attack against Clusium. *Liv.* 5, 33.

ARUNTIUS, a Roman who ridiculed the rites of Bacchus, for which the god inebriated him to such a degree that he offered violence to his daughter Medullina, who murdered him when she found that he acted so dishonourably to her virtue. *Plut. in Parall.*——A man who wrote an account of the Punic wars in the style of Sallust in the reign of Augustus. *Tacit. Ann.* 1.—*Senec.*

ep. 14.——Another Latin writer. *Senec. de Benef.* 6.——Paterculus, a man who gave Æmylius Censorinus, tyrant of Ægesta, a brazen tomb to torment criminals. The tyrant made the first experiment upon the body of the donor. *Plut. in Parall.*——Stella, a poet descended of a consular family, in the age of Domitian.

ARUPINUS, a maritime town of Istria. *Tibull.* 4, 1, 110.

ARUSPEX. *Vid.* Haruspex.

ARVALES, or AMBARVALES, a name given to twelve priests who celebrated the festivals called Ambarvalia This order of priests is said to have been instituted by Romulus, in honour of his nurse Acca Laurentia, who had twelve sons, and when one of them died, Romulus, to console her, offered to supply his place, and called himself and the rest of her sons, *Fratres Arvales*. Their office was for life, and, continued even in captivity and exile. They wore a crown made of the ears of corn, and a white woollen wreath around their temples. *Varro de L. L.* 4.—*Aul. Gell* 6, 7.—*Plin* 17, 2. *Vid* Ambarvalia.

ARVERNI, a powerful people of Gaul, whose territories lay between the sources of the Elaver, or *Allier*, and Duranius, or *Dordogne*, branches of the Liger and Garumna. The district is now *Auvergne*. Their chief city was Augustonemetum, now *Clermont*, a little north of Gergovia, which so long resisted the attacks of Cæsar. They pretended to be descended from the Trojans. *Lucan.* 1, 427.—*Cæs. Bell. Gall* 7.—*Strab.* 14.—*Plin.* 4, 19. 7, 50.

ARVIRAGUS a king of Britain, in the age of Domitian. He was buried at Gloucester, in a temple built by him in honour of Claudius. *Juv.* 4, 127.

ARVISIUM and ARVISUS, a promontory of Chios, famous for its wine. *Virg. Ecl.* 5

ARXATA, a town of Armenia Major, situate on the Araxes, east of Artaxata, on the confines of Media. *Strab.* 11.

ARYANDES, a Persian, appointed governor of Egypt by Cambyses. He was put to death by Darius for having refined and coined silver. *Herod.* 4, 166.

ARYBAS, a native of Sidon, whose daughter was carried away by pirates. *Homer Od.* 15, 425.——A king of the Molossi, who reigned ten years.

ARYPTÆUS, a prince of the Molossi, who privately encouraged the Greeks against Macedonia, and afterwards embraced the party of the Macedonians.

ASANDER, a man who separated, by a wall, Chersonesus Taurica from the continent. *Strab.* 7.

ASBESTÆ and ASBYSTÆ, a people of Lybia, south of Cyrene, where the temple of Ammon is built Jupiter is sometimes called, on that account, *Asbystius Herod.* 4, 170.—*Ptol.* 4, 3.

ASBOLUS, (*black hair*), one of Actæon's dogs. *Ovid. Met.* 3, 218.

ASCALAPHUS, a son of Mars and Astyoche, who was among the Argonauts, and went to the Trojan war at the head of the Orchomenians, with his brother Ialmenus. He was killed by Deiphobus. *Homer. Il.* 2. 13. 9, 82. 13, 518 —— A son of Acheron by Gorgyra or Orphne, stationed by Pluto to watch over Proserpine in the Elysian fields. When Ceres had obtained from Jupiter her daughter's freedom and return upon earth, provided she had eaten nothing in the kingdom of Pluto, Ascalaphus discovered that she had eaten some pomegranates from a tree; upon which Proserpine was ordered by Jupiter to remain six months with Pluto, and the rest of the year with her mother. Proserpine was displeased with Ascalaphus, that she sprinkled water on his head, and immediately turned him into an owl. *Apollod.* 1, 5. 2, 5.—*Ovid. Met.* 5, 8.

ASCALON, a maritime town of Palestine, fourteen miles north of Gaza, and thirty south-west of Jerusalem. It was of great note for a temple dedicated to Derceto, the mother of Semiramis, who was worshipped here under the form of a mermaid; and for another of Apollo, in which Herod the father of Antipater, and grandfather of Herod the Great, served as priest. In the primitive ages of Christianity, it was an episcopal see; and during the holy wars, it was beautified with a new wall, and many fair buildings, by our king Richard I. It is now a very inconsiderable village, called *Scalona*. *Joseph. de Bell. Jud.* 3, 2.—*Theophrast. H. Pl.* 7, 4.

ASCANIA, an island of the Ægean sea.——A city of Troas, built by Ascanius.

ASCANIUS, called also Iulus, son of Æneas by Creusa, was saved from the flames of Troy by his father, whom he accompanied in his voyage to Italy. He behaved with great valour in the war which his father carried on against the Latins, and succeeded Æneas in the kingdom of Latinus, and built Alba, to which he transferred the seat of his empire from Lavinium. The descendants of Ascanius reigned in Alba for above 420 years, under 14 kings, till the age of Numitor. Ascanius reigned 38 years; 30 at Lavinium, and 8 at Alba; and was succeeded by Sylvius Posthumus, son of Æneas by Lavinia. Iulus, the son of Ascanius, disputed the crown with him; but the Latins gave it in favour of Sylvius, as he was descended from the family of Latinus. and Iulus was invested with the office of high priest, which remained a long while in his family. *Liv.* 1, 3.—*Virg. Æn.* 1, &c.——According to *Dionys. Hal.* 1, 15, &c., the son of Æneas by Lavinia was also called Ascanius.——A river of Bithynia, by which the lake Ascanius discharged its waters into the sea. At the eastern extremity of the lake stood Nicæa, now *Isnik*. *Virg. G.* 3, 270.

ASCII, from *a pri ativo*, and *σκια*, a *shadow*, is the name given to those inhabitants of our earth, who, at particular seasons of the year have no shadow. All the inhabitants of the torrid zone are Ascii, as the sun is vertical to them twice every year.

ASCLEPIA, festivals in honour of Asclepius, or Æsculapius, celebrated all over Greece, when prizes for poetical and musical compositions were honourably distributed. At Epidaurus they were called by a different name. *Meurs Gr.*—*Pollux.* 1, 1.

ASCLEPIADES, a rhetorician in the age of Eumenes, who wrote an historical account of Alexander. *Arrian.*——A disciple of Plato —— A Greek philosopher, was born at Phlia in Peloponnesus, and flourished about B.C. 350. He and his friend Menedemus, studied under Stilpo at Megara, and Phædo of Elis While at the latter place, their poverty was so great, that they were obliged to work at the mill in the night to enable them to attend the academy in the day. This being mentioned to the magistrates, they presented the young disciples with two hundred drachmas. Asclepiades died at a very advanced

age, after having lost his sight. *Plut.—Cic. Tusc.* 5, 39.——A native of Prusa in Bithynia, B.C. 90, who, after teaching rhetoric for some years, applied himself to the more lucrative practice of medicine. He was so celebrated in his profession at Rome, that he became the head of a school of medicine, and ranked inferior only to the great Hippocrates. Without the affectation of empiricism, he recommended to his patients abstinence and exercise, those two great preservers of health, and in certain disorders permitted the free use of wine. He relied so much upon his skill, that he laid a wager he should never be sick, and he won it, as he died of a fall from a stair, in a very advanced age. Nothing of his medical treatises is now extant. *Plin.* 26, 3. 7, 37.—*Apuleius Flor.* 19.—*Cic. Orat.* 1, 14.——An Egyptian, who wrote hymns to the gods of his country, and also a treatise on the coincidence of all religions.——A native of Alexandria, who gave a history of the Athenian archons.——The writer of a treatise on Demetrius Phalereus.——A disciple of Isocrates, who wrote six books on those events which had been the subject of tragedies. It is probable that he also wrote tragedies, and that he first made use of that sort of verse which from him has been called Asclepiadæum, of which the first ode of Horace is a beautiful specimen. *Plut. in Isocr. Dionied.* 3, pag. 408.——A physician, and friend of Cæsar Octavianus, by whose advice the latter left his camp the evening before the battle of Philippi, and thereby probably saved his life, as that part of the army was cut to pieces by Brutus. Asclepiades perished by shipwreck, and a magnificent monument was erected to his memory at Smyrna by the emperor.——Another physician of Bithynia, under Trajan. He lived 70 years, and was a great favourite at the emperor's court.

ASCLEPIODŌRUS, a painter in the age of Apelles, twelve of whose pictures of the gods were sold for 300 minæ each, to an African prince. *Plin.* 35, 10.——A soldier, who conspired against Alexander with Hermolaus. *Curt.* 8, 6.

ASCLEPIODŌTUS a general of Mithridates.

ASCLEPIUS. *Vid.* Æsculapius.

ASCLETARION, a mathematician in the age of Domitian, who said that he should be torn by dogs. The emperor ordered him to be put to death, and his body carefully secured; but as soon as he was set on the burning pile, a sudden storm arose which put out the flames, and the dogs came and tore to pieces the mathematician's body. *Sueton. in Domit.* 15.

ASCLUS, a town of Italy. *Ital.* 8.

ASCŌLIA, a festival in honour of Bacchus, celebrated about December, by the Athenian husbandmen who generally sacrificed a goat to the god, because that animal is a great enemy to the vine. They made a bottle with the skin of the victim, which they filled with oil and wine, and afterwards leaped upon it. He who could stand upon it first was victorious, and received the bottle as a reward. This was called ἀσκωλιάζειν, παρὰ τὸ ἐπὶ τῶν ἀσκῶν ἁλλεσθαι, *leaping upon the bottle*, whence the name of the festival is derived. It was also introduced in Italy, where the people besmeared their faces with the dregs of wine, and sang hymns to the god. They always hung some small images of the god on the tallest trees in their vineyards, and these images they called Oscilla. Some think that the Oscilla were small images of bark hung up from a belief on the part of the rustics, that in whatever direction they turned, under the impulse of the wind, they brought fertility. *Virg. G.* 2, 384.—*Pollux.* 9, 7.

ASCONIUS LABEO, a preceptor of Nero.——Pedianus, a Roman grammarian, was born at Padua, and lived in the time of Augustus. He was the friend of Virgil, and the acquaintance of Quintilian and Livy. His notes on Cicero's orations are full of valuable information, and still exist, though in a mutilated state. Some additional fragments have been lately discovered by Angelo Mai, in the Ambrosian library at Milan.

ASCRA, a town of Bœotia, founded, according to some, by the giants Otus and Ephialtes, at the foot of mount Helicon. At this place Hesiod resided, having removed thither from Cumæ in Asia Minor. Hence he is called *Ascræus senex*, and poetry after his style and subject, *Ascræum Carmen*. The town received its name from Ascra, a nymph, mother of Œolus by Neptune. *Strab.* 9.—*Paus.* 9, 29.—*Propert.* 1.—*Flor.* 1, 19. 3, 18.—*Plin.* 3, 13. 7, 43.—*Virg. G.* 2, 176.—*Ovid Fast* 6, 14.

ASCŪLUM, now *Ascoli*, a town of Picenum, situate upon a rock on the river Truentius, now *Tronto*. It sustained a long siege against Pompey, but was at last compelled to surrender. It was abandoned by Lentulus upon the approach of Cæsar, without the slightest resistance. *Liv. Epit* 76.—*Vell. Paterc.* 2, 21.—*Cæsar. Bell. Civ.* 1, 13.—*Lucan.* 2, 469.——Another in Apulia, north-west of Venusia, where an obstinate battle was fought between Pyrrhus and the Romans. *Flor.* 1, 18.—*Plut. Pyrrh.*—*Plin.* 3, 11.

ASDRŪBAL, a Carthaginian, son in law of Hamilcar. He distinguished himself in the Numidian war, and was appointed chief general on the death of his father-in-law, and for eight years presided with much prudence and valour over Spain, which submitted to his arms with cheerfulness. Here he laid the foundation of new Carthage on the shores of the Mediterranean, and saw it rise to consequence, and increase in population, under the fostering hand of the mother country. To stop his progress towards the east, the Romans, in a treaty with Carthage, forbade him to pass the Iberus, which was faithfully observed by the general. He was killed in the midst of his soldiers, B. C. 220, by a slave whose master he had murdered. The slave was caught and put to death in the greatest torments, which he bore with patience, and even ridiculed. Some say that he was killed in hunting. *Ital.* 1, 165.—*Appian. Iberic.*—*Polyb.* 2.—*Liv.* 21, 2, &c.——A son of Hamilcar, who came from Spain with a large reinforcement for his brother Annibal. He crossed the Alps and entered Italy; but some of his letters to Annibal having fallen into the hands of the Romans, the consuls M. Livius Salinator and Claudius Nero, attacked him suddenly near the Metaurus, in Umbria, and defeated him, B. C. 207. He was killed in the battle, and 56,000 of his men shared his fate, and 5,400 were taken prisoners, about 8000 Romans were killed. The head of Asdrubal was cut off, and some days after thrown into the camp of Annibal, who, in the moment that he was in the greatest expectation of a promised supply, exclaimed at the sight, in the deepest agony, "In losing Asdrubal, I lose all my happiness, and Carthage all her hopes." Asdrubal had before made an attempt to penetrate into Italy by sea, but had been defeated by the governor of Sardinia. *Liv.* 21, 23. 27, &c.—*Polyb.*—*Horat. Od.* 4, 4.——A Carthaginian general sur-

named *Calpus*, appointed governor of Sardinia, and taken prisoner by the Romans. *Liv.*——Another, son of Giscon, appointed general of the Carthaginian forces in Spain, in the time of the great Annibal. He made head against the Romans in Africa, with the assistance of Scyphax, but he was soon after defeated by Scipio. He died B.C. 206. He was the father of Sophonisba. *Liv.*——Another, who advised his countrymen to make peace with Rome, and upbraided Annibal for laughing in the Carthaginian senate *Liv.*——A grandson of Masinissa, murdered in the senate house by the Carthaginians.——Another, who defended Carthage in its last siege by Scipio the younger, and, foreseeing its fate, surrendered himself to the Romans. When his wife, who was left behind with her two children in the temple of Æsculapius, perceived that the temple was set on fire, she appeared on the walls, magnificently adorned, with her two children; and having reproached and execrated her husband for basely deserting her, she first stabbed her children, and then threw herself into the flames. *Liv.* 51.——A Carthaginian general, conquered by L. Cæcilius Metellus in Sicily, in a battle in which he lost 130 elephants. These animals were led in triumph all over Italy by the conquerors.

ASELLIO, (SEMPRONIUS), an historian and military tribune, who wrote an account of the actions in which he was present. *Dionys. Hal.*

ASIA, one of the three parts of the ancient world, separated from Europe by the Ægean, the Euxine, the Palus Mæotis, the Tanais, or *Don*, and the *Dwina*, from Africa by the *Red Sea* and Isthmus of *Suez*. It received its name from Asia, one of the Oceanides, who married Iapetus, and became the mother of Atlas, Prometheus, &c. The origin of the name is derived by some from the Hebrew word *Khasr*, signifying *the central land*, but there seems little reason to justify this appellation. The name of Asia seems to have been originally used to denote the province of Lydia, for here, at the mouth of the Caystrus, we find the Asia Palus mentioned at a very early period, besides a tribe called Asiones, who latterly joined the Mæonians. It is thought likewise to have been first applied to the whole continent, after the Ionian colonists wandered from Greece to the shores of Asia or Lydia; when, from their being said by their countrymen to have settled in Asia, this name came finally to be applied to the continent itself. This part of the globe has given birth to many of the greatest monarchies of the universe; and to the ancient inhabitants of Asia we are indebted for most of the arts and sciences. The soil is fruitful, and abounds with all the necessaries as well as luxuries of life. Asia was divided into many different empires, provinces, and states, of which the most conspicuous were the Assyrian and Persian monarchies. The Assyrian monarchy, according to Eusebius, lasted 1240 years, and, according to Justin, 1300 years, down to the year of the world 3850. The empire of Persia existed 228 years, till the death of Darius III, whom Alexander the Great conquered. The empire of the Medes lasted 259 years, according to Eusebius, or less, according to others, till the reign of Astyages, who was conquered by Cyrus the Great, who transferred the power from the Medes, and founded the Persian monarchy. It was in Asia that the military valour of the Macedonians, and the bold retreat of the 10.000 Greeks, were so conspicuously displayed. It is in that part of the world that we are to look for the more visible progress of luxury, despotism, sedition, effeminacy, and dissipation. Asia was generally divided into Major and Minor. Asia Major was the more extensive, and comprehended all the eastern parts; and Asia Minor was a large country in the form of a peninsula, whose boundaries may be known by drawing a line from the bay of Issus, in a northern direction, to the eastern part of the Euxine Sea. Asia Minor has been subject to many revolutions. It was tributary to the Scythians for upwards of 1500 years, and was a long time under the power of the Lydians, Medes, &c. The western parts of Asia Minor were the receptacle of all the ancient emigrations from Greece, and it was totally peopled by Grecian colonies. The appellation Asia Minor was not in use among the ancients. The general name for Upper and Lower Asia was simply Asia. Lower Asia is now termed Anatolia, or *Anadoli*, as the Turks call it, from the Greek word *Ἀνατολὴ, oriens*. *Strab.*—*Mela.*—*Justin.*—*Plin.*—*Tacit. &c.*——One of the Oceanides, who married Iapetus, by whom she had Atlas, Prometheus, Epimetheus, and Menœtius, and gave her name to one of the three divisions of the ancient globe. *Apollod* 1, 2.——One of the Nereides. *Hygin.*——A mountain of Laconia. *Paus* 3, 24.

ASIA PALUS, a marsh in Lydia, which received the overflowings of the Cayster. *Virg Æn.* 7, 701.

ASIĀTICUS, a Gaul, in the age of Vitellius. *Tacit Hist.* 2——The surname of one of the Scipios, and others, from their conquests or campaigns in Asia.

ASILAS, an augur, who assisted Æneas against Turnus.——A Trojan officer. *Virg. Æn* 9, 10, &c.

ASĪNA, the surname of some of the Cornelian family. It is derived, as it is supposed by some authors, from one of the family, who, when required to produce sureties, brought into the forum an *Ass* loaded with money. *Macrob Sat.* 1, 6.——Vinnius, a man to whom Horace inscribes the 13th epistle of his first book.

ASINĀRIA, a festival in Sicily, in commemoration of the victory obtained over Demosthenes and Nicias, at the river Asinarius.

ASINĀRIUS, a river of Sicily, near which the Athenian generals, Demosthenes and Nicias, were taken prisoners. Now the *Fahnnera*

ASĪNE, a town of Argolis, north west of Hermione, on the Sinus Argolicus. It was founded by a colony of Dryopes, who once occupied the vales of Parnassus. Its ruins are to be seen near the little port of *Vivares*. *Hom Il.* 2, 559.——Another in Messenia, south-west of Messene, founded by the inhabitants of Asine in Argolis, when expelled from their city by the Argives. It is now *Grisso*. *Pausan Messen.* 34.—*Thucyd.* 4, 13.——Another in Cyprus.——Another in Cilicia.

ASINES, a river of Sicily. *Strab.* 8.

ASINIUS GALLUS, son of Asinius Pollio the orator, married Vipsania, after she had been divorced by Tiberius This marriage gave rise to a secret enmity between the emperor and Asinius, who starved himself to death, either voluntarily, or by order of his imperial enemy. He had six sons by his wife. He wrote a comparison between his father and Cicero, in which he gave a decided superiority to the former. He also wrote some epigrams, the wit and delicate

humour of which have been admired by the ancients A poem upon Hippolytus, a youth who was one of his favourites, is quoted, but if it reflect credit upon the genius of the writer, it must be considered as disgraceful to his morality. *Tacit Ann.* 1 et 5 —*Dio.* 58.—*Plin. Ep.* 7, 4.—Marcellus, grandson of Asinius Pollio, was accused of some misdemeanors, but acquitted, &c. *Tacit. Ann.* 14.——Pollio, an excellent orator, poet, and historian, intimate with Augustus. He triumphed over the Dalmatians, and wrote an account of the wars of Cæsar and Pompey, in 17 books, besides poems. He refused to answer some verses written against him by Augustus, "because," said he, "you have the power to proscribe me, should my answer prove offensive." He died in the 80th year of his age, A. D 4. He was consul with Cn. Domitius Calvinus, A.U.C. 714 It is to him that the fourth of Virgil's Bucolics is inscribed. He is particularly celebrated as being the first who collected a library at Rome, which he adorned with the portraits of illustrious authors. *Quintil.*—*Sueton. in Cæs.* 30 et 55.—*Dio.* 37, 49, 55.—*Senec. de Tranq. And. et Ep* 100.—*Plin.* 7, 30—*Tacit.* 6. —*Paterc.* 2.—*Plut. in Cæs.*——A commander of Mauritania, under the first emperors, &c. *Tacit. Hist* 2 ——An historian in the age of Pompey. ——Another in the third century.——Quadratus, a man who published the history of Parthia, Greece, and Rome.

ASIUS, a son of Dymas, brother of Hecuba. He assisted Priam in the Trojan war, and was killed by Idomeneus. *Homer. Il.* 2, 342. 13, 95. 13, 384.——A poet of Samos, who wrote about the genealogy of ancient heroes and heroines. *Paus.* 7, 4.——A son of Imbracus, who accompanied Æneas into Italy. *Virg. Æn* 10, 123.

ASIUS CAMPUS, a place near the Cayster.

ASNÆUS, a mountain of Macedonia, near which the river Aous flows, before it falls into the Adriatic. *Liv.* 32, 5.

ASŌPHIS, a small country of Peloponnesus, near the Asopus.

ASŌPIA, the ancient name of Sicyon. *Paus.* 2, 1.

ASŌPIADES, a patronymic of Æacus, son of Ægina, the daughter of Asopus. *Ovid. Met.* 7, 494.

ASŌPIS, the daughter of the Asopus.——A daughter of Thespius, mother of Mentor. *Apollod.* 2. 7.

ASŌPUS, a river of Thessaly, rising in mount Œta, and falling into the Sinus Maliacus.——A river of Bœotia, rising in mount Cithæron, and running eastward into the Euripus. It was on the banks of this river that the battle of Platæa was fought, B C. 479 It still retains the name of Asopo. *Hom. Il.* 4, 383.—*Herod.* 9, 43.——A river of Asia Minor, flowing into the Lycus near Laodicea.——A river of Peloponnesus, rising in the mountains of Argolis, and discharging itself into the Sinus Corinthiacus or *Gulf of Lepanto*, east of Sicyon The games instituted by Adrastus, in honour of Apollo, were held on its banks. It is now the *Basilico*. *Paus.* 8.—*Pind. Nem.* 9, 21.——Another of Macedonia, flowing near Heraclea. *Strab. &c.*——A river of Phœnicia ——A son of Neptune, who gave his name to a river of Peloponnesus. Three of his daughters are particularly celebrated, Ægina, Salamis, and Thebene. *Apollod.* 1, 9, 3. 12.—*Paus* 2, 12.

ASPA, a town of Parthia, now *Isp han*, the capital of the Persian empire.

ASPAMITHRES, a favourite eunuch of Xerxes, who conspired with Artabanus to destroy the king, and the royal family, &c. *Ctesias*

ASPARAGIUM, a town near Dyrrhachium. *Cæs Bell Civ.* 3, 20.

ASPASIA, a daughter of Hermotimus of Phocæa, famous for her personal charms and elegance. She was mistress to Cyrus, and afterwards to his brother Artaxerxes Plutarch and Justin relate that Darius, the son of Artaxerxes, on being declared his successor, and, according to custom, allowed to demand a favour, asked Aspasia from his father; and that this female being permitted to make a choice between the father and son, preferred the latter. It is further added, that Artaxerxes made her a priestess of Diana, in order to keep her from his son, who thereupon rebelled. This story, however, is attended with some circumstances which weaken its credibility. Aspasia was called *Milto, Vermullion*, on account of the beauty of her complexion. *Ælian. V. H.* 12, 1.—*Plut. in Artax.* ——Another woman, daughter of Axiochus, born at Miletus. She came to Athens, where she taught eloquence, and Socrates was proud to be among her scholars. She so captivated Pericles, by her mental and personal accomplishments, that he became her pupil, and at last took her for his mistress and wife. He was so fond of her, that he made war against Samos at her instigation. The behaviour of Pericles towards Aspasia greatly corrupted the morals of the Athenians; and introduced dissipation and lasciviousness into the state. She, however, possessed the merit of superior excellence in mind as well as person, and Plato hesitates not to declare, that her instructions formed the greatest and the most eloquent orators of her age. Some have confounded the mistress of Pericles with Aspasia the daughter of Hermotimus. *Plut. in Pericl.*—*Quintil.* 11.——The wife of Xenophon was also called Aspasia, if we follow the improper interpretation given by some to *Cic. de Inv.* 1, 31.

ASPASIUS, a peripatetic philosopher in the 2d century, whose commentaries on different subjects were highly valued.——A sophist, who wrote a panegyric on Adrian.

ASPASTES, a satrap of Carmania, suspected of infidelity to his trust while Alexander was in the east. *Curt.* 9, 20.

ASPATHINES, one of the seven noblemen of Persia, who conspired against the usurper Smerdis. *Herod.* 3, 70, &c.——A son of Prexaspes *Id.* 7.

ASPENDUS, a town of Pamphylia, at the mouth of the river Eurymedon. The inhabitants sacrificed swine to Venus. *Liv.* 37, 23. 38, 15.—*Cic. in Verr.* 1, 20.

ASPHALTITES, a lake of Judæa. *Vid.* Mare Mortuum.

ASPIS, a satrap of Chaonia, who revolted from Artaxerxes. He was reduced by Datames. *Cor Nep. in Dat.*——A town of Hispania Terraconensis, north-west of Ilucia, now *Aspe*

ASPLEDON, a son of Neptune by the nymph Midea. He gave his name to a city of Bœotia north-east of Orchomenus, whose inhabitant went to the Trojan war. *Hom. Il.* 2, 18.—*Paus* 9 38

ASPORĒNUS, a district of Asia Minor, near Pergamus, where the mother of the gods was worshipped, and called *Asporena*. *Strab.* 13.

C. NONIUS ASPRĒNAS, a young nobleman at Rome, famed in the public diversions called *Ludus Troje*. *Suet. Aug.* 43.——Lucius, a proconsul of Africa, under the emperors. *Tacit. Ann.* 1, 53. The family of the Asprenates enjoyed the consulship, though few particulars are recorded concerning their history. *Plin.* 30, 7.

ASSA, a town in the island of Cephalenia.

ASSARINUS, the Jupiter of the Arabians. *Plin.* 12, 19

ASSĀRACUS, a Trojan prince, son of Tros by Callirhoe, or Acallis. He was father to Capys, the father of Anchises The Trojans, especially the followers of Æneas, were frequently called the descendants of Assaracus, *gens Assaraci. Homer. Il.* 20, 232.—*Virg. Æn* 1, 284 ——Two friends of Æneas in the Rutulian war. *Virg. Æn* 10, 124

ASSERINI, a people of Sicily.

ASSŌRUS, a town of Sicily, east of Enna, on the river Chrysas.——A town of Macedonia, in Mygdonia

ASSOS, a town of Mysia, west of Adramyttium, founded by Methymna. Now *Asso.*

ASSYRIA, a kingdom of Asia, formerly of great celebrity It was bounded on the west by Mesopotamia, on the north by mount Niphates and Armenia the Greater, on the east by part of Media and the mountains Choatra and Zagros, and on the south by Susiana. Assyria derived its name from Assur, the second son of Shem. It is called by some of the ancients Aturia, and by others Adiabene. It is now called *Kourdistan*, from the Carduchi, a tribe who, at a remote period, inhabited the northern parts. The Assyrian empire is the most ancient in the world. It was founded by Ninus or Belus, B. C 2059, according to some authors, and lasted till the reign of Sardanapalus, the 31st sovereign since Ninus, B. C 820. According to Eusebius, it flourished for 1240 years; according to Justin, 1360 years; but Herodotus, who is followed by Volney, says that its duration was not above 520 year.. Among the different monarchs of the Assyrian empire, Semiramis greatly distinguished herself, and extended the boundaries of her dominions as far as Æthiopia and Libya. In ancient authors the Assyrians are often called Syrians, and the Syrians Assyrians The Assyrians are said to have assisted Priam in the Trojan war, and to have sent him a numerous army under the command of Memnon. The king of Assyria generally styled himself king of kings, as a demonstration of his power and greatness. (*Vid.* SYRIA.) *Strab.* 16.—*Herod.* 1 et 2.—*Justin.* 1.—*Plin* 6, 13 et 26.—*Ptol.* 1, 2.—*Diod.* 2.—*Mela* 1, 2.

ASTA, a town of Spain, in Bætica, near the left arm of the Bætis. *Liv* 39, 21.——Pompeia, a town of Liguria, now *Asti.*

ASTABŌRAS, a river of Egypt, rising in the Lunæ Montes, or the *Gebel Komri*, and forming, by its junction with the Astapus, the river Nile. It is now *Bahr el Abiad*, or the *white river.*

ASTACENI, a people of India, near the Indus. *Strab.* 15

ASTĀCUS, a town of Bithynia, north of Nicæa, on the Sinus Astacenus, founded by a colony from Megara, at the command of an oracle, but subsequently increased by another colony from Athens, and then called *Olbia*, or *the blessed.* Lysimachus destroyed it, and carried the inhabitants to the town of Nicomedia, which was then lately built. It is now called *Dragomestre*

Pans. 5, 12.—*Arrian.*—*Strab.* 17.——A city of Acarnania. *Plin.* 5.

ASTAPA, a town of Hispania Bætica, east of Hespalis, celebrated for the brave defence made by its inhabitants against the Romans under Marius, A.U.C. 646. It is now *Estepa la Vieja. Liv.* 38, 20

ASTĀPUS, a river of Æthiopia, rising in the Lunæ Montes, or *mountains of the moon*, and forming, by its junction with the Astaboras, the Nile. It is now called *Bahr el Asreque*, or *the blue river.*

ASTARTE, the name of one of the Syrian goddesses, corresponding with the Venus of the Greeks, the Mithra of the Persians, the Isis of the Egyptians, &c. She had a famous temple at Hierapolis in Syria, which was served by 300 priests, who were constantly employed in offering sacrifices She is represented on some medals with a long habit, covered with a mantle, which is tucked up on the left arm; one of her hands is stretched forward, and in the other is placed a crooked staff in the form of a cross. Sometimes she is exhibited as a half naked female, sometimes in a chariot, and at other times seated on a lion, with a thunderbolt in her hand. *Lucian. de Dea Syria.—Cic. de Nat. D.* 3, 23.—*Dion.* 79.

ASTER, a dexterous archer of Methone, who offered his services to Philip king of Macedonia. Upon being slighted, he retired into the city, and aimed an arrow at Philip, who pressed it with a siege. The arrow, on which was written "aimed at Philip's right eye," struck the king's eye, and put it out; and Philip, to return the pleasantry, threw back the same arrow, with these words, "if Philip takes the town, Aster shall be hanged." The conqueror kept his word. *Lucian de Hist Scrib.*

ASTERIA, a daughter of Ceus, one of the Titans, by Phœbe, daughter of Cœlus and Terra. She married Perses son of Crius, by whom she had the celebrated Hecate. She enjoyed for a long time the favours of Jupiter, under the form of an eagle; but falling under his displeasure, she was changed into a quail, called *Ortyx* by the Greeks; whence the name of *Ortygia*, given to that island in the Archipelago, where she retired. (*Vid.* Delos) *Ovid. Met* 6, *fab.* 4.—*Hygin. fab.* 53.—*Apollod.* 1, 2, &c.——A town of Greece whose inhabitants went to the Trojan war. *Homer. Il.* 2, 782 ——One of the daughters of Danaus, who married Chætus, son of Ægyptus. *Apollod.* 2.——One of the daughters of Atlas, mother of Œnomaus, king of Pisa. She is called Sterope by some. *Hygin. fab.* 250.——A mistress of Gyges, to whom Horace wrote three odes to comfort her during her lover's absence.

ASTERION and ASTERIUS, a river of Peloponnesus, which flowed through the country of Argolis This river had three daughters, Eudora, Prosymna, and Acræa, who nursed the goddess Juno, of whom the first and the last gave their name to two hills on the borders of the river. At the foot of the first of these was a temple of Juno, served only by women *Stat. Theb.* 4, 122 et 714.—*Paus.* 2, 17.——A son of Cometes, who was one of the Argonauts. *Apollon.* 1.——A centaur, son of Æschylus. *Paus* ——A son of Minos II., king of Crete, by Pasiphae. He was killed by Theseus, though he was thought the strongest man of his age. Apollodorus supposes him to be the same as the famous Minotaur According to some, Asterion was son of Teutamus, one of the

descendants of Æolus, and they say that he was surnamed Jupiter, because he had carried away Europa, by whom he had Minos I. *Diod.* 4.—*Apollod.* 3.—*Paus.* 2, 31.——A son of Neleus and Chloris. *Apollod* 1, 12.

ASTERODIA, the wife of Endymion. *Paus.* 5, 1.

ASTEROPE and ASTEROPÆA, one of the Pleiades, who were beloved by the gods and most illustrious heroes, and made constellations after death.——A daughter of Pelias, king of Iolchos, who assisted her sisters to kill her father, whom Medea promised to restore to life. Her grave was seen in Arcadia, in the time of *Pausanias*, 8, 11.——A daughter of Deion by Diomede *Apollod.* 1.——The wife of Æacus. *Id.* 3.

ASTEROPÆUS, a king of Pæonia, son of Pelegon. He assisted Priam in the Trojan war, and was killed, after a brave resistance, by Achilles. *Homer. Il* 17, 217 21, 140.

ASTEROUSIUS, a mountain at the south of Crete.——A town of Arabia Felix

ASTII, a people of Thrace. *Liv* 38, 40.

ASTINOME, the wife of Hipponous.

ASTIOCHUS, a general of Lacedæmon, who conquered the Athenians near Cnidus, and took Phocæa and Cumæ, B.C. 411.

ASTRÆA, a daughter of Astræus, king of Arcadia, or, according to others, of Titan, Saturn's brother, by Aurora. Some make her daughter of Jupiter and Themis, and others consider her to be the same as Rhea, wife of Saturn. She was called *Justice*, of which virtue she was the goddess. She lived upon the earth, as the poets mention, during the golden age, which is often called the age of Astræa; but the wickedness and impiety of mankind drove her to heaven in the brazen and iron ages. She was, however, the last of the divinities who retired from the habitations of men; and after her return to heaven, she was placed among the constellations of the zodiac, under the name of Virgo or Erigone. She is represented as a virgin, with a stern, but majestic countenance, holding a pair of scales in one hand, and a sword in the other. *Senec. in Octav.*—*Ovid Met.* 1, 149.—*Arat. Phænom.* 1, 98.—*Hesiod. Theog.*—*Aul Gell* 14, 4.—*Manil.* 4, 542.

ASTRÆUS, one of the Titans who made war against Jupiter. He was the son of Crios and Eurybia, and married Aurora, by whom he had the winds known by the names of Zephyr, Boreas, Notus, and Argestes. *Hesiod in Theog.* 375 et seq.—*Apollod.* 1, 5.——A river of Macedonia, running between Berœa and Thessalonica, and falling into the Ludias. It is now the *Vistritza*. *Ælian. V. H.* 15, 2.

ASTU, a Greek word which signifies *city*, generally applied by way of distinction to Athens, which was the most capital city of Greece The word urbs is applied with the same meaning of superiority to Rome, and urbs to Alexandria, the capital of Egypt, as also to Troy. *C. Nep.* 7, 6, 9, 4.—*Cic. Leg* 2, 2.

ASTUR, an Etrurian who assisted Æneas against Turnus. *Virg. Æn.* 10, 180.

ASTURA, a small river and village of Latium, near the coast, below Antium. In the neighbourhood was a villa of Cicero, to which he withdrew from the proscription of Antony, and whence he sought to escape from his enemies. *Vid.* Cicero.

ASTURES, a people of Hispania Terraconensis, lying west and south-west of the Cantabri They occupied the western part of modern *Asturias*, and the northern part of *Leon*. They were famed for a breed of ambling horses, and as miners in the mountains, by which their country was intersected. *Lucan.* 4, 298.—*Ital.* 1, 230.

ASTYAGE, a daughter of Hypseus, who married Periphas, by whom she had some children, among whom was Antion, the father of Ixion. *Diod.* 4.

ASTYAGES, son of Cyaxares, was the last king of Media. He was father to Mandane, whom he gave in marriage to Cambyses, an ignoble person of Persia, because he was told by a dream, that his daughter's son would dispossess him of his crown. From such a marriage he hoped that none but mean and ignorant children could be raised; but he was disappointed, and though he had exposed his daughter's son in consequence of a second dream, he was deprived of his crown by his grandson, after a reign of 35 years. Astyages was very cruel and oppressive; and Harpagus, one of his officers, whose son he had wantonly murdered, encouraged Mandane's son, who was called Cyrus, to take up arms against his grandfather, and he conquered him and took him prisoner, 559 B C. Xenophon, in his Cyropædia, relates a different story, and asserts that Cyrus and Astyages lived in the most undisturbed friendship together. *Justin* 1, 4, &c.—*Herod.* 1, 74, 75, &c.——A grammarian, who wrote a commentary on Callimachus.——A man changed into a stone by Medusa's head. *Ovid. Met.* 5, *fab.* 6.

AS; YLUS, a Trojan killed by Neoptolemus *Homer. Il.* 6.

ASTYANAX, a son of Hector and Andromache. He was very young when the Greeks besieged Troy; and when the city was taken, his mother saved him in her arms from the flames. Ulysses, who was afraid lest the young prince should inherit the virtues of his father, and one day avenge the ruin of his country upon the Greeks, seized him, and threw him down from the walls of Troy. According to Euripides, he was killed by Menelaus; and Seneca says, that Pyrrhus the son of Achilles put him to death. Hector had given him the name of Scamandrius; but the Trojans, out of gratitude to the father, their chief defender, and as a compliment to his valour, called the son Astyanax, or the prince of the city. *Homer. Il.* 6, 400. 22, 500.—*Virg. Æn.* 2, 457 3, 489.—*Ovid. Met.* 13, 415.——An Arcadian who had a statue in the temple of Jupiter, on mount Lyceus. *Paus.* 8, 38.——A son of Hercules. *Apollod* 2, 7.——A writer in the age of Gallienus.

ASTYCRATIA, a daughter of Æolus *Homer. Il.*——A daughter of Amphion and Niobe.

ASTYDAMAS, an Athenian, pupil to Isocrates He wrote 240 tragedies, of which only 15 obtained the poetical prize.——A Milesian, three time victorious at Olympia. He was famous for his strength, as well as for his voracious appetite He was once invited to a feast by king Ariobarzanes, and he eat what had been prepared for nine persons. He exhibited the power of his arms by breaking a large bar of iron. *Athen.* 10, 1.——Two tragic writers bore the same name, one of whom was disciple to Socrates.——A comic poet of Athens, who, on being honoured by his countrymen with a statue, grew proud of his popularity, and vainly celebrated his own praises, whence the proverb of *Laudat teipsum Astydamas in modum. Erasmi Adagia.*

ASTYDAMĪA, or ASTYADAMIA, daughter of Amyntor, king of Orchomenos in Bœotia, married Acastus, son of Pelias, who was king of Iolchos. She became enamoured of Peleus, son of Æacus, who had visited her husband's court; and because he refused to gratify her passion, she accused him of attempting her virtue. Acastus readily believed his wife's accusation, but as he would not violate the laws of hospitality, by punishing his guest with instant death, he wanted for a favourable opportunity, and dissembled his resentment. At last they went in a hunting party to mount Pelion, where Peleus was tied to a tree by order of Acastus, that he might be devoured by wild beasts. Jupiter was moved at the innocence of Peleus, and sent Vulcan to deliver him. When Peleus was set at liberty, he marched with an army against Acastus, whom he dethroned, and punished with death the cruel and false Astydamia. She is called by some Hippolyte, and by others Cretheis. *Apollod.* 3, 13.—*Pindar. Nem.* 4.——A daughter of Ormenus, carried away by Hercules, by whom she had Tlepolemus. *Ovid. Heroid* 9, 50.

ASTȳLUS, one of the Centaurs, who had the knowledge of futurity. He advised his brothers not to make war against the Lapithæ. *Ovid Met.* 12, 338.——A man of Crotona, who was victorious three successive times at the Olympic games. *Paus.*

ASTYMEDUSA, a woman whom Œdipus married after he had divorced Jocasta.

ASTYNOME, the daughter of Chryses the priest of Apollo, sometimes called *Chryseis*. She fell to the share of Achilles, at the division of the spoils of Lymessus.——A daughter of Amphion, ——of Talaus. *Hygin*

ASTYNOUS, a Trojan prince, killed by Diomedes during the war. *Homer. Il.* 5, 144.——Another Trojan, son of Protiaon. *Id* 15, 455.

ASTYOCHE and ASTYOCHIA, a daughter of Actor, who had by Mars, Ascalaphus and Ialmenus, who were at the Trojan war, and among the Argonauts, according to *Apollod.* 1, 47 — *Homer. Il* 2, 20 — *Paus.* 9, 37.——A daughter of Phylas king of Ephyre, who had a son called Tlepolemus, by Hercules. *Hygin. fab.* 97, 162 ——A daughter of Laomedon, by Strymo. *Apollod.* 3.——A daughter of Amphion and Niobe. *Id* 3, 4.——A daughter of the Simois, who married Erichthonius. *Id* 3, 12 ——The wife of Strophius, sister to Agamemnon. *Hygin*

ASTYPALÆA, one of the Sporades, midway between Thera and Cos, where divine honours were rendered to Achilles It was called Pyrrha when the Carians possessed it, and afterwards Polis. Its name Astypalæa is said to have been derived from that of a sister of Europa. It was also called ἄστυ πάντα, or the table of the gods, because its soil was fertile, and almost enamelled with flowers. It now bears the name of *Stampalia. Cic. de Nat. D.* 3, 18.—*Paus.* 7, 4.—*Strab.* 14.

ASTYPHILUS a soothsayer, well skilled in the knowledge of futurity. *Phil. in Cim.*

ASTYRA, a city of Mysia, north of Adramyttium, near which was a grove sacred to Diana. ——A town of Æolis.——Another in Phœnicia.

ASTYRON, a town built by the Argonauts, on the coast of Illyricum. *Strab.*

ASYCHIS, a king of Egypt, who succeeded Sesostris, and made a law, that whoever borrowed money, must deposit his father's body in the hand of his creditors, as a pledge of his promise of payment. He built a magnificent pyramid. *Herod* 2, 136.

ATLAS, a friend of Æneas, skilled in auguries. *Virg. Æn.* 9, 571. 10, 175.

ATYLLUS, a gladiator. *Juv.* 6, 266.

ATABULUS, a wind which was frequent in Apulia, and very destructive to the productions of the earth, which it scorched or withered up. It is the same with the modern *Sirocco. Horat.* 1, *Sat.* 5, 78.

ATABYRIS, a mountain in Rhodes, where Jupiter had a temple, whence he was surnamed *Atabyrius. Strab.* 14.

ATACINI, a people of Gallia Narbonensis, south and south-east of the Volcæ Tectosages. They inhabited the banks of the Atax, or *Aude*, whence their name. Their capital was Narbo, now *Narbonne.*

ATACINUS, P. Terentius Varro, a poet. *Vid.* Varro.

ATALANTA, a daughter of Schœneus king of Scyros. According to some she was the daughter of Jasus or Jasius, by Clymene; but others say that Menalion was her father. This uncertainty of not rightly knowing the name of her father has led the mythologists into error, and some have maintained that there were two persons of that name, though their supposition is groundless. Atalanta was born in Arcadia, and according to Ovid she determined to live in perpetual celibacy. Her beauty, however, gained her many admirers, and to free herself from their importunities, she, as being very swift-footed, proposed to run a race with them. They were to run without arms, and she was to carry a dart in her hand Her lovers were to start first, and whoever arrived at the goal before her, would be made her husband; but all those whom she overtook, were to be killed by the dart with which she had armed herself. As she displayed either her powers in running, many of her suitors perished in the attempt, till Hippomenes the son of Marcareus proposed himself as her admirer. Venus had presented him with three golden apples from the garden of the Hesperides, or according to others, from an orchard in Cyprus; and as soon as he had started in the course, he artfully threw down the apples at some distance one from the other. While Atalanta, charmed at the sight, stopped to gather the apples, Hippomenes hastened on his course, arrived first at the goal, and obtained Atalanta in marriage. These two fond lovers, in the impatience of consummating their nuptials, entered the temple of Cybele; and the goddess was so offended at their impiety, and at the profanation of her house, that she changed them into two lions. Apollodorus says, that Atalanta's father was desirous of raising male issue, and therefore she was exposed to wild beasts as soon as born. She was, however, suckled by a she-bear, and preserved by shepherds. She dedicated her time to hunting, and resolved to live in celibacy. She killed two centaurs, Hyleus and Rhœcus, who attempted her virtue. She was present at the hunting of the Calydonian boar, which she first wounded, and she received the head as a present from Meleager, who was enamoured of her. She was also at the games instituted in honour of Pelias, where she conquered Peleus; and when her father, to whom she had been restored, wished her to marry, she consented to give herself to him who could overcome her in running, as has been said above.

She had a son called Parthenopæus, by Hippomenes. Hyginus says, that that son was the fruit of her love with Meleager; and Apollodorus says she had him by Milanion, or, according to others by the god Mars. (*Vid.* Meleager.) *Apollod.* 1, 8, 2, 9, &c.—*Paus.* 1, 36, 45, &c.—*Hygin. fab.* 99, 174, 185, 270.—*Ælian. V. H.* 13.—*Ovid. Met.* 8, *fab.* 4, 10. *fab.* 11.—*Eurip. in Phœnis.*—*Propert.* 1, *el.* 1 ——An island near Eubœa and Locris. *Paus.*—*Liv.* 35, 37.

ATARANTES, a people of Africa, ten days' journey from the Garamantes, and the same distance from the Atlantes. There was in their country a hill of salt, with a fountain of sweet water upon it. *Herod* 4, 184

ATARBECHIS, a city of Egypt, sacred to Venus, in one of the small islands of the Delta, called Prosopitis

ATARGATIS, or ATERGATIS, called also Derceto, a goddess of the Syrians, represented like a mermaid, with the head and chest of a woman, but with the rest of the body like a fish. According to some, she was the Babylonian and Assyrian Venus, and, like the Astarte of the Phenicians, had her origin from Semiramis, the foundress of Babylon *Lucian. de Dea Syr.*—*Strab.* 16.

ATARNEUS, a town of Mysia, on the coast opposite to Lesbos. It was a village in Pliny's time.

ATAS and ATHAS, a youth of wonderful velocity, who is said to have run 74 miles between noon and the evening. *Martial. Ep.* 4, 19.—*Plin.* 7.

ATAX, now *Aude*, a river of Gallia Narbonensis, rising in the Pyrenean mountains and falling into the Mediterranean sea. *Mela*, 2.

ATE, the goddess of all evil, and daughter of Jupiter. She raised such jealousy and sedition in heaven among the gods, that Jupiter dragged her away by the hair, and banished her for ever from heaven, and sent her to dwell on earth, where she incited mankind to wickedness, and sowed commotions among them. *Homer. Il* 19. She is the same as the Discord of the Latins.

C. ATEIUS CAPITO, a tribune of the people, who endeavoured, by representing omens as unfavourable, to dissuade Crassus from going on his Parthian expedition. He was degraded by Appius for giving a false account of omens. *Cic. D.* 1, 16.—*Dio.* 39.

ATELLA, a town of Campania, south of Capua, famous for a splendid amphitheatre, where farces and interludes were first exhibited, and thence called *Atellanæ Fabulæ*. *Liv* 7, 2.—*Juv.* 6.

ATENOMARUS, a chieftain of Gaul, who made war against the Romans *Plut. in Parall.*

ATERNUM, now *Pescara*, a town of Picenum, at the mouth of the river Aternus, the south boundary of Picenum.

ATHAMANES, the name of an ancient people who inhabited Athamania, in Epirus. They seem to have existed a century before the Trojan war, and to have preserved their name and customs in the days of Alexander. It is said that there was a mountain in their territories, the waters of which became so sulphureous during the last quarter of the moon, that they burned wood. *Strab.* 7.—*Plin.* 2, 103.—*Mela*, 2, 3.—*Ovid. Met.* 15, 311.

ATHAMANIA, a country of Epirus, placed by D'Anville, on the declivity of mount Pindus.

ATHAMANTIADES, a patronymic of Melicerta, Phryxus, or Helle, children of Athamas. *Ovid Met.* 15, 319. *Fast.* 4, 903.

ATHAMAS, king of Thebes, in Bœotia, was son of Æolus. He married Themisto, whom some call Nephele, and Pindar, Demotice, and by her he had Phryxus and Helle. Some time after, on pretence that Nephele was subject to fits of madness, he married Ino, the daughter of Cadmus, by whom he had two sons, Learchus and Melicerta. Ino became jealous of the children of Nephele, because they were to ascend their father's throne in preference to her own therefore she resolved to destroy them; but they escaped from her fury to Colchis, on a golden ram. (*Vid.* Phryxus and Argonautæ.) According to the Greek scholiast of Lycophron, v. 22, Ino attempted to destroy the corn of the country and as if it were the consequence of divine vengeance, the soothsayers, at her instigation, told Athamas, that before the earth would yield her usual increase, he must sacrifice one of the children of Nephele to the gods The credulous father led Phryxus to the altar, where he was saved by Nephele The prosperity of Ino was displeasing to Juno, and more particularly because she was descended from Venus. The goddess therefore sent Tisiphone, one of the furies, to the house of Athamas, who became inflamed with such sudden fury, that he took Ino to be a lioness, and her two sons to be whelps. In this fit of madness, he snatched Learchus from her, and killed him against a wall; upon which, Ino fled with Melicerta, and, with him in her arms, she threw herself into the sea from a high rock, and was changed into a sea deity. After this, Athamas recovered the use of his senses; and as he was without children, he adopted Coronus and Alartus, the sons of Thersander his nephew. *Hygin. fab.* 1, 2, 5, 239.—*Apollod.* 1, 7 et 9.—*Ovid. Met* 4, 467, &c *Fast.* 6, 489.—*Paus* 9, 34. ——A servant of Atticus. *Cic ad Attic Ep.* 12, 10.——A stage dancer. *Id Pis.* 35.——A tragic poet. *K. Pis.* 20 ——One of the Greeks, concealed in the wooden horse at the siege of Troy. *Virg. Æn.* 2, 261.

ATHANASIUS, a native of Alexandria, who, though born of heathen parents, was educated in the christian faith, and at the age of twenty-eight became bishop of Alexandria, on the death of Alexander. He rendered himself celebrated for his sufferings, and the determined opposition he maintained against Arius and his doctrines. His writings, which were numerous, and some of which have perished, contain a defence of the mystery of the Trinity, the divinity of the Word and of the Holy Ghost, and an apology to Constantine. The creed which bears his name, is now generally allowed not to have been his Athanasius died 2d May, 373 A. D, after filling the archiepiscopal chair 47 years, and leading alternately a life of exile and of triumph The best edition of his works is that of Montfaucon, 3 vols. fol. Paris, 1698.

ATHANIS, a man who wrote an account of Sicily *Athen.* 3.

ATHEAS, a king of Scythia, who implored the assistance of Philip of Macedonia against the Istrians, and laughed at him when he had furnished him with an army. *Justin* 9, 2.

ATHENA, the name of Minerva among the Greeks; and also among the Egyptians, before Cecrops king of Athens had introduced the worship of the goddess into Greece. *Paus.* 1, 2.

ATHENÆ, a celebrated city of Attica, founded about 1556 years before the Christian era, by Cecrops and an Egyptian colony. At first it was

called *Cecropia*, from the name of its founder; and afterwards *Athenæ*, in honour of the goddess Minerva, whom the Greeks called *Athena*, because she was the protectress of the city. It was first called Athens in the reign of Erichthonius. The city was first built on the summit of a high rock, probably to secure it from inundations. Afterwards, when the inhabitants increased in number, the whole plain was filled with buildings, which, on account of their situation, were called ἡ κάτω πόλις, or, the lower city; and Cecropia was then denominated ἡ ἄνω πόλις, or Ἀκρόπολις, the upper city. It was governed by seventeen kings in the following order:—After a reign of 50 years, Cecrops was succeeded by Cranaus, who began to reign 1506 B C; Amphictyon, 1497; Erichthonius, 1487; Pandion, 1437; Erichtheus, 1397; Cecrops II., 1347; Pandion II., 1307; Ægeus, 1283; Theseus, 1235, Menestheus, 1205; Demophoon, 1182, Oxyntes, 1149, Aphidas, 1137; Thymoetes, 1136, Melanthus, 112; and Codrus, 1091, who was killed after a reign of 21 years. The history of the twelve first of these monarchs is mostly fabulous After the death of Codrus, the monarchical power was abolished, and the state was governed by 13 perpetual, and 317 years after, by seven decennial, and lastly, 48 C 684, after an anarchy of three years, by annual magistrates, called Archons. (*Vid.* Archontes.) Under this democracy, the Athenians signalized themselves by their valour in the field, their munificence, and the cultivation of the fine arts. They were deemed so powerful by the Persians, that Xerxes, when he invaded Greece, chiefly directed his arms against Athens, which he took and burnt. Their military character was most conspicuously displayed in the battles of Marathon, of Salamis, of Platæa, and of Mycale. After these immortal victories, they rose in consequence and dignity, and they demanded the superiority in the affairs of Greece. The town was rebuilt and embellished by Themistocles, and a new and magnificent harbour erected. Their success made them arrogant, and they raised contentions among the neighbouring states, that they might aggrandize themselves by their fall. The luxury and intemperance which had been long excluded from the city by the salutary laws of their countrymen, Draco and Solon, crept by degrees among all ranks of people, and soon after all Greece united to destroy that city, which claimed a sovereign power over all the rest. The Peloponnesian war, though at first a private quarrel, was soon fomented into a universal war; and the arms of all the states of Peloponnesus (*Vid.* Peloponnesiacum Bellum), were directed against Athens, which, after 28 years of misfortunes and bloodshed, was totally ruined, the 24th April, 404 years before the Christian era, by Lysander. After this, the Athenians were oppressed by 30 tyrants, and for a while laboured under the weight of their own calamities. They recovered something of their usual spirit in the age of Philip, and boldly opposed his ambitious views; but their short-lived efforts were not of great service to the interest of Greece, and they fell into the hands of the Romans, B C. 86. The Athenians have been admired in all ages for their love of liberty, and for the great men that were born among them; but favour there, was attended with danger; and there are very few instances in the history of Athens, that can prove that the jealousy and frenzy of the people did not persecute and disturb the peace of the man who had fought their battles, and exposed his life in the defence of his country. Perhaps not one single city in the world can boast, in such a short space of time, of such a number of truly illustrious citizens, equally celebrated for their humanity, their learning, and their military abilities. The Romans, in the more polished ages of their republic, sent their youths to finish their education at Athens, and respected the learning, while they despised the military character of the inhabitants. The reputation which the Athenian schools had acquired under Socrates and Plato, was maintained by their degenerate and less learned successors; and they flourished with diminished lustre, till an edict of the emperor Justinian suppressed, with the Roman consulship, the philosophical meetings of the academy. It has been said by Plutarch, that the good men whom Athens produced, were the most just and equitable in the world, but that its bad citizens could not be surpassed in any age or country, for their impiety, perfidiousness, or cruelties. Their criminals were always put to death by drinking the juice of hemlock. The reputation for learning, for military valour, and for polished elegance, which Athens enjoyed during the splendid administration of Pericles, was tarnished by the corruption which this celebrated hero introduced. Prosperity was the forerunner of luxury and universal dissipation, every possible delicacy was drawn from distant nations, the wines of Cyprus, and the snows of Thrace, garlands of roses, perfumes, and a thousand effeminate arts of buffoonery and wit, which disgraced a Persian court, were introduced, instead of the coarse meals, the herbs and plain bread, which the laws of Solon had recommended, and which had nourished the heroes of Marathon and Salamis. The ancients, to distinguish Athens in a more particular manner, called it Asia, one of the eyes of Greece, the learned city, the school of the world, the common patroness of Greece. The Athenians thought themselves the most ancient nation of Greece, and supposed themselves the original inhabitants of Attica, for which reason they were called αὐτόχθονες, produced from the *same earth* which they inhabited, γηγενεῖς, *sons of the earth*, and ἀκρίται, *grasshoppers*. They sometimes wore golden grasshoppers in their hair, as badges of honour, to distinguish them from other people of later origin, and less noble extraction, because those insects are supposed to be sprung from the ground. The number of men able to bear arms in Athens, in the reign of Cecrops, was computed at 20,000, and there appeared no considerable augmentation in the more civilized age of Pericles; but in the time of Demetrius Phalereus, there were found 21,000 citizens, 10,000 foreigners, and 400,000 slaves. Among the numerous temples and public edifices none was more celebrated than that of Minerva, which after being burnt by the Persians, was re-built by Pericles, with the finest marble, and still exists a venerable monument of the hero's patriotism, and of the abilities of the architect. *Cic. ad Attic. in Verr. &c.—Thucyd. 1, &c.—Justin. 2, &c.—Died* 15, &c.—*Elian V. H. 4, 6.—Plin* 7, 56 —*Xenoph. Memorab. —Plut. in vitis, &c —Strab. 9, &c.—Paus* 1, &c. —*Val. Max.—Luc*, 3), &c.— *C. Nep. in Milt, &c. —Polyb —Patercul.*

ATHENÆA, festivals celebrated at Athens in honour of Minerva. One of them was called

Panathenæa, and the other *Chalcea*; for an account of which see those words.

ATHENÆUM, a place at Athens, sacred to Minerva, where the poets, philosophers, and rhetoricians generally declaimed and repeated their compositions. It was public to all the professors of the liberal arts. The same thing was adopted at Rome by Adrian, who made a public building for the same laudable purposes. The Athenæa were built in the form of amphitheatres.——A promontory of Italy.——A fortified place between Ætolia and Macedonia. *Liv.* 35, 1. 39, 25

ATHENÆUS, a Greek cosmographer.——A peripatetic philosopher of Cilicia in the time of Augustus. *Strab.*——A Spartan sent by his countrymen to Athens, to settle the peace during the Peloponnesian war——A grammarian of Naucratis, who composed an elegant and miscellaneous work, called *Deipnosophistæ*, replete with very curious and interesting remarks and anecdotes of the manners of the ancients, and likewise valuable for the scattered pieces of ancient poetry which it preserves. The work consists of fifteen books, of which the two first and part of the third are come down to the present times only in an epitome. Athenæus wrote, besides this, a history of Syria, and other works now lost. He died A.D. 194. The best editions of his works are, that of Casaubon, Lugd. 1612, in 2 vols. fol.; that of Schweighæuser, Argent 1801—7, in 14 vols. 8vo; and that of Dindorf, Leip 1827, in 3 vols. 8vo.——A historian, who wrote an account of Semiramis. *Diod.*——A brother of king Eumenes II., famous for his paternal affection.——A mathematician, who flourished about B.C. 200. He wrote a treatise on engines of war, which he dedicated to Marcellus, the conqueror of Syracuse, and which still remains.——A physician of Cilicia, in the age of Pliny, who ascribed the human pulse to the agency of a spirit, or principle of vitality, which he supposed to be a fifth element in nature.

ATHENAGORAS, a Greek in the time of Darius, to whom Pharnabazus gave the government of Chios, &c. *Curt.* 8, 5.——A writer on agriculture. *Varro.*——An Athenian philosopher, who was converted to Christianity in the age of Aurelius, and wrote a treatise on the resurrection, and an Apology for the Christians, still extant. These writings prove him to have been a man of great erudition extensive application, and truly a master of the Attic style. He died A.D. 177. The best edition of his works is that of Dechair, 8vo, Oxon. 1706. The romance of Theagenes and Charia is falsely ascribed to him.

ATHENAIS, a Sibyl of Erythræa, in the age of Alexander. *Strab.*——A daughter of the philosopher Leontius.

ATHENION, a peripatetic philosopher, 103 B.C.——A general of the fugitive slaves in Sicily; whence Clodius is called by that name, as being the leader of slaves and low people at Rome. *Cic. Verr.* 3, 54. *Horat.* 1*l.* 2, 12.——A tyrant of Athens, surnamed Ariston.——A Greek historical painter, who flourished B.C. 300. *Plin. Hist. Nat.* 35, 40.——A comic poet. *Athen.* 24, 80.

ATHENOCLES, a general, &c *Polyæn.* 6.——A turner of Mitylene. *Pen.* 34.

ATHENODORUS, a philosopher intimate with Augustus, born at Cana near Tarsus in Cilicia. The emperor often profited by his lessons, and was advised by him always to repeat the twenty-four letters of the Greek alphabet, before he gave way to the impulse of anger. Zosimus ascribes the wisdom and moderation of Augustus' reign to the influence of the counsels of Athenodorus. Athenodorus died in his 82d year, much lamented by his countrymen, for whom he had obtained relief from some of the taxes by which they were oppressed. *Suet.*——A poet, who wrote comedy, tragedy, and elegy, in the age of Alexander. *Plut. in Alex*——A stoic philosopher of Tarsus, who lived about B.C. 50. He was keeper of the public library at Pergamus, and the intimate friend of Cato of Utica, by whom he was persuaded to take an active part in the war which the latter had undertaken for the restoration of Roman liberty. He died with Cato. *Strab.*——A marble sculptor.——A man assassinated at Bactra for making himself absolute.

ATHEOS, a surname of Diagoras and Theodorus, because they denied the existence of a deity. *Cic de Nat. D.* 1, 1.

ATHERIUS, or ATERIUS, a lawyer in the time of Cicero. *Cic. Fam.* 9, 18.

ATESIS, a river of Cisalpine Gaul, rising in the Rhætian Alps, and falling into the Adriatic sea, a little north of the Po. It is now the *Adige*. *Virg. Æn.* 9, 680.

ATHOS, a mountain in the Chalcidian district of Macedonia. It is situated between the Sinus Strymonicus, or *Gulf of Contessa*, and the Sinus Singiticus, or *Gulf of Monte Santo*, on a mountainous promontory, which is connected with the mainland by an isthmus of twelve stadia. Plutarch and Pliny have both asserted that it is so high as to project its shadow, during the summer solstice, into the market place of Myrina in Lemnos, a distance of 87 miles. On this account a brazen cow was erected at the termination of the shadow, with this inscription:

Ἄθως καλλύτρει πλευρὰ λημνίας βοός.

In the first armament of the Persians against Greece, the fleet of Mardonius, in doubling the promontory of Athos, was dispersed by a storm, and lost no less than 300 vessels, and 20,000 men. Xerxes, in his expedition, was resolved to secure himself against this danger, and he cut a canal through the mountain, sufficient to admit two galleys abreast, each of three banks of oars. Antiquity has not failed to extol in terms of wonder this great work: and though Juvenal ranks it with the other fables to which the expedition of Xerxes gave rise, its existence is too well attested by Herodotus, and subsequent writers, as well as by the remains of it which are yet visible, to be considered as a subject of doubt. We must not here omit the daring proposal of Dinocrates, an engineer in the service of Alexander, who offered to convert the whole mountain into a statue of that prince. The enormous figure, which must have been in a sitting posture, was to hold a city in his left hand, containing 10,000 inhabitants, and in the right, an immense basin, whence the collected torrents of the mountain should issue in a mighty river. But the project was thought to be too extravagant, even by Alexander. Athos is now called *Monte Santo*, from the number of religious houses built round it. *Herod.* 6, 44. 7, 21, &c —*Juv. Sat.* 10, 174.—*Lucan.* 2, 672.—*Ælian de Anim.* 13, 20, &c.—*Plin.* 4, 10.—*Æschin. contra Ctesiph.*

ATHULLA, a town of Arabia. *Strab.*

ATHYMBRA, a city of Caria, af erwards called Nysa. *Strab.* 14.

ATHYR, an Egyptian deity, the same as Venus, or the Urania of the Greeks. *Plut. in Is. et Osirid*

ATIA, a city of Campania.——A law enacted A.U.C. 690, by T. Atius Labienus, the tribune of the people It abolished the Cornelian law, and put in full force the Lex Domitia, by transferring the right of electing priests from the college of priests to the people ——The mother of Augustus, daughter of Atius Balbus, by Julia, Julius Cæsar's sister. The family of the Atii, to which she belonged, is made, by the flattery of Virgil, to descend from Atys the companion of Ascanius *Vid* Accia.

ATILIA LEX gave the prætor and a majority of the tribunes power of appointing guardians to those minors who were not previously provided for by their parents. It was enacted about A. U. C. 560.——Another, A. U. C 443, which gave the people power of electing 20 tribunes of the soldiers in four legions. *Liv* 9, 30 ——The family of the Atilii was plebeian, but distinguished by the military conduct of some of its members One of them, Marcus, is mentioned by *Livy*, 1, 17, and 19, and another by *Cicero, Fin.* 2, 34.

ATILIUS, a freedman, who exhibited combats of gladiators at Fidenæ The amphitheatre, which contained the spectators, fell during the exhibition, and about 50,000 persons were either killed or mutilated. *Tacit. Ann.* 4, 62.

ATILLA, the mother of the poet Lucan. She was accused of conspiracy by her son who expected to clear himself of the charge *Tacit. Ann* 15, 56.

ATINA, an ancient town of the Volsci, one of the first which began hostilities against Æneas. *Virg. Æn* 7, 630.

ATINAS, a friend of Turnus, &c. *Virg. Æn.* 11, 490.

ATINIA LEX, was enacted by the tribune Atinius, A U C 623. It gave a tribune of the people the privileges of a senator, and the right of sitting in the senate.——Another, which permitted the reclaiming of stolen goods, &c. *Cic. Varr.* 1, 42.—*Gellius.* 17, 7.

ATLANTES, a people of Africa, in the neighbourhood of mount Atlas, who lived chiefly on the fruits of the earth, and were said not to have their sleep at all disturbed by dreams. They daily cursed the sun at his rising and at his setting, because his excessive heat scorched and tormented them. *Herod.*

ATLANTIADES, a patronymic of Mercury as grandson of Atlas *Ovid Met.* 1, 639.

ATLANTIDES, a people of Africa, near mount Atlas. They boasted of being in possession of the country in which all the gods of antiquity received their birth. Uranus was their first king, whom on account of his knowledge of astronomy, they enrolled in the number of their gods *Diod* 3 ——The daughters of Atlas, seven in number, Maia, Electra, Taygeta, Asterope, Merope, Alcyone, and Celæno. They married some of the gods, and most illustrious heroes, and their children were founders of many nations and cities. The Atlantides were called nymphs, and even goddesses, on account of their great intelligence and knowledge. The name of Hesperides was also given them, on account of their mother Hesperis They were made constellations after death. (*Vid.* Pleiades.) Some of the ancients have called the Fortunate Islands Atlantides, and have placed there the Elysian fields. They are the same as the Hesperides of Pliny, which he describes as situate in the Atlantic ocean.

ATLANTIS, an island mentioned by the ancients. Plato gives an account of it in his Timæus and Critias. He describes it as a large island in the western ocean, 30,000 stadia in length, and 2000 in breadth; as lying opposite to the straits of Gades, or *Gibraltar*, as exceedingly fertile and productive, and abounding in metals and trees. He further states that it was governed by a race of mighty conquerors, who subdued all Europe as far as the borders of Asia Minor, and all Libya to the frontiers of Egypt. At last, however, it sunk under water, and for a long time afterwards the sea in that quarter was full of shoals. Its reality and local situation have given occasion to many different opinions. Amongst those who have maintained its actual existence, some have conjectured that it referred to America, and others to certain lands which once united Ireland to the Azores, and the latter to the mainland of the New World. Others, however, are of opinion that Atlantis is the same with the peninsula of Sweden and Norway, while some have not scrupled to place it even in more desolate regions, at Iceland, Greenland, Nova Zembla, or Spitzbergen. But it appears far more probable that it never had any existence except in the fanciful imaginations of the poets, or the conjectural speculations of calculating philosophers. *Plat in Timæo —Aristot. Meteor.* 2, 1. *De cœlo*, 2, 13.—*Ælian. V. Hist.* 3, 17.— *Strab.* 2. —*Plin* 2, 90. 6, 31.

ATLAS, one of the Titans, son of Japetus and Clymene, one of the Oceanides He was brother to Epimetheus, Prometheus, and Menœtius. His mother's name, according to Apollodorus, was Asia. He married Pleione, daughter of Oceanus, or Hesperis, according to others, by whom he had seven daughters, called Atlantides. (*Vid.* Atlantides.) He was king of Mauritania, and master of a thousand flocks of every kind, as also of beautiful gardens, abounding in every species of fruit, which he had entrusted to the care of a dragon. Perseus, after the conquest of the Gorgons, passed by the palace of Atlas, and claimed his hospitality; but the king, having been warned by an oracle that he should be dethroned by a descendant of Jupiter, not only refused to admit Perseus, but treated him with great violence. Perseus, being altogether unequal in strength to his adversary, showed him Medusa's head, and thus changed him instantly into a large mountain, which was imagined to have been so high that the heavens rested upon its top, and Atlas was therefore said to bear the world on his shoulders. Hyginus says, that Atlas assisted the giants in their wars against the gods for which Jupiter compelled him to bear the world on his shoulders. The fable concerning Atlas is thought to have arisen from his cultivation of astronomy, and his intimate knowledge of the motions of the heavenly bodies, which induced him to frequent elevated places, for the sake of making observations When the daughters of Atlas were carried away by Busiris, king of Egypt, and recovered by Hercules, the latter hero received, as a reward from the father, the knowledge of astronomy, and having communicated this knowledge to the Greeks, he was said in mythological language, to have eased for some time the labours of Atlas, by taking the whole weight of the heavens upon his shoulders.

According to some authors, there were two other persons of that name, a king of Italy, father of Electra, and a king of Arcadia father of Maia, the mother of Mercury. *Virg. Æn.* 4. 48. 8, 186.—*Ovid. Met.* 4, *fab* 17.—*Diod.* 3.—*Lucan.* 9, 607.—*Val. Flacc.* 5, 409.—*Hygin* 83, 125, 155, 167, 192.—*Aratus in Antron.*—*Apollod* 1.—*Hesiod. Theog.* 508, &c.——A river flowing from mount Hæmus into the Ister. *Herod.* 4, 49.

ATOSSA, a daughter of Cyrus, who was one of the wives of Cambyses, of Smerdis, and afterwards of Darius, by whom she had Xerxes. She was cured of a dangerous cancer by Democedes. She is supposed by some to be the Vashti of scripture *Herod* 3, 68, &c.

ATRACES, a people of Ætolia, who received their name from Atrax, son of Ætolus. Their country was called Atracia.

ATRAMYTTIUM, a town of Mysia.

ATROPES, an officer of Alexander, who, at the general division of the provinces, received Media. *Diod.* 18.

ATRAX, son of Ætolus, or, according to others, of the river Peneus. He was king of Thessaly, and built a town which he called Atrax or Atracia. This town became so famous that the word *Atracius* has been applied to any inhabitant of Thessaly. He was father of Hippodamia, who married Pirithous, and whom we must not confound with the wife of Pelops, who bore the same name. *Propert El.* 1, 8, 25.—*Stat. Theb.* 1, 106.—*Ovid. Met* 12, 209.—*Val. Flacc.* 6, 447.——A city of Thessaly, whence the epithet of Atracius.——A giver of Ætolia, which falls into the Ionian sea.

ATREBATÆ, a people of Britain, south west of the Trinobantes. They are placed by some antiquaries in what is now *Berkshire*, by others in *Oxfordshire*, and by others in part of both. Their capital was Calliva, now *Wallingford*

ATREBATES, a people of Gaul, who together with the Nervii, opposed J. Cæsar with 15,000 men. They were conquered, and Comius, a friend of the general, was set over them as king. They were reinstated in their former liberty and independence, on account of the services of Comius Their chief city was Nemetacum, afterwards Atrebates, now *Arras* *Cæs Bell Gall.* 2, &c.

ATRENI, a people of Armenia.

ATREUS, a son of Pelops by Hippodamia, daughter of Œnomaus, king of Pisa, was king of Mycenæ, and brother to Pittheus, Trœzen, Thyestes, and Chrysippus. As Chrysippus was an illegitimate son and at the same time a favourite of his father, Hippodamia resolved to destroy him. She persuaded her sons Thyestes and Atreus to murder him; and they accordingly threw him headlong into a well. Others, however, say that they resisted their mother's injunctions with horror; and that Hippodamia, exasperated at their refusal, embrued her own hands in the blood of Chrysippus. This murder was grievous to Pelops; he suspected his two sons, who fled away from his presence. Atreus retired to the court of Eurystheus, king of Argos, his nephew, and upon his death he succeeded him on the throne. He married, as some report, Ærope, his predecessor's daughter, by whom he had Plisthenes, Menelaus, and Agamemnon. Others affirm that Ærope was the wife of Plisthenes, by whom she had Agamemnon and Menelaus, who are the reputed sons of Atreus, because that prince took care of their education, and brought them up as his own (*Vid.* Plisthenes.) Thyestes had followed his brother to Argos, where he lived with him, and debauched his wife, by whom he had two, or, according to some, three children. This incestuous commerce offended Atreus, and Thyestes was banished from his court. He was, however soon after recalled by his brother, who determined cruelly to revenge the violence offered to his bed. To effect this purpose, he invited his brother to a sumptuous feast, where Thyestes was served up with the flesh of the children he had had by his sister-in-law the queen After the repast was finished, the arms and the heads of the murdered children were produced, to convince Thyestes of what he had feasted upon This action appeared so cruel and impious, that the sun is said to have shrunk back in his course at the bloody sight. Thyestes immediately fled to the court of Thesprotus, and thence to Sicyon, where he ravished his own daughter Pelopea, in a grove sacred to Minerva, without knowing who she was. This incest he committed intentionally, as some report, to revenge himself on his brother Atreus, according to the words of the oracle, which promised him satisfaction for the cruelties he had suffered, only from the hand of a son who should be born of himself and his own daughter. Pelopea brought forth a son, whom she called Ægisthus, and soon after she married Atreus, who had lost his wife. Atreus adopted Ægisthus, and sent him to murder Thyestes, who had been seized at Delphi, and imprisoned Thyestes knew his son, and made himself known to him; he made him espouse his cause, and instead of becoming his father's murderer, he rather avenged his wrongs, and returned to Atreus, whom he assassinated. (*Vid.* Thyestes, Ægisthus, Pelopea, Agamemnon, and Menelaus) *Hygin fab.* 83, 86, 87, 88 et 258.—*Euripd. in Orest. in Iphig. Taur.*—*Virg. in Parall.*—*Paus* 9, 40.—*Apollod.* 3, 10.—*Senec in Atr.*—*Pindar Olymp.*

ATRIDÆ, a patronymic given by Homer to Agamemnon and Menelaus, as being the sons of Atreus. This is false, upon the authority of Hesiod, Lactantius, Dictys of Crete, &c., who maintain that these princes were not the sons of Atreus, but of Plisthenes, and that they were brought up in the house and under the eye of their grandfather. *Vid* Plisthenes.

ATRONIUS, a friend of Turnus, killed by the Trojans. *Virg. Æn* 10.

ATROPATENE, or ATROPATIA, a name given to the north-western part of Media, between mount Taurus and the Caspian sea. It is said to have taken this name from Atropates, a governor of this province, who, after the death of Alexander, rendered himself independent, and assumed the title of king, which his successors enjoyed for a long period of time. It was a cold, barren, and inhospitable country, and on that account allotted by Shalmanezer for the residence of many captive Israelites, after the conquest of their kingdom. Its inhabitants were good soldiers, and its kings could bring into the field 40,000 foot and 20 000 horse. It is now called *Aserbyan* Its chief city was Gaza, now known as *Tabriz*. *Strab* 11.—*Polyb* 5

ATROPOS, one of the Parcæ, daughters of Nox and Erebus. According to the derivation of her name, (*a non, τρέπω muto*) she is inexorable and inflexible, and her duty among the three *sisters* is to cut the thread of life without any regard to sex, age, or quality. She was represented by the

ancients in a black veil, with a pair of scissars in her hand. (*Vid* Parcæ.) *Stat. Theb.* 3, 67. 4. *Sylv.* 8, 18.—*Hesiod. Theog.* 217.

T. Q ATTA, a writer of merit in the Augustan age, who seems to have received this name from some deformity in his legs or feet. His compositions, dramatical as well as satirical, were held in universal admiration, though Horace speaks of them with indifference. He was buried two miles from Rome, on the road that leads to Praeneste Only one verse is preserved of all his compositions. *Horat.* 2*sep.* 1, 79.

ATTALIA, a city of Pamphylia, south-west of Perga, built by king Attalus. It was visited by St Paul during his labours in Asia Minor. It is now *Adalia*, or *Satalia*. *Strab.*

ATTALICUS. *Vid* Attalus III.

ATTALUS I, king of Pergamus, succeeded Eumenes I. He defeated the Gauls who had invaded his dominions, and extended his conquests to mount Taurus. He made an alliance with the Romans, whom he vigorously assisted in their two wars against Philip of Macedon. In conjunction with the Athenians, he invaded Macedonia, and recalled Philip from his enterprise undertaken against Athens; a service which gained him a profusion of honours from the Athenians, who even named one of their tribes after him. He died at Pergamus, after a reign of 44 years, B C 197 *Liv.* 26, 27, 28, &c —*Polyb.* 5.—*Strab.* 13.——The 2d of that name was sent on an embassy to Rome by his brother Eumenes II., and at his return was appointed guardian to his nephew Attalus III, who was then an infant. Prusias made successful war against him, and seized his capital; but the conquest was stopped by the interference of the Romans, who restored Attalus to his throne. Attalus, who has received the name of *Philadelphus*, from his fraternal love, was a munificent patron of learning, and the founder of several cities. He was poisoned by his nephew in the 82d year of his age, B. C. 133. He had governed the nation with great prudence and moderation for 20 years. *Strab* 13.—*Polyb.* 5.——The 3d succeeded to the kingdom of Pergamus, by the murder of Attalus II, and made himself odious by his cruelty to his relations, and his wanton exercise of power. He was son to Eumenes II., and surnamed *Philometer*, from his affection towards his mother. He left the cares of government to cultivate his garden, and to make experiments on the melting of metals. He lived in great amity with the Romans; and as he died without issue by his wife Berenice, he left in his will the words *Ionorum meorum Populus Romanus heres esto*, which the Romans interpreted to mean the kingdom of Pergamus, and therefore took possession of it, B.C. 133, and made of it a Roman province, which they governed by a proconsul. From this circumstance, whatever was valuable as an acquisition, or ample and magnificent as a fortune, was always called by the epithet of *Attalicus*. Attalus, as well as his predecessors, made themselves celebrated for the valuable libraries which they collected at Pergamus, and for the patronage which merit and virtue always found at their court. *Liv.* 24, &c —*Plin* 7, 8, 33, &c.—*Propert.* 3, *el.* 18, 19.—*Justin* 39.—*Horat. Od.* 1, 1 ——An officer in Alexander's army. *Curt.* 4, 13.——Another, very inimical to Alexander. He was put to death by Parmenio, and Alexander was accused of the murder. *Curt.* 6, 9. 6, 1.——A philosopher, preceptor to Seneca *Senec. ep.* 108 ——An astronomer of Rhodes.

ATTARRAS, an officer who seized those that had conspired with Dymnus against Alexander. *Curt* 6.

ATTEIUS CAPITO, a consul in the age of Augustus, who wrote treatises on sacerdotal laws, public courts of justice, and the duty of a senator. *Vid.* Ateius

ATTES, a son of Calaus of Phrygia, who was born impotent. He introduced the worship of Cybele among the Lydians, and became a great favourite of the goddess. Jupiter was jealous of his success, and sent a wild boar to lay waste the country and destroy Attes. *Paus* 7, 17.

ATTHIS, a daughter of Cranaus II., king of Athens, who gave her name to Attica, according to *Apollod.* 3, 14.—*Paus* 1, 2.——A girl beloved by Sappho. *Ovid. Ep.* 15, 18.

ATTICA, a country of Greece, bounded on the west by Megaris; on the north by Bœotia and the Euripus; on the east by part of the Ægean sea; and on the south by the Sinus Saronicus. It extended in length about sixty miles, and in breadth about fifty six. It is said to have derived its name from Atthis, a daughter of Cranaus, one of its earliest kings, or from *Aktè, littus*, owing to its maritime situation, but its earlier appellations were Mopsopia, from the hero Mopsopus, and Cecropia, from its king Cecrops. The most famous of its cities is called Athens, whose inhabitants sometimes bear the name of *Attici*. The face of the country was partly level and partly mountainous, and the unfruitfulness of the soil so great as to require indefatigable industry to produce the common necessaries of life. Attica was anciently divided into four *φυλαι*, or *tribes*, which were afterwards increased to ten, and latterly to twelve, each being named after some Athenian hero, and having its separate chief; these were again subdivided into *δημοι*, or *townships*, to the number of one hundred and seventy-four. (*Vid.* Athenæ.) *Strab.* 9.—*Plin.* 4, 7. 7, 56.—*Paus.* 1, 2.—*Apollod.* 3. 26, &c.—*Lucan.* 3, 286.—*Ovid. Met.* 6, 70.—*Mart.* 11, *ep.* 43.—*Horat. Od.* 2, 1, 12.

ATTICUS, one of Galba's servants, who entered his palace with a bloody sword, and declared he had killed Otho. *Tacit. Hist.* 1.——(Te Pomponius) a celebrated Roman knight to whom Cicero wrote a great number of letters, which contained the general history of the age. They are now extant, and divided into 17 books. In the time of Marius and Sylla, Atticus retired to Athens, where he so endeared himself to the citizens by his kindness and liberality, that his departure was the signal for general mourning, and statues were erected to his honour, in commemoration of his great munificence. He was such a perfect master of the Greek writers, and spoke their language so fluently, that he was surnamed *Atticus*, and as a proof of his learning, he favoured the world with some of his compositions. He behaved in such a disinterested manner, that he offended neither of the inimical parties at Rome, and both were equally anxious of courting his approbation. He lived in the greatest intimacy with the illustrious men of his age, and was such a lover of truth, that he not only abstained from falsehood even in a joke, but treated with the greatest contempt and indignation a lying tongue. Neither the fear of tyrants, nor the jealousy of adversaries, made him forget the feelings of friendship; he not only protected, but also

relieved Brutus in his distresses, when the whole empire had deserted his cause for that of his more successful rival; and he extended his regard and his liberality with the same humane views to Cicero, as well as to Fulvia, the wife of his inveterate enemy. It is said that he refused to take aliments when unable to get the better of a painful disorder of the intestines, and died in his 77th year, B. C 32, after bearing the amiable character of peace-maker among his friends. Atticus married in his 53d year and had an only daughter, whom he married to Agrippa the friend of Augustus. His grand-daughter by this marriage, as soon as born, was betrothed by Augustus to Tiberius. *Cornelius Nepos*, one of his intimate friends, has written a minute account of his life, and without doubt, in that circumstantial history, the character of Atticus appears, next to Socrates, the most humane, amiable, and benevolent amongst the records of the heathen ages *Cic. ad Attic &c.*——Herodes, an Athenian in the age of the Antonines, descended from Miltiades, and celebrated for his munificence His great richness arose from a marriage with a woman of opulence, as well as from an immense treasure which he discovered buried under an old house, and which the virtuous Nerva, rather than claim, permitted him to use as he pleased. His son of the same name was honoured with the consulship, and he generously erected an aqueduct at Troas, of which he had been made governor by the emperor Adrian, and raised in other parts of the empire several public buildings, as useful as they were magnificent. *Philostrat in vit.* 2, p. 548.—*A. Gell. Noct Att* ——A consul in the age of Nero, &c. *Tacit Ann* 15.

ATTILA, a celebrated king of the Huns, a nation in the southern parts of Scythia, who invaded the Roman empire in the reign of Valentinian with an army of 500 000 men and laid waste the provinces. He took the town of Aquileia, and marched against Rome; but his retreat and peace were purchased with a large sum of money by the feeble emperor. Attila, who boasted in the appellation of *the scourge of God*, died A.D. 453, of an uncommon effusion of blood the first night of his nuptials. He had expressed his wish to extend his conquests over the whole world; and he often feasted his barbarity by dragging captive kings in his train. Attila's body, deposited in a golden coffin, cased by another of silver, and a third of iron, was buried in the midst of a large plain; and like that of Alaric his grave was filled with the most magnificent spoils obtained by conquest and war; and after the ceremony, the barbarous Huns, desirous of concealing the tomb of their monarch, slaughtered all those who had attended the funeral. *Jornand. de Reb. Get.*

ATTILIUS, a Roman consul in the first Punic war. *Vid.* Regulus.——Calatinus, a Roman consul who fought the Carthaginian fleet.——Marcus, a poet, who translated the Electra of Sophocles into Latin verse, and wrote comedies whose unintelligible language procured him the appellation of *Ferreus*.——Regulus, a Roman censor who built a temple to the goddess of concord. *Liv.* 23, 23, &c.——The name of Attilius was common among the Romans, and many of the public magistrates are called Attili; their life, however, is not famous for any illustrious event.

ATTINAS, an officer set over Bactriana by Alexander. *Curt.* 8.

ATTIUS PELIGNUS, an officer of Cæsar. *Cæs. Bell. Civ.* 1.——Tullius, the general of the Volsci, to whom Coriolanus fled when banished from Rome. *Liv.*——Varus, seized Auximum in Pompey's name, whence he was expelled. After this he fled to Africa, which he alienated from J. Cæsar. *Cæs Bell Civ.* 1.——A poet. *Vid.* Accius.——The family of the Attii was descended from Atys, one of the companions of Æneas, according to the opinion which Virgil has adopted. *Æn.* 5, 568.

ATURUS, a river of Gaul, now the *Adour*, which runs at the foot of the Pyrenean mountains into the bay of Biscay. *Lucan* 1, 420.

ATYADÆ, the descendants of Atys the Lydian.

ATYS, an ancient king of Lydia, who sent away his son Tyrrhenus, with a colony of Lydians, who settled in Italy. *Strab* 5.—*Herod.* 1, 7 ——A son of Croesus king of Lydia He was forbidden the use of all weapons by his father, who had dreamt that he was killed by some military weapon Some time after this, Atys prevailed on his father to permit him to go to hunt a wild boar which laid waste the country of Mysia, and he was killed in the attempt by Adrastus, whom Croesus had appointed guardian over his son, and thus the apprehensions of the monarch were realised. *Herod.* 1, 34, &c. (*Vid.* Adrastus.)——A Trojan, who came to Italy with Æneas, and is supposed to be the progenitor of the family of the Attii at Rome. *Virg. Æn.* 5, 568 ——A youth, to whom Ismene the daughter of Œdipus was promised in marriage. He was killed by Tydeus before his nuptials *Stat. Theb* 8, 598.——A son of Limniace, the daughter of the river Ganges, who assisted Cepheus in preventing the marriage of Andromeda, and was killed by Perseus with a burning log of wood. *Ovid. Met.* 5, 47.——A celebrated shepherd of Phrygia of whom the mother of the gods, generally called Cybele, became enamoured. She entrusted him with the care of her temple, and made him promise that he always would live in celibacy. He violated his vow by an amour with the nymph Sangaris, for which the goddess punished him by making him so delirious, that he castrated himself with a sharp stone. This was afterwards intentionally done by his sacerdotal successors in the service of Cybele, to prevent their breaking their vows of perpetual chastity. This account is the most general and most approved. Others say, that the goddess became fond of Atys, because he had introduced her festivals in the greatest part of Asia Minor, and that she herself mutilated him. *Pausanias* relates, in *Achaic.* 17, that Atys was the son of the daughter of the Sangar, who became pregnant by putting the bow of an almond tree in her bosom. Jupiter, as the passage mentions, once had an amorous dream, and some of the impurity of the god fell upon the earth, which soon after produced a monster of an human form, with the characteristics of the two sexes. This monster was called Agdistis, and was deprived by the gods of those parts which distinguish the male sex. From the mutilated parts which were thrown upon the ground, rose an almond tree, one of whose branches a nymph of the Sangar gathered, and placed in her bosom as mentioned above. Atys, as soon as born, was exposed in a wood, but preserved by a she-goat. The genius Agdistis saw him in the wood, and was captivated with his beauty. As Atys was going to celebrate his nuptials with the daughter of the king of Pessi-

nus, Agdistis, who was jealous of his rival, inspired by his enchantments the king and his future son-in-law with such an uncommon fury, that they both attacked and mutilated one another in the struggle. *Ovid* says, *Met.* 10, *fab.* 2, &c., that Cybele changed Atys into a pine-tree, as he was going to lay violent hands upon himself, and ever after that tree was sacred to the mother of the gods After his death, Atys received divine honours, and temples were raised to his memory, particularly at Dymæ *Catull. de Aty et Berec.*—*Ovid. Met* 10, *fab.* 3. *Fast.* 4, 223, &c.—*Lucian. in Dea Syria* ——Sylvius, son of Albius Sylvius, was king of Alba *Liv* 1, 3.

AUFEIA AQUA, called afterwards Marcia, was the sweetest and most wholesome water in Rome, and it was first conveyed into the city by Ancus Martius.

AUFIDENA, a town of Samnium, and the capital of the Caraceni, situate on the Sagrus, or *Sangro* It was taken by the Romans, A U C. 454. *Liv.* 10 12.

AUFIDIA LEX, was enacted by the tribune Aufidius Lurco, A U.C. 692. It ordained, that if any candidate, in canvassing for an office, promised money to a tribe, and did not pay it, he should be excused; but if he did pay it, he should be obliged to pay to every tribe a yearly fine of 3000 sesterces as long as he lived.

AUFIDIUS, an effeminate person of Chios. *Juv.* 9, 25 ——Bassus, a famous historian in the age of Quintilian, who wrote an account of Germany, and of the civil wars.——Cn., a senator of prætorian rank, who, though blind, used to deliver his opinion in the senate, and wrote a Greek history. When very old, he adopted Orestes. *Cic Tusc.* 5, 39. *Fin.* 19.—*Dom.* 113.——M. Lurco, a man who made an annual income of 60,000 sesterces, by fattening peacocks. *Varro. R. R.* 3, 6.—*Plin.* 10, 20.——Lucius, a man obscurely born, and made a prætor of Fundi, in the age of Horace 1 *Sat.* 5, 34.

AUFIDUS, a river of Apulia, falling into the Adriatic sea, and now called Ofanto. It was on its banks that the Romans were defeated by Hannibal at Cannæ. The spot on which the battle was fought, which is on the north side of the river, is still shown by the inhabitants to the curious traveller, and bears the name of the field of blood. *Horat. Od.* 3, 30. 4, 9.—*Virg. Æn.* 11, 405.

AUGA and AUGE and AUGEA, daughter of Aleus king of Tegea, by Neæra, was ravished by Hercules, and brought forth a son, whom she exposed in the woods to conceal her amours from her father The child was preserved and called Telephus Aleus was informed of his daughter's shame, and gave her to Nauplius to be put to death. Nauplius refused to perform the cruel office, and gave Auga to Teuthras, king of Mysia, who, being without issue, adopted her as his daughter. Some time after the dominions of Teuthras were invaded by an enemy, and the king promised his crown and daughter to him who could deliver him from the impending calamity. Telephus, who had been directed by the oracle to go to the court of Teuthras, if he wished to find his parents, offered his services to the king, and they were accepted. As he was going to unite himself to Auge, in consequence of the victory he had obtained, Auge rushed from him with secret horror, and the gods sent a serpent to separate them. Auge implored the aid of Hercules, who made her son known to her, and she returned with him to Tegea. *Pausanias* says, that Auge was confined in a coffer with her infant son, and thrown into the sea, where, after being preserved and protected by Minerva, she was found by king Teuthras. *Apollod.* 2 et 3.—*Paus.* 8, 4.—*Hygin. fab.* 99 et 100.

AUGARUS, an Arabian, who for his good offices, obtained the favours of Pompey, whom he wisely deceived. *Dio.*——A king of Osroene, whom Caracalla imprisoned, after he had given him solemn promises of friendship and support *Dio* 78.

AUGEÆ, a town of Laconia. *Paus.* 3, 21.——Another of Locris.

AUGIAS and AUGEAS, son of Eleus, or Elius, was one of the Argonauts, and afterwards ascended the throne of Elis. He had an immense number of oxen and goats, and the stables in which they were kept had never been cleaned for 30 years, so that the task seemed an impossibility to any man. Hercules undertook it, on promise of receiving as a reward the tenth part of the herds of Augias, or something equivalent. The hero changed the course of the river Alpheus, or, according to others, of the Peneus, which immediately carried away the dung and filth from the stables. Augias refused the promised recompense on pretence that Hercules made use of artifice, and had not experienced any labour or trouble, and he farther drove his own son Phyleus from his kingdom, because he supported the claims of the hero. The refusal was a declaration of war. Hercules conquered Elis, put to death Augias, and gave the crown to Phyleus. *Pausanias* says, 5, 2 et 3, that Hercules spared the life of Augias for the sake of his son, and that Phyleus went to settle in Dulichium, and that at the death of Augias, his other son, Agasthenes, succeeded to the throne. Augias received, after his death, the honours which were generally paid to a hero, Augias has been called the son of Sol, because Elius signifies the sun. The proverb of *Augean stable* is now applied to an impossibility. *Hygin. fab.* 14, 30, 157.—*Plin.* 17, 9.—*Strab* 8.—*Apollod* 2

AUGILÆ, an oasis in the deserts of Marmarica, with a town called Augila.

AUGINUS, a mountain of Liguria. *Liv.* 39, 2.

AUGUR, SENT. a poet *Vid.* Sentius

AUGURES, certain officers at Rome who foretold future events, whence their name, *ab avium garritu*. They were first created by Romulus, to the number of three Servius Tullius added a fourth, and the tribunes of the people, A U. C. 454, increased the number to nine; and Sylla added six more during his dictatorship They had a particular college, and the chief amongst them was called *Magister collegii*. Their office was honourable; and if any one of them was convicted of any crime, he could not be deprived of his privileges; an indulgence granted to no other sacerdotal body at Rome. The robe of an augur was a mixture of purple and scarlet, called the *trabea* He wore a conical cap; and when exercising the duties of his office, he held in his hand the *lituus*, a staff neatly incurvated at the top. He made his observations on the heavens usually in the dead of night, or about twilight. He took his station on an eminence, where the view was open on all sides; and to make it so, buildings were sometimes pulled down. Having first offered up sacrifices, and uttered a solemn prayer, he sat down with his head covered, and with his face directed to the east, or, according

to Varro, to the south With his *lituus* he circumscribed a space in the sky, beyond which he suffered not his eyes to wander. This imaginary space was named *templum*. There were generally five things from which the augurs drew omens: the first consisted in observing the appearances in the sky, such as thunder, lightning, comets, &c The second kind of omen was drawn from the singing or flight of birds The third was from the sacred chickens, whose eagerness or indifference in eating the food which was set before them, was looked upon as lucky or unlucky. The fourth was from the motions of particular quadrupeds, such as a wolf carrying something in his mouth, a hare crossing a road, a strange dog coming into a house, &c The fifth was from uncommon accidents, which were called *diræ*, such as sneezing, spilling oil, salt, or honey, &c Omens on the left were generally accounted propitious by the Romans; but the Greeks thought omens on the right more favourable. The reason commonly assigned for this apparent discrepancy, is, that the former looked towards the south, and the latter to the north, when they made observations; so that the east, the quarter whence they looked for happy omens, was to the right of the one, and to the left of the other. *Cic de Div.—Liv.* 1, &c.—*Dionys Hal.*—*Ovid Fast.*

AUGUSTA AUSCIORUM, a town of Gaul, now *Auch*.——Emerita, a town of Lusitania, built on the Anas, and colonized by veteran soldiers. It is now *Merida*.——Prætoria, a town of Gallia Cisalpina, built on the site of Varro's camp, and colonized by Prætorian soldiers. It is now *Aosta*——Rauracorum, a town of Gaul, on the Rhenus, or *Rhine*, now *Augst*——Suessionum, a town of Gaul, on the Axona, or *Aisne*, now *Soissons*.——Taurinorum, a town of Gallia Cisalpina, or the Padus, or *Po*, now *Turin*.——Trevirorum, a town of Belgica Prima, on the Mosella, or *Moselle*, now *Treves*——Vagiennorum, a town of Liguria, now *Bene*——Veromanduorum, a town of Belgica Secunda, now *St Quentin*——Vindelicorum, the metropolis of Vindelicia, at the junction of the Licus, or *Lech*, and the Vindo, or *Wertach*. It is now *Augsburg*.——London, as capital of the country of the Trinobantes, was called Augusta Trinobantina.——Messalina, famous for her debaucheries, was called Augusta, as wife of the emperor Claudius. *Jun.* 6, 118.

AUGUSTĀLIA, a festival at Rome, in commemoration of the day on which Augustus returned to Rome, after he had established peace over the different parts of the empire. It was celebrated on the 27th of September.

AUGUSTINUS, a native of Tagestum, the wildness and debaucheries of whose early years threatened the most fatal consequences to the honour and peace of his family By the repeated admonitions of a pious mother, however, and his own reflections, he applied himself to study, and having passed into Italy, he became, from a heathen reprobate, a convert to christianity, and a most devout and zealous supporter of the doctrines and morality of the religion which he embraced. He was at last admitted priest, in 391; and soon after became bishop of Hippo in Africa. In his character, Augustin was mild and humane, he betrayed no intemperate violence against heretics, but wisely considered that every liberal allowance should be made for the failings and prejudices of mankind. In his works, which are numerous, he displayed the powers of a great genius, and an extensive acquaintance with the philosophy of Plato. He died in the 76th year of his age, A. D. 430. The best edition of his works is that of the Benedict. fol. Ant. 1700 to 1703, 12 vols.

AUGUSTODŪNUM, now *Autun*, a town of Gaul, the capital of the Ædui.

AUGUSTORĪTUM, a town of Aquitania, now *Limoges*

AUGUSTŪLUS, son of Orestes, a general of the Roman emperor Julius Nepos. Orestes deposed the emperor, and placed his son upon the throne, A. D 475 In the following year, Odoacer, a commander of the German forces in the Roman service, revolted, put Orestes to death, obliged Augustulus to resign, and thus put an end to the Roman empire in the west.

AUGUSTUS OCTAVIANUS CÆSAR, second emperor of Rome, was son of Octavius a senator, and Accia, daughter of Julius, and sister to Julius Cæsar He was adopted by his uncle Cæsar, and inherited the greatest part of his fortune. He lost his father at the age of four, and though only eighteen when his uncle was murdered, he hastened to Rome, where he ingratiated himself with the senate and people, and received the honours of the consulship two years after, as the reward of his hypocrisy. Though his youth and his inexperience were ridiculed by his enemies, who branded him with the appellation of *boy*, yet he rose in consequence by his prudence and valour, and made war against his opponents, on pretence of avenging the death of his murdered uncle. But when he perceived that by making him fight against Antony, the senate wished to debilitate both antagonists, he changed his views, and uniting himself with his enemy, soon formed the second triumvirate, in which his cruel proscriptions shed the innocent blood of 300 senators and 200 knights, and did not even spare the life of his friend Cicero By the divisions which were made among the triumvirs, Augustus retained for himself the more important provinces of the west, and banished, as if it were, his colleagues, Lepidus and Antony, to more distant territories. But as long as the murderers of Cæsar were alive, the reigning tyrants had reasons for apprehension, and therefore the forces of the triumvirate were directed against the partisans of Brutus and the senate. The battle was decided at Philippi, where it is said that the valour and conduct of Antony alone preserved the combined armies, and effected the defeat of the republican forces. The head of the unfortunate Brutus was carried to Rome, and in insolent revenge thrown at the foot of Cæsar's statue. On his return to Italy, Augustus rewarded his soldiers with the lands of those that had been proscribed; but among the sufferers were many who had never injured the conqueror of Philippi, especially Virgil, whose modest application procured the restitution of his property The friendship which subsisted between Augustus and Antony was broken as soon as the fears of a third rival vanished away, and the aspiring heir of Cæsar was easily induced to take up arms by the little jealousies and resentment of Fulvia. Her death, however, retarded hostilities; the two rivals were reconciled; their united forces were successfully directed against the younger Pompey; and to strengthen their friendship, Antony agreed to marry Octavia, the sister of Augustus! But as this step was political, and not dictated

by affection, Octavia was slighted, and Antony resigned himself to the pleasures and company of the beautiful Cleopatra. Augustus was incensed, and immediately took up arms to avenge the wrongs of his sister, and perhaps more eagerly to remove a man whose power and existence kept him in continual alarms, and made him dependent. Both parties met at Actium, B.C. 31, to decide the fate of Rome. Antony was supported by all the power of the east, and Augustus by Italy. Cleopatra fled from the battle with 60 ships, and her flight ruined the interest of Antony, who followed her into Egypt. The conqueror soon after passed into Egypt, besieged Alexandria, and honoured, with a magnificent funeral, the unfortunate Roman and the celebrated queen, whom the fear of being led in the victor's triumph at Rome had driven to commit suicide. After he had established peace all over the world, Augustus shut up the gates of the temple of Janus, about the time that our Saviour was born. It is said he twice resolved to lay down the supreme power, immediately after the victory obtained over Antony, and afterwards on account of his ill health; but his friend Mecænas dissuaded him, and observed, that he would leave it to be the prey of the most powerful, and expose himself to ingratitude and to danger. He died at Nola, in the 76th year of his age, A.D. 14, after he had held the sovereign power during 44 years. Augustus was an active emperor, and consulted the good of the Romans with the most anxious care. He visited all the provinces except Africa and Sardinia, and his consummate prudence and experience gave rise to many salutary laws, but it may be said that he finished with a good grace, what he began with cruelty. While making himself absolute, he took care to leave his countrymen the shadow of liberty, and if, under the character and office of perpetual tribune, of priest and imperator, he was invested with all the power of sovereignty, he guarded against offending the jealous Romans, by not assuming the regal title. His refusal to read the letters which he found after Pompey's defeat, arose more from fear than honour, and he dreaded the discovery of names which would have perhaps united to sacrifice his ambition. His good qualities, and many virtues, which he perhaps never possessed, have been transmitted to posterity by the pen of adulation or gratitude, in the poems of Virgil, Horace, and Ovid. To distinguish himself from the obscurity of the Octavii, and, if possible, to suppress the remembrance of his uncle's violent fate, he aspired after a new title, and the submissive senate yielded to his ambition, by giving him the honourable appellation of *Augustus*. He has been accused of licentiousness and adultery, by his biographer; but the goodness of his heart, and the fidelity of his friendship, which in some instances he possessed, made some amends for his logical foibles. He was ambitious of being thought handsome; and as he was publicly reported to be the son of Apollo, according to his mother's declaration, he wished his flatterers to represent him with the figure and attributes of that god. Like Apollo, his eyes were clear, and he affected to have it thought that they possessed some divine irradiation; and was well pleased if, when he fixed his looks upon any body, they held down their eyes as if overcome by the glaring brightness of the sun. He distinguished himself by his learning; he was a perfect master of the Greek language, and wrote some tragedies, besides memoirs of his life, and other works, all now lost. He was married three times; to Claudia, to Scribonia, and to Livia; but he was unhappy in his matrimonial connexions, and his only daughter Julia, by Scribonia, disgraced herself and her father by the debauchery and licentiousness of her manners. He recommended, at his death, his adopted son Tiberius as his successor, and left in his papers, as a solemn advice to future emperors, either through fear or envy, that they should not attempt to extend the boundaries of the empire beyond its present state. He left his fortune partly to Tiberius, and to Drusus, and made donations to the army and to the Roman people. Virgil wrote his heroic poem at the desire of Augustus, whom he represented under the amiable and perfect character of Æneas. *Sueton. in vita.—Horat.—Virgil.—Paus.—Tacit.—Patercul.—Dio. Cass.—Ovid.*—— The name of *Augustus* was afterwards given to the successors of Octavianus in the Roman empire as a personal, and the name of *Cæsar*, as a family distinction. In a more distant period of the empire, the title of Augustus was given only to the emperor, while that of Cæsar was bestowed on the second person in the state, who was considered as presumptive heir.

AULERCI. Under this name are reckoned four nations of Gaul. The Aulerci Brannovices, contiguous to the Ædui, and under their protection.—The Aulerci Cenomanni, situate between the Sarta, or *Sarle*, and the Ledus, two of the northern branches of the Liger. Their chief city was Vindinum, now *Lemans*—The Aulerci Diablintes, above the Arvii, in *Maine*, whose capital was Neodunum, now *Jublains*.—The Aulerci Eburovices, above the Lexovii, on the left bank of the sequana, or *Seine*, whose capital was Mediolanum, now *Evreux*

AULESTES, a king of the Etrurians when Æneas came into Italy. *Virg. Æn.* 12. 290.

AULETES, a general who assisted Æneas in Italy, with 100 ships. *Virg. Æn.* 10, 209.—— The surname of one of the Ptolemean kings, father to Cleopatra.

AULIS, a daughter of Oxyges. *Paus Beotic.*——A sea-port town of Bœotia, on the Euripus, opposite to Chalcis in Eubœa. Here the Greeks were detained by contrary winds in the commencement of their expedition against Troy; nor could they sail till the anger of Diana, whose favourite stag had been killed by Agamemnon, had been appeased by the sacrifice of his daughter Iphigenia. Aulis is now reduced to a village, the name of which, *Vathi*, is derived from a deep bay (βαθύς) close to it; in which probably the Grecian fleet anchored, for the harbour of *Vathi* itself will not contain more than fifty ships. *Virg. Æn.* 4, 426.—*Ovid. Met.* 12, 9, &c.—*Homer. Il.* 2, 303.

AULON, a hill of Apulia, north-east of Tarentum, whose wine equalled the Falernian. *Horat.* 2, *od.* 6, 18.—— A town of Macedonia, near the Strymon, now *Valona*. *Thucyd.* 4, 103.—— A district of Messenia, lying on the borders of Triphylia and Arcadia. *Paus.*—— A valley of Syria, between the ridges of Libanus and Anti-Libanus. Now *El Bekar*——Another in Syria, extending along the banks of the Jordan, called also Magnus Campus. Now *El Ghor*.

AULONIUS, a surname of Æsculapius.

AULUS, a prænomen common among the Ro-

mans, and generally marked by the letter A.——Gellius. *Vid.* Gellius.

AUNUS, a Ligurian, the father of a warrior slain by Camilla. *Virg. Æn.* 11, 700.

AURA, a celebrated mare at the Olympic games. Her master Phidolas having lost his seat at the beginning of the race, the animal continued the course, and after outstripping all the others, she stood before the umpires, as if to claim the victory. The prize was adjudged to Phidolas, whose statue and that of his faithful mare were erected at Olympia, by the permission of the Eleans. *Pausc.* 6, 14.

AURAS, an European river, flowing into the Ister from mount Hæmus. *Herod.* 4, 49.

AURASIUS, a mountain in the south of Numidia, now *Jabel Auras.*

AUREA CHERSONESUS, a peninsula of India beyond the Ganges, now *Malacca*, or *Malaya.*

AURELIA LEX, was enacted by L. Aurelius Cotta, prætor, A. U. C. 683, and ordained that *judices* or jurymen should be chosen from the Senators, Equites, and Tribuni Ærarii.——Another, by C. Aurelius Cotta, consul, A U.C. 678. It abrogated a clause of the Lex Cornelia, and permitted the tribunes to hold other offices after the expiration of the tribuneship.

AURELIA, a town of Hispania Bætica.——The mother of *J. Cæsar Suet. in Cæs.* 74.——A fish woman *Juv* 4, 98.

AURELIANI *Vid.* Genabum.

AURELIANUS, emperor of Rome after Flavius Claudius, was austere, and even cruel in the execution of the laws, and punished his soldiers with unusual severity He rendered himself famous for his military character, and his expedition against Zenobia, the celebrated queen of Palmyra, gained him great honours. He beautified Rome, was charitable to the poor, and the author of many salutary laws. He was naturally brave, and in all the battles he fought, it is said, he killed no less than 800 men with his own hand. In his triumph he exhibited to the Romans, people of fifteen different nations, all of which he had conquered. He was the first emperor who wore a diadem. After a glorious reign of six years, as he marched against the northern barbarians, he was assassinated near Byzantium, A.D. 275, 29th January, by his soldiers, whom Mnestheus had incited to rebellion against their emperor. This Mnestheus had been threatened with death, for some ill behaviour to the emperor, and therefore he meditated his death. The soldiers, however, soon repented of their ingratitude and cruelty to Aurelian, and threw Mnestheus to be devoured by wild beasts.——A physician of the fourth century.

AURELIUS, emperor of Rome. *Vid.* Antonius Basianus.——A painter in the age of Augustus. *Plin* 35.——Victor, an historian in the age of Julian, two of whose compositions are extant, an account of illustrious men, and a biography of all the Cæsars to Julian. He was a native of Africa, and of obscure origin; but by his talents raised himself to the most important offices in the state. He was consul with Valentinian, A. D. 369. The best editions of his works are the 4to of Artzenius, Amst. 1733, and the 8vo of Gruneus, Coburg. 1757. Among the best editions of his account of illustrious men is that of Wachterus, Lemgov. 8vo, 1792.——Antoninus, an emperor. *Vid.* Antoninus.

AURÉOLUS, a general who assumed the purple in the age of Gallienus.

AURINIA, a prophetess held in great veneration by the Germans. *Tacit. Germ.* 8.

AURORA, a goddess, daughter of Hyperion and Thia or Thea, or according to others, of Titan and Terra. Some say that Pallas, son of Crius, and brother to Perses, was her father; hence her surname of *Pallantias.* She married Astræus, by whom she had the winds, the stars, &c. Her amours with Tithonus and Cephalus are also famous; by the former she had Memnon and Æmathion, and Phaeton by the latter. (*Vid* Cephalus and Tithonus.) She had also an intrigue with Orion, whom she carried to the island of Delos, where he was killed by Diana's arrows Aurora is generally represented by the poets drawn in a rose coloured chariot, and opening with her rosy fingers the gates of the east, pouring the dew upon the earth, and making the flowers grow. Her chariot is generally drawn by white horses, and she is covered with a veil. Nox and Somnus fly before her, and the constellations of heaven disappear at her approach. She always sets out before the sun, and is the forerunner of his rising. The Greeks call her Eos *Homer. Il.* 8. *Odyss.* 10. *Hymn in Vener.* —*Ovid. Met* 3, 184. 281, 600. 9, 420. 15. 189, &c. —*Apolod* 1, 3.—*Virg. Æn.* 6, 535.—*Varro de L. L.* 5, 6, et 91.—*Hesiod Theog.* 371—*Hygin. præf. fab.*

AURUNCI, a people of Latium, who, after some wars with the Romans, were finally incorporated with the republic, A U.C. 429 Hence Suessa, now *Sessa*, in Campania, to which some of the Aurunci fled, took the name of Aurunca. *Liv.* 2, 16 et 17. 8, 16

AUSCHISÆ, a people of Libya. *Herod* 4, 171.

AUSCI, a people of Gallia Aquitania. Their chief city was Climberris or Augusta, afterwards Auscі, now *Auch*, on the *Ger*, one of the southern branches of the Garumna, or *Garonne.*

AUSER, AUSERIS, and ANSER, a river of Etruria, which at one time fell into the Arnus, near Pisa, but which now enters the Tuscan sea, about six miles north of the mouth of the Arnus It is now the *Serchio*

AUSES a people of Africa, whose virgins yearly fight with sticks in honour of Minerva She who behaves with the greatest valour receives unusual honour, &c. *Herod* 4, 180.

AUSETANI, a people at the north-east of Hispania Tarraconensis, near the sea-coast, between the Sambroca, or *Ter*, and the Rubricatus, or *Llobregat*

AUSON, a son or Ulysses and Calypso, from whom the Ausones, a people of Italy, are descended.

AUSONA, the capital of the Ausones, north of Minturnæ. It was taken by the Romans, who massacred its inhabitants *Liv* 9, 25.

AUSONES, a people of Italy, who at one time occupied the whole southern portion of the country, but who were afterwards confined within very narrow bounds. Their name, according to some, is derived from Auson, son of Ulysses and Calypso; according to others, from Auson, son of Italus. They were a very ancient people, and possibly descended from the Sicani. *Plin.* 3, 10. —*Virg. Æn.* 8, 328 11, 252.

AUSONIA, one of the ancient names of Italy, which it received from the Ausones, one of its most ancient nations. *Stat. Silv.* 3, 2, 20.—*Virg. Æn.* 4, 349. 10, 563.—*Sil. Ital.* 9, 187.—*Ovid. Fast.* 2, 94.

AUSONIUS, DECIMUS MAGNUS, a Latin poet of the 4th century, was born at Burdigala, now *Bourdeaux*, about A.D. 309. He studied under several distinguished masters, and became, at last, professor of rhetoric in his native city, whence his reputation extended through the whole empire. The emperor Valentinian entrusted to him the education of his son Gratian, and rewarded him with many honours, even with the consulship. After the death of Gratian, Ausonius retired into rural life, and devoted his time to the composition of poems. His works consist of epigrams, elegies to the memory of friends and literary acquaintances, idylls, and many minor poems. Critics are not unanimous on the subject of his poetical merits. He is, undeniably, learned and ingenious, but his style and versification have the blemishes of the age, and his Latin is impure. The most valuable edition of his works is that of Tollius, 8vo. Amst. 1671, or that of Jaubert, with a French translation, 4 vols. 12mo, Paris, 1769

AUSPICES, a sacerdotal order at Rome, nearly the same as the Augurs. *Vid.* Augures.

AUSTER, one of the winds blowing from the south, whose breath was pernicious to flowers as well as to health. He was parent of rain. *Virg. Ecl.* 2, 58. *Vid.* Venti

AUSTESION, a Theban, son of Tisamenus. His son Theras led a colony into an island which, from him, was called Thera. *Herod.* 4. —*Paus.*

AUTOBULUS, a painter. *Plin.* 35.

AUTOCHTHONES from αὐτος, *ipse*, and χθων, *terra*, a name assumed by several ancient nations, and in particular by the Athenians, signifying that they were produced from the earth which they inhabited. In reference to this derignation, some of the Athenians wore golden grasshoppers in their hair, as badges of honour, to distinguish them from other people of later origin and less noble extraction, because these insects were supposed to be the product of the soil. *Eurip. Ion.* 5, 89.—*Thucyd.* 1, 6.

AUTOCLES, an Athenian, sent by his countrymen with a fleet to the assistance of Alexander of Pheræ.

AUTOCRATES, an historian mentioned by *Athen.* 9 et 11.

AUTOCRATOR, from αὐτὸς, itself, and κράτος, power, an appellation given to the Athenian general, when, in particular cases, unlimited authority over the troops was entrusted to him, and he was not bound to render an account of his proceedings. Thus Aristides was an autocrator in the battle of Platæa. *Βοιωτῶν αὐτοκράτωρ* were Athenian ambassadors with full powers, corresponding to our plenipotentiaries. *Suid.*—*Plut. Aristid.*

AUTOLALÆ, or AUTOLOLES, a people of Mauritania Tingitana, descended from the Gætuli. *Lucan* 4, 677.—*Sil. Ital.* 2, 63. 3, 306.

AUTOLYCUS, a son of Mercury by Chione, a daughter of Dædalion. He was one of the Argonauts. His craft as a thief has been greatly celebrated. He stole the flocks of his neighbours, and mingled them with his own, after he had changed their marks. He did the same to Sisyphus son of Æolus; but Sisyphus was as crafty as Autolycus, and he knew his own oxen by a mark which he had made under their feet. Autolycus was so pleased with the artifice of Sisyphus, that he immediately formed an intimacy with him, and even permitted him freely to enjoy the company of his daughter Anticlea, who became pregnant of Ulysses, and was soon after married to Laertes. (*Vid.* Sisyphus, Laertes.) *Hygin. fab.* 200, &c.—*Ovid Met.* 1, *fab.* 8. —*Apollod.* 1.—*Homer. Odyss.* 14 ——A son of Phrixus and Chalciope. *Hygin fab.* 14 ——A Greek mathematician, born at Pitane, in Æolia, about B C. 320. He was the instructor of Arcesilaus, the disciple of Theophrastus, and wrote several treatises on astronomy, of which two are still extant, the one *de sphæra mobili*, and the other *de ortu et occasu siderum* *Diog. Laert.*

AUTOMEDE, one of the Cyclades, called also Hera. *Plin.* 2, 37.——A daughter of Danaus.

AUTOMATIA, a goddess of fortune, worshipped by Timoleon. *Cic. in Timol.* 4.

AUTOMEDON, a son of Diores, who went to the Trojan war with ten ships He was the charioteer of Achilles, after whose death he served Pyrrhus in the same capacity, and from his dexterity in guiding a chariot, the word Automedon has been used as most expressive of superior agility in the chariot race. *Ovid. Trist.* 5, *el.* 6, 16. *De Art. A.* 1, 5 —*Juv.* 1, 61.— *Homer. Il.* 9, 16, &c.— *Virg. Æn.* 2, 477.

AUTOMEDUSA, daughter of Alcathous, killed by Tydeus, married Iphicles the father of Protesilaus. *Apollod* 2.

AUTOMENES, one of the Heraclidæ, king of Corinth. At his death, B.C. 779, annual magistrates, called Prytanes, were chosen at Corinth, and their power continued 90 years, till Cypselus and his son Periander made themselves absolute.

AUTOMOLI, a nation of Æthiopia. *Herod*, 2.

AUTONOE, a daughter of Cadmus, who married Aristæus, by whom she had Actæon, often called *Autonoeus heros*. The death of her son (*Vid.* Actæon) was so painful to her, that she retired from Bœotia to Megara, where she soon after died. *Paus.* 1, 44 — *Hygin. fab.* 179.— *Ovid. Met.* 3, 720.——One of the Danaides, who married Eurylochus *Apollod.* 2.——One of the Nereides. *Hesiod. Theog.*——A female servant of Penelope. *Homer. Odyss.* 18, 181.——The name of a play mentioned by *Juv.* 6, 72.

AUTOPHRADATES, a satrap of Lydia, who revolted from Artaxerxes. *Diod.*

AUTRICUM, a town of Gaul, the capital of the Carnutes, now *Chartres.*

AUTRIGONES, a people of Hispania Terraconensis, among the Cantabri. Their chief town was Flaviobriga, now *Santander*

P. AUTRONIUS PÆTUS, a Roman elected consul with P Sylla, A.U.C. 687, but accused of bribery, and consequently condemned as incapable of holding any public office. He joined Catiline in his conspiracy, and after his death, fled into Greece, where Cicero dreaded the effect of his enmity. Cicero speaks of him as an orator, but only as having a good voice. *Cic. Att* 3, *ep.* 2 et 7. *Brut.* 68.—*Sallust. Cat.* 17 et 18.—*Suet. Cæs.* 9.— *Dio.* 36.

AUTURA, a river of Gaul, which falls into the Sequana, or *Seine.* Now, the *Eure.*

AUXESIA and DAMIA, two virgins who came from Crete to Trœzene, where the inhabitants stoned them to death in a sedition. The Epidaurians raised them statues by order of the oracle, when their country was become barren. They were held in great veneration at Trœzene. *Herod.* 5, 82.—*Paus.* 2, 30

AVANTICUM, a town of the Helvetii, now *Avenche.* *Tacit. H.* 1, 68.

AVARICUM, a strong and fortified town of Gaul, the capital of the Bituriges, now *Bourges*. It received its name from the river Avara, or *Eure*, one of the southern branches of the Liger. It was taken by Cæsar during the Gallic wars, and its inhabitants massacred. *Cæs Bell. G.* 7.

AVELLA, a town of Campania, abounding in nuts whence nuts have been called *avellanæ*. *Sil. It.* 5, 45, &c.—*Virg Æn* 7, 740.

AVENTINUS, a son of Hercules, by Rhea, who assisted Turnus against Æneas, and distinguished himself by his valour. *Virg Æn.* 7, 657.—— A king of Alba, buried upon mount Aventine. *Ovid Fast.* 4, 51.—*One* of the seven hills on which part of the city of Rome was built. It was 18 stadia in circumference, and was given to the people to build houses upon, by king Ancus Martius. It was not reckoned within the precincts of the city till the reign of the emperor Claudius, because the soothsayers looked upon it as a place of ill omen, as Remus had been buried there, whose blood had been criminally shed. Its name is derived from a great number of different sources: 1st, from Aventinus Sylvius, king of Alba, who was buried on it; 2dly, from the word *adventus*, because great crowds thronged thither, to a temple of Diana, 3dly, from *aves*, because birds flew thither from the Tiber, 4thly, from *adcertus*, because when the bull was separated from the rest by marshes, the only passage to it was by boats, 5thly, from Aventa, the river which watered the district, whose inhabitants were transplanted thither. It was also called Murcius, from Murcia, the goddess of sloth, who had a temple here; and Collis Dianæ, from the temple of Diana on it, as well as Remurcius, from Remus, who wished the city to be founded here. Juno, Lucina, Diana, Bona Dea, Hercules, and the goddess of Victory and Liberty, had magnificent temples built upon it. It is now occupied by gardens, though here and there a solitary church, built out of the fragments of ancient edifices. *Varro de L. L.* 4. —*Virg. Æn.* 8, 235.—*Liv.* 1, 33

AVERNUS, or AVERNA, a lake of Campania, near Baiæ, called by the modern Italians *Lago di Tripergola*, whose waters were so unwholesome and putrid, that no birds were seen on its banks: hence its original name was ἄορνος, from ἀ *privative*, and ὄρνις, *a bird*. The ancients made it the entrance of hell, as also one of its rivers. It is said to be about a mile and a half in circumference, and in many places nearly 190 feet deep The waters of the Avernus were indispensably necessary in all enchantments and magical processes. It may be observed that all lakes, whose stagnated waters were putrid and offensive to the smell, were indiscriminately called Averna. *Virg. Æn.* 4, 5, 12, &c 6, 201, &c. *Mela*, 2, 4.—*Strab.* 5.—*Diod.* 4.—*Aristot. de Adm*

AVERRUNCUS, a god, who averted misfortunes. *Aul. Gell.* 5, 12.—*Varro de L. L.* 6, 5.

AVESTA, a book composed by Zoroaster.

AVIDIENUS, a rich and sordid man, whom *Horat* styles happy, 2 *Serm.* 2, 55

AVIDIUS CASSIUS, a man saluted emperor, A.D. 175. He reigned only three months, and was assassinated by a centurion. He was called a second Catiline, from his excessive love of bloodshed. *Diod*

AVIENUS, RUFUS FESTUS, a Latin poet of the fourth century, who translated the phenomena of Aratus, the Periegesis of Dionysius, the history of Livy, and Æsop's Fables into verse; and wrote also a poetical "Description of the Maritime Coasts," and some other pieces. Some of those productions still remain, and show him to have been a tolerable versifier. His geographical works, and a few others, have been edited by Wernsdorf, in the *Poetæ Latini Minores*. The best edition of the Fables is that of Cunnegetier, Amst. 1731, in 8vo.

AVITUS, a governor of Britain under Nero. *Tacit. Ann* 14.——Alpheus, a Latin poet, of whose poetry a few fragments, to the number of eight verses, are preserved in the *Corpus Poetarum*.——Alcimus, bishop of Vienna in France, and nephew to Marcus Maecilius Avitus, emperor of the west, flourished at the beginning of the sixth century. He was the friend of Clovis, the first christian king of France, and contributed to his conversion. He was a great enemy to the Arians He wrote letters on various subjects, chiefly controversial; sermons; and poems on the Mosaic history, and in praise of virginity. His works were published by Sirmond, in 8vo, 1643. His poems have been printed separately, at Frankfort in 1507, at Paris in 1500, and at Lyons in 1536.

AVIUM, a city between Tyre and Sidon. *Strab.* 16

AXENUS, the ancient name of the Euxine sea. It was denominated Ἄξεινος, *inhospitable*, on account of the savage manners of the people who inhabited its coasts; but when they became civilized by intercourse with foreign nations, and by the numerous colonies which had been planted among them, it changed its name to Εὔξεινος, *hospitable*. (*Vid* Euxinus Pontus.) *Ovid. Trist.* 4, 4, 56.

AXILLA, a surname of the Servilii, which, by dropping the X, was changed into *Ala*. The mother of M. Brutus, to whom Cicero inscribed his book called *Orator*, was of the *gens Servilia*, and therefore he says *Vester Axilla*. *Cic. Orat* 45.

AXIŌCHUS, a philosopher, to whom Plato dedicated a treatise concerning death.

AXION, brother of Alphesiboea, murdered Alcmæon, his sister's husband, because he wished to recover from her a golden necklace. *Vid.* Alcmæon and Alphesiboea.

AXIOTEA, a woman who regularly went in a man's dress to hear the lectures of Plato.

AXIOTHEA, the wife of Nicocles, king of Cyprus. *Polyæn.* 8.

AXIS, a town of Umbria. *Prop* 4.

AXIUS, the principal river of Macedonia, rising in the chain of mount Scardus, and after a south-easterly course of 175 miles, falling into the Sinus Thermaicus, or *Gulf of Salonica*. It is now the *Vardar*. *Hom Il.* 2, 850.—*Herod.* 7, 123.—— Quintus, a senator, intimate with Cicero, who had a villa in the beautiful plains of Puteoli. He seems likewise to have been an usurer. Suetonius mentions a letter of Cicero's to him, which is not now extant. *Gell. 7*, 3.—*Cic. ad Att.* 1, 12. 4, 15.—*Varro R. R.* 3.—*Suet. Cæs.* 9.

AXONA, a river of Gallia Belgica, which joins the Isara, or *Oise*, and falls with it into the Sequana, or *Seine* It is now the *Aisne*

AXUR and ANXUR, a surname of Jupiter, who had a temple at Tracina in Thessaly. He was represented as a beardless youth. *Virg. Æn.* 7, 699. 10, 545.

AXUS, a town about the middle of Crete *Apollod.*

AZAN, a mountain of Arcadia, sacred to Cybele.——A son of Arcas, king of Arcadia, by Erato, one of the Dryades. He divided his father's kingdom with his brothers Aphidas and Elatus, and called his share Azania. There was in Azania a fountain called *Chlorus*, whose waters gave a dislike for wine to those who drank them. *Vitruv.* 8, 3.—*Ovid. Met.* 15, 322.—*Paus.* 8, 4

AZIRIS, a place of Libya, surrounded on both sides by delightful hills covered with trees, and watered by a river where Bacchus built a town *Herod* 4, 177.

AZONAX, a man who taught Zoroaster the art of magic. *Plin.* 30.

AZORUS, one of the Argonauts.

AZOTUS, a celebrated sea-port of Phœnicia, north-east of Ascalon. It withstood a siege of twenty-nine years against Psammitichus, king of Egypt, and was finally destroyed by Jonathan Asmonæus, who burnt it to the ground. It is now called *Shdood*. *Herod.* 2, 157.—*Joseph. Ant. Jud.* 15.

B

BABILIUS, a Roman, who, by the help of a certain herb, is said to have passed in six days from the Sicilian sea to Alexandria. *Plin. Prem.* 19.

BABILUS, an astrologer in Nero's age, who told the emperor to avert the danger which seemed to hang upon his head, from the appearance of a hairy comet, by putting all the leading men of Rome to death. His advice was faithfully followed. *Sueton. in Ner.* 36.

BABYLON, a son of Belus, who, as some suppose, founded a city which bears his name.——A celebrated city, the capital of the Assyrian empire, on the banks of the Euphrates. It had a hundred brazen gates; and its walls were 480 stadia or 60 miles in circuit, 87 feet in thickness, and 350 feet in height. They were built of bricks, and surrounded with a deep ditch. The form of the city was that of a regular square, with twenty-five gates on each side; and the streets ran in straight lines from gate to gate. It was taken by Cyrus, B.C. 538, after he had diverted the waters of the Euphrates into a new channel, and marched his troops by night into the town, through the ancient bed of the river; and it is said that the fate of the extensive capital was unknown to the inhabitants of the distant suburbs till the next evening. Babylon is memorable for the death of Alexander the Great, B C 323, and for the new empire which was afterwards established there, under the Seleucidæ (*Vid* Syria) Its greatness was so reduced in succeeding ages, according to Pliny's observations, that in his time it was but a desolate wilderness, and at present the precise place where it stood is unknown to travellers; so wonderfully fulfilled is the prophecy of Esaias 13, 19, &c. 14, 23, &c. Major Rennell and Mr Rich are of opinion that its site is near a town called *Hillah*, about forty-eight miles south of Baydad. *Plin.* 6, 26.—*Herod.* 1, 2, 3.—*Justin.* 1, &c.—*Diod.* 2.—*Xenoph. Cyrop.* 7. &c —*Propert. El.* 3, 11. 21.—*Ovid. Met* 4, *fab* 2.—*Martial* 9, *ep.* 77.——There is also a town of the same name near the Nile, in Egypt, north of Memphis, supposed to have been built by the Persians during the invasion of Cambyses. Its site is occupied by *Old Cairo*.

BABYLONIA, a large province of Asyria, of which Babylon was the capital. The inhabitants shook off the Assyrian yoke, and afterwards became very powerful.——The surname of Seleucia, which arose from the ruins of Babylon, under the successors of Alexander. *Plin.* 6, 26.

BABYLONII, the inhabitants of Babylon, famous for their knowledge of astrology, first divided the year into twelve months, and the zodiac into twelve signs.

BABYRSA, a fortified castle near Artaxata, where were kept the treasures of Tigranes and Artabanus. *Strab.* 11.

BABYTACE, a city of Armenia, whose inhabitants despised gold. *Plin* 6, 27.

BACABASUS, betrayed the snares of Artabanus, brother of Darius, against Artaxerxes. *Justin.* 3, 1

BACCHÆ, the priestesses of Bacchus. *Paus.* 2, 7.

BACCHANALIA, festivals in honour of Bacchus at Rome, the same as the Dionysia of the Greeks. *Vid.* Dionysia.

BACCHIANTES, priestesses of Bacchus, who are represented, at the celebration of the orgies, covered with the skins of tigers or goats, and more often naked, with garlands of ivy, with a thyrsus or lighted torch in the hand, and with dishevelled hair Their looks are wild; they utter dreadful sounds, and clashing different musical instruments together, they threaten or strike the affrighted spectators. They are also called Thyades, Menades, and Mimallonides. *Plautus in Amph.*—*Ovid. Met.* 6, 592.—*Horat.* 3, *od.* 25.—*Propert. El.* 3, 21.—*Lucan.* 1, 674.

BACCHI, a mountain of Thrace, near Philippi. *Justin.*

BACCHIADÆ or BACCHIDÆ, a Corinthian family descended from Bacchis, daughter of Dionysius, or more probably from Bacchis, son of Prumnis. In their nocturnal orgies, they, as some report, tore to pieces Actæon, son of Melissus; which so enraged the father, that before the altar he entreated the Corinthians to revenge the death of his son, and immediately threw himself into the sea. Upon this the Bacchiadæ were banished, and went to settle in Sicily, between Pachynum and Pelorus, where some suppose that they built Syracuse. *Thucyd.* 6.—*Ovid. Met* 5, 407.—*Strab.* 8.

BACCHIDES, a general who betrayed the town of Sinope to Lucullus. *Strab.* 12.

BACCHIS or BALUS, king of Corinth, succeeded his father Prumnides His successors were always called *Bacchidæ*, in remembrance of the equity and moderation of his reign. The Bacchidæ increased so much, that they chose one of their number to preside among them with regal authority; and as they contracted marriages only with the members of their family, they preserved their dignity, and for nearly 200 years the sovereign power continued in their hands. Cypselus overturned this institution by making himself absolute. *Strab.* 8.—*Paus.* 2, 4.—*Herod.* 5, 92. —*Ovid. Met.* 5, 407.

BACCHIUM, a small island in the Ægean sea, opposite Phocæa, at the entrance of the Smyrnæus Sinus. The temples and statues, with which it was richly adorned, were ransacked by the Romans. *Plin.* 5, 3.

BACCHIUS AND BITHUS, two celebrated gladiators of equal age and strength; whence the proverb to express equality, *Bithus contra Bacchium. Sueton. in Aug.—Horat. 1, sat. 7, 20.*

BACCHUS, was son of Jupiter and Semele, the daughter of Cadmus. After she had enjoyed the company of Jupiter, Semele was deceived, and perished by the artifice of Juno This goddess, always jealous of her husband's amours, assumed the shape of Beroe, Semele's nurse, and persuaded Semele that the lover whom she entertained was not Jupiter, but a false lover; and that to prove his divinity, she ought to beg of him, if he really were Jupiter, to come to her bed with the same majesty as when he courted the embraces of Juno. The artifice succeeded; and when Jupiter promised his mistress whatever she asked, Semele required him to visit her with all the divinity of a god. Jupiter was unable to violate his oath, and Semele unwilling to retract it; therefore, as she was a mortal, and unable to bear the majesty of Jupiter, she was consumed and reduced to ashes. The child, of which she had been pregnant for seven months, was with difficulty saved from the flames, and put in his father's thigh, where he remained the full time which he naturally was to have been in his mother's womb. From this circumstance Bacchus has been called *Bimater*. According to some, Diræ a nymph of the Achelous, saved him from the flames. There are different traditions concerning the manner of his education. Ovid says, that after his birth, he was brought up by his aunt Ino, and afterwards entrusted to the care of the nymphs of Nysa Lucian supposes, that Mercury carried him, as soon as born, to the nymphs of Nysa; and Apollonius says, that he was carried by Mercury to a nymph in the island of Eubœa, whence he was driven by the power of Juno, who was the chief deity of the place. Some support, that Naxus can boast of the place of his education, under the nymphs Philia, Coronis, and Clyda. Pausanias relates a tradition which prevailed in the town of Brasiæ in Peloponnesus; and accordingly mentions, that Cadmus, as soon as he heard of his daughter's amours, shut her up with her child lately born, in a coffer, and exposed them on the sea. The coffer was carried safe by the waves to the coast of Brasiæ; but Semele was found dead, and the child alive. Semele was honoured with a magnificent funeral, and Bacchus properly educated. This diversity of opinion shows that there were many of the same name. Diodorus speaks of three, and Cicero of a greater number, but among them all, the son of Jupiter and Semele seems to have obtained the merit of the first. Bacchus is the Osiris of the Egyptians, and his history is drawn from the Egyptian traditions concerning that ancient king. Bacchus assisted the gods in their wars against the giants, and was cut to pieces; but the son of Semele was not then born; this tradition therefore is taken from the history of Osiris, who was killed by his brother Typhon, and the worship of Osiris has been introduced by Orpheus into Greece, under the name of Bacchus. In his youth he was taken asleep in the island of Naxos, and carried away by some mariners, whom he changed into dolphins, except the pilot, who had expressed some concern at his misfortune. One of his first exploits was to redeem his mother from the infernal regions, and by the piety of her son, and the assistance of Jupiter, she was raised to immortal honours under the name of Thyone. The place through which he returned from Pluto's kingdom, was said to be seen under one of the altars consecrated to the infernal deities in the temple of Diana at Trœzene. But of all his achievements, his expedition into the east is most celebrated. He marched, at the head of an army composed of men as well as of women, all inspired with divine fury, and armed with thyrsuses, cymbals, and other musical instruments. The leader was drawn in a chariot by a lion and a tiger, and was accompanied by Pan and Silenus, and all the Satyrs. His conquests were easy, and without bloodshed; the people easily submitted, and gratefully elevated to the rank of a god the hero who taught them the use of the vine, the cultivation of the earth, and the manner of making honey. Amidst his benevolence to mankind, he was relentless in punishing all want of respect to his divinity; and the punishment he inflicted on Pentheus, Agave, Lycurgus, the daughter of Minyas, Cyanippus, and others, is well known. He has received the name of Liber, Bromius, Lyæus, Evan, Thyoneus, Psilax, Dionysus, Biformis, Brisæus, Iacchus, Dithyrambus, Messateus, Lampter, Agobolus, Nyctelius, Polites, Melanægis, &c., which are mostly derived from the places where he received adoration, or from the ceremonies observed in his festivals. As he was the god of vintage, of wine, and of drinkers, he is generally represented crowned with vine and ivy leaves, with a thyrsus in his hand. His figure is that of an effeminate young man, to denote the joys which commonly prevail at feasts; and sometimes that of an old man, to teach us that wine taken immoderately will enervate us, consume our health, render us loquacious and childish like old men, and unable to keep secrets. The panther is sacred to him, because he went in his expedition covered with the skin of that beast. The magpie is also his favourite bird, because in triumphs people were permitted to speak with boldness and liberty. Bacchus is sometimes represented like an infant, holding a thyrsus and clusters of grapes with a horn. He often appears naked, and riding upon the shoulders of Pan, or in the arms of Silenus, who was his foster father. He also sits upon a celestial globe, bespangled with stars, and is then the same as the Sun or Osiris of Egypt. The festivals of Bacchus, generally called Orgies, Canephoria, Phallica, Bacchanalia, or Dionysia, were introduced into Greece from Egypt by Danaus and his daughters. The infamous debaucheries which arose from the celebration of these festivals are well known. (*Vid.* Dionysia.) His priestesses were called by the several names of Menades, Thyades, Bacchantes, Mimallonides, and Bassarides, according to the peculiarity of either their dress or their gestures. The amours of Bacchus are not numerous. He married Ariadne, after she had been forsaken by Theseus in the island of Naxos; and by her he had many children, among whom were Ceranus, Thoas, Œnopion, Tauropolis, and Evanthe. He was also father of Carmon by Alexirhea, of Philias by Clothonophyte, and of Narcæus by Phiseoa of Elis According to some, he was the father of Hymenæus, whom the Athenians made the god of marriage. The Egyptians sacrificed pigs to him, before the doors of their houses. The fir tree, the yew-tree, the fig-tree, the ivy, and the vine, were sacred to him; and the goat was generally sacrificed to him, on account of the great

propensity of that animal to destroy the vine. According to Pliny he was the first who ever wore a crown. His beauty is compared to that of Apollo, and, like him, he is represented with fine hair loosely flowing down his shoulders, and he is said to possess eternal youth. Sometimes he has horns, either because he taught the cultivation of the earth with oxen, or because Jupiter his father, appeared to him in the deserts of Libya under the shape of a ram, and supplied his thirsty army with water. The three persons of the name of Bacchus, whom Diodorus mentions, are, the one who conquered the Indies, and is surnamed the bearded Bacchus, a son of Jupiter and Proserpine who was represented with horns; and the son of Jupiter and Semele, called the Bacchus of Thebes. Those mentioned by Cicero, are, a son of Proserpine, a son of Nisus, who built Nysa; a son of Caprius, who reigned in the Indies; a son of Jupiter and the moon; and a son of Thyone and Nisus. *Cic. de Nat D* 2 et 3.—*Paus* 2, 22, 37, 3, 24 5, 19, &c —*Herod.* 1, 150. 2, 42, 44, 49 —*Plut in Ind. et Oar.*—*Diod.* 1, 3, &c.—*Orpheus in Dionys.*—*Apollod* 1, 9. 3, 4, &c —*Ovid. Met.* 3, *fab.* 3, &c.—*Amor.* 3, 3.—*Fast.* 3, 715.—*Hygin fab* 155, 167, &c.—*Plin. 7*, 56. 9, 2. 35, 5.—*Homer, Il.* 6.—*Luc de Fals. Rel.* 1, 22.—*Virg. G* 2, &c.—*Eurip.d. in Bach.*—*Lucian. de sacrif de Baccho, in dial. deor.*—*Oppian in Cyneg* —*Philostrat.* 1, *Icon.* 59.—*Senec. in Chor. Œdip.* —*Martial.* 8, *ep* 26. 14, *ep.* 107.

BACCHYLIDES, a Greek lyric poet, who was a native of Julis, a city in the Island of Cos, and nephew to the elder Simonides. His compositions consisted of hymns, dithyrambic poems, odes in celebration of the Pythian victors, amatory poems, &c all of which are now lost except a few small pieces, twenty in number. He flourished about 452 B.C and was the last of the nine lyric poets of Greece. Horace is said to have imitated him in several of his poems, particularly in the fifteenth ode of the first book. The fragments of Bacchylides have been published separately by C. F. Neue, Berlin, 1822, 8vo. They are translated in Merivale's edition of Bland's *Greek Anthology*

BACENIS, a wood in Germany. *Cæs. Bell. Gall.* 6, 10.

BACIS, a famous soothsayer of Bœotia, said to be inspired by the sea nymphs, because his prophecies were regularly fulfilled. *Paus.* 10, 12 —*Suidas.*—*Cic de Div.* 1, 34.——A king of Corinth, called also Bacchis. (*Vid* Bacchis.)——An athlete of Tarentum. *Paus* 6, 8 ——A famous bull consecrated to the sun, and worshipped with divine honours in Egypt. It was said that he had a symbolical resemblance to the sun, as his colour changed regularly each day, and his hair grew in a way contrary to that of other animals. *Macrob. Sat.* 1, 21.

BACTRA, the capital of Bactria or Bactriana, situate on the river Bactrus. It was anciently called Zariaspa. It is now called *Balkh. Virg. G.* 2, 138.——*Strab* 2. . .

BACTRIA and BACTRIANA, a kingdom of Asia, bounded on the south by the mountains of Paropamisus, on the east by the Emodi montes, on the north by Sogdiana, and on the west by Margiana. It derived its name from the river Bactrus. The Bactrians were reckoned good soldiers, and were always at war, either among themselves, or with their neighbours. They exposed their aged parents, when they could no longer support themselves, to be devoured by fierce mastiffs, which they trained for that purpose, and called sepulchral dogs. They allowed their daughterr to associate with any whom they liked, and incontinence was not disreputable even to the female character. They were conquered by Alexander the Great. *Curt.* 4, 6, &c. —*Plin.* 6, 23.—*Plut. in Vitios. ad Infel. Suff.*—*Herod.* 1 et 3.

BACTRUS, a river of Bactria, whence the country received its name. It is now the *Dehash. Lucan* 3, 267.

BACUNTIUS, a river of Pannonia, which runs into the Savus, or *Save*, near Sirmium It is now the *Bosna.*

BADACA, a town of Media. *Diod* 19.

BADIA, a town of Hispania Bretica. *Pal Max.* 3, 7.

BADIUS, a Campanian, who challenged T. Q. Crispinus, one of his friends, by whom he was killed. *Liv* 35, 18.

BADUHENNÆ, a place in the country of the Frisii, where 900 Romans were killed. *Tacit. Ann.* 4, 73.

BÆBIA LEX was enacted for the election of four prætors every other year. *Liv.* 40.——Another law by M Bæbius, a tribune of the people, which forbade the division of the lands, whilst it substituted a yearly tax to be paid by the possessors, and to be divided among the people. *Appian* 1

M. BÆBIUS, a Roman, in whose consulship the tomb of Numa was discovered. *Plut. in Num.* —*Val. Max.* 1, 1 ——Lucius, a Roman prætor, who, being surprised by the Ligurians, fled to Marseilles, where he died three days after. *Liv.* 37, 57

BÆCULA, a town of Hispania Terraconensis, in the territory or at least in the vicinity of the Autetani. *Liv.* 27, 18. 28, 13.

BÆTICA, one of the ancient divisions of Hispania, so called from its chief river, the Bætis. *Vid* Hispania.

BÆTIS, a river of Hispania, which had its source in the chain of Mons Orospeda. It was anciently called Tartessus, and now bears the name of *Guadalquiver*, or the Great River. The natives of the country called it Ciritium and Certis, and the Arabians Ciritus, derived from the oriental term *Kiriath*, a town, and signifying the *river of towns*, on account of the great number of cities which it watered in its progress to the sea. *Paus.* 6, 19 —*Plin* 3, *ep.* 3.—*Liv.* 28, 30.—*Mela*, 3, 1.—*Strab.* 3.—*Ptol* 2, 4

BÆTON, a Greek historian in the age of Alexander.

BAGISTÂNA, a town of Media, south-west of Ecbatana, at the foot of the mountains in which are the sources of the river Gyndes.

BAGISTANES, a friend of Bessus, whom he abandoned when he murdered Darius. *Curtius*, 13.

BAGISTÂNUS, a mountain of Asia, between Babylonia and Media, upon which Semiramis had her figure cut.

BAGŌAS and BAGŌSAS, an Egyptian eunuch in the court of Artaxerxes Ochus, so powerful that nothing could be done without his consent. He led some troops against the Jews, and profaned their temple. He poisoned Ochus, gave his flesh to cats, and made knife handles with his bones, because he had killed the god Apis. He placed on the throne Arses, the youngest of the slaughtered prince's children, and afterwards put him to death. He was at last killed, B.C.

235, by Darius Codomanus, whom, after raising to the crown, he had attempted to poison. *Died.* 16 et 17.——Another, greatly esteemed by Alexander. He was the cause that one of the satraps was put to death by the most excruciating torments. *Curt* 10, 1.—*Plut. in Alex.*——The name of Bagoas occurs very frequently in the Persian history; and it seems that most of the eunuchs of the monarchs of Persia were generally known by that appellation. *Plin.* 13, 4.—*Quintil* 5, 12.

BAGODARES, a friend of Bessus, whom he abandoned when he attempted the life of Darius. *Diod.* 17.

BAGOPHĀNES, a governor of Babylon, who, when Alexander approached the city, strewed all the streets, and burned incense on the altars, &c. *Curt.* 5, 1.

BAGRĀDA, now *Mejerdah*, a river of Africa, rising in the centre of Numidia, and falling into the Mediterranean sea a little below Utica. Here Regulus killed a huge serpent, which measured 120 feet in length *Plin* 8, 14.—*Lucan.* 4, 588.

BAIÆ, a city of Campania, situate on a small bay west of Neapolis, and opposite to Puteoli It is said to have derived its name from Baius, one of the companions of Ulysses. It was a favourite place of resort with the wealthy Romans. The great attractions of Baiæ were the beauty of its shores, the mild temperature of its climate, and the variety of its warm springs. It is now, owing to the incursions of barbarians and earthquakes, a mere desert compared to what it once was. Its modern name is *Baia Martual.* 14, *ep.* 81.—*Horat.* 1, *ep* 1.—*Strab.* 5.

BALA, a surname of Alexander king of Syria. *Justin.* 35, 1.

BALACRUS, an officer in Alexander's army, who took Miletus *Curt.* 4, 13 ——Another officer, who commanded some auxiliaries. *Id.* 4, 5

BALANAGRÆ, a town of Cyrene. *Paus.* 2, 26.

BALANEA, a town between Syria and Phœnicia. *Plin.* 5, 20.

BALANUS, a prince of Gaul, who assisted the Romans in their Macedonian war, A.U.C. 581 *Liv.* 44, 14.

BALARI, a people of Sardinia *Liv.* 41, 6

C. BALBILLUS, a learned and benevolent man, governor of Egypt, of which he wrote the history, under Nero. *Tacit Ann.* 13, 22.

BALBINUS, an admirer of Agna, mentioned *Horat. Sat.* 1, 6, 40.——A Roman, who, after governing provinces with credit and honour, assassinated the Gordians, and seized the purple He was some time after murdered by his soldiers, A.D. 238.

BALBUS, a mountain of Africa, between the town of Clupea and the sea, famous for the retreat of Masinissa, after he fought a battle against Syphax. *Liv.* 29, 31.

L. BALBUS, a lawyer, &c. one among the pupils of Scævola.——Two stoic philosophers at Rome, mentioned by *Cic. de Orat* 3, 21 *N. D.* 1, 7, &c.——A man killed by the assassins of the triumvirs.——A native of Cadis, who, on being made a citizen of Rome, took the name of Balbus, after L. Corn. Balbus, one of Julius Cæsar's friends. The influence of his friends, aided by his own merit, raised him to the consulship and to opulence, so that at his death he left each Roman citizen twenty-five denarii. *Vell.* 2, 51. —*Dio.* 48, 52.—*Plin.* 7, 43.—*Cic. ad Att.* 7, 3. *In Balb.*——Cornelius, a nephew of the preceding by his sister, and called *Minor*, to distinguish him from his uncle, called *Major*. He was engaged in the war against the Garamantes as questor to Astinius Pollio; and he built a theatre which bore his name. *Sueton. Aug.* 29.—*Plin.* 5, 5.—*Dio.* 54, 25 66, 24.

BALEARES, the ancient name of the islands of *Majorca* and *Minorca*, off the coast of Spain They derived their name from that of the inhabitants, who were denominated Baleares, as is generally supposed from βάλλειν, *to throw*, because they were very expert in the use of the sling. The Greeks called them Gymnesiæ, either because the inhabitants were *quarel*, *naked*, in summer, or because they went to battle armed only with a sling. They were reduced by the Roman consul, Q. Metellus, who took the surname of Balearicus The larger of these islands was called Balearis Major, now *Majorca*, and the smaller, Balearis Minor, now *Minorca*. In the former were Pollentia and Palma, both Roman colonies. In the latter were Iamno and Mago. *Strab.* 14.—*Cæs. Bell. Gall* 2, 7.—*Virg. G.* 1, 309.—*Ovid. Met.* 2, 72.—*Plin* 3, 5.—*Flor.* 3, 8.—*Dion.* 5.

BALETUS, a son of Hippo, who first founded Corinth, *Patercul.* 1, 3.

BALIUS, a horse of Achilles *Homer. Il.* 16, 146.

BALISTA, a mountain of Liguria. *Liv* 40, 41.

BALLI, NOTI, a people of European Sarmatia. *Flacc* 6, 160.

BALNEÆ (*baths*) were very numerous at Rome, private as well as public. In the ancient times simplicity was observed, but in the age of the emperors they became expensive; they were used after walking, exercise, or labour, and were deemed more necessary than luxurious Under the emperors it became so fashionable to bathe, that without this the meanest of the people seemed to be deprived of one of the necessaries of life. There were certain hours of the day appointed for bathing, and a small piece of money admitted the poorest, as well as the most opulent. In the baths there were separate apartments for the people to dress and to undress, and after they had bathed, they commonly covered themselves, the hair was plucked off the skin, and the body rubbed over with a pumice stone, and perfumed to render it smooth and fair. The Roman emperors generally built baths, and all endeavoured to eclipse each other in the magnificence of the building. It is said that Diocletian employed 40,000 christian soldiers in building his baths, and when they were finished, he destroyed all the workmen. Alexander Severus first permitted the people to use them in the night, and he himself often bathed with the common people. For some time both sexes bathed promiscuously and without shame, and the edicts of the emperors proved abortive for a while in abolishing that indecent custom, which gradually destroyed the morals of the people. They generally read in bathing, and we find many compositions written in the midst of this luxurious enjoyment.

BALVENTIUS, a centurion of great valour in Cæsar's army, killed by Ambiorix. *Cæs. Bell. Gall.* 5, 35.

BALYRAS, a river of Peloponnesus. *Paus* 4, 33.

BAMBALIO, a nickname applied to Fadius. *Vid.* Fadius.

BAMURNIUM, a people of Libya. *Ital.* 3, 303.

BANTIA, a town of Apulia, south-east of Venusia, whence *Bantinus*. *Horat.* 3, *od.* 4, 15.

L. BANTIUS, a gallant youth of Nola, whom Annibal found, after the battle of Cannæ, almost dead amongst the heaps of slain. He was sent home with great humanity, upon which he resolved to betray his country to so generous an enemy. Marcellus the Roman general heard of it, and rebuked Bantius, who continued firm and faithful to the interest of Rome. *Liv* 35. 15

BAPHYRUS, a river of Macedonia, which runs by Olympus, and falls into the Thermaicus Sinus. *Liv.* 44, 6.

BAPTÆ, the priests of Cotytto, the goddess of lasciviousness and debauchery at Athens. Her festivals were celebrated in the night; and so infamous and obscene was the behaviour of the priests, that they disgusted even Cotytto herself, though the goddess of obscenity. The name is derived from βάπτειν, *to wash*, because the priests bathed themselves in the most effeminate manner. *Juv.* 2, 91.——A comedy of Eupolis, on which men are introduced dancing on the stage, with all the indecent gestures of common prostitutes.

BARÆI, a people of Colchis and Iberia, who burned the bodies of their friends who died by disease, but gave to the fowls of the air such as fell in war. *Ælian.* 10, 20.

BARÄTHRUM, a deep and obscure gulf at Athens, into which condemned persons were thrown. It had sharp spikes at the top to prevent any one from escaping, and others at the bottom to wound and pierce those who were cast into it. Its depth and extent occasioned it to be used as a proverbial expression to signify a miser or a glutton, who is always craving and never satisfied. *Aristoph. Plut.* 476.—*Lucret.* 3.—*Horat Sat.* 1. 2.—*Suidas.*

BARBARI, a name originally applied to those who spoke inelegantly, or with harshness and difficulty. The Greeks and Romans generally called all nations, except their own, by the despicable name of Barbarians

BARBARIA, a river of Macedonia. *Liv.* 44, 31. ——A name given to Phrygia and Troy. *Horat.* 1, *ep* 2, 7.

BARBATUS, the surname of a Roman family. *Suet. Cl.* 21.

BARBOSTHÈNES, a mountain of Peloponnesus, ten miles from Sparta *Liv* 35, 27.

BARBYTHACE, a city of Persia. *Plin.* 6, 27.

BARCA, a friend of Cato the elder. *Plut. in Cat. Vid.* Barcha.

BARCÆI, or BARCITÆ, a warlike nation of Africa, near the city of Carthage. *Virg. Æn.* 4, 43.

BARCE, the nurse of Sichæus. *Virg. Æn.* 4, 632.——A large country of Africa ——Also a city of Cyrenaica in Africa. According to Strabo and Pliny, it occupied the spot where Ptolemais was afterwards built; but Scylax and Ptolemy are of a different opinion. It is probable that it stood inland, and had a port on the coast. It was founded by the brothers of Arcesilaus III., king of Cyrene. It is now *Barca Strab.* 17.—*Plin.* 5, 5.—*Ptol.* 4, 4.——A small village of Bactriana, where the people who had been taken prisoners by Darius in Africa, were confined. *Herod* 4. 204.——A city of Media. *Justin.* 1, 7.

BARCHA, or BARCA, the surname of a noble family at Carthage, from which Annibal and Hamilcar were descended. By means of their bribes and influence, they excited a great faction, which is celebrated in the annals of Carthage by the name of the *Barchinian faction*, and at last raised themselves to power, and to the independent disposal of all the offices of trust or emolument in the state. *Liv.* 21, 2 et 9. 28, 12. 30, 7 et 42.—*Cor Nep* 21, 1.

BARDÆI, a people of Illyricum, concerned in the factions of Marius. *Plut. in Mario.*

BARDI, a celebrated sacerdotal order among the ancient Gauls, who praised their heroes, and published their fame in their verses, or on musical instruments. They were so esteemed and respected by the people, that, at their sight, two armies which were engaged in battle laid down their arms, and submitted to the bards. They censured, as well as commended the behaviour of the people.—*Lucan* 1, 447.—*Strab.* 4.—*Marcell.* 15, 24.

BARDUS CASSIUS, a friend of Cæsar's. *Cic. Ph* 13, 2.

BARDYLLIS, an Illyrian prince, whose daughter Birrenna married king Pyrrhus. *Plut. in Pyrrh*

BAREAS SORANUS, a youth killed by his tutor Egnatius, a Stoic philosopher. *Juv.* 3, 116.

BARES, a naval officer of Persia, who wished to destroy Cyrene, but was opposed by Amasis. *Herod* 4, 203.

BARGUSII, a people of Spain, at the east of the Iberus *Liv.* 21, 19 et 23.

BARGYLIÆ, a town of Caria, on the Sinus Bargyliacus. *Liv.* 32, 33. 37, 17.

BARINE, a prostitute whom *Horace* accuses of perjury. 2, *od.* 8

BARISSES, one of the seven conspirators against the usurper Smerdis. *Clesias*

BARIUM, a town of Apulia, on the Adriatic, now called *Bari*, and remarkable for its fine fish. *Horat. Sat.* 1, 5, 97

BARNUUS, a town of Macedonia, near Heraclea. *Strab.* 7.

BARRUS, a man ridiculed by Horace as proud of his beauty. *Horat Sat.* 1, 6, 80.

BARSINE and BARSENE, a daughter of Darius, who married Alexander, by whom she had a son called Hercules. Cassander ordered her and her child to be put to death. *Justin.* 13, 2 15, 2.—*Arrian.*

BARZAENTES, a satrap who revolted from Alexander, &c. *Curt.* 8, 13.

BARZANES, a king of Armenia, tributary to Ninus. *Dod* 2.

BASILEA, a daughter of Cœlus and Terra, who was mother of all the gods. *Dod* 3.——An island in the northern ocean, famous for its amber. *Dod.* 5.——An island in the Euxine sea. *Plin.* 4, 13.——A town on the Rhenus, in the territory of the Rauraci, now *Basle*

BASILIDÆ, European Sarmatians, descended from Hercules and Echidna. *Mela*, 2, 1.

BASILIDES, the father of Herodotus, who with others, attempted to destroy Strattes, tyrant of Chios. *Herod.* 8, 132.——A family who held an oligarchical power at Erythræ. *Strab.* 14.——A priest of mount Carmel, who foretold many momentous events to Vespasian, when he offered sacrifices. *Tacit Hist.* 2, 87.—*Sueton. in Vesp.* 7.——A divine born at Alexandria, in the second century, and founder of a sect which bore his name. Like Pythagoras, he enjoined five years of silence to his pupils, and seemed, to recom-

mend great humility, and inward devotion. His writings are all lost. He died at Alexandria, A.D 130.

BASILĬPŌTĂMOS, the ancient name of the Eurotas, signifying *the royal river*. It is still called *Basilico Potamo*. *Strab.* 6.

BASĬLIS, an historian who wrote concerning India. *Athen.*——A city of Arcadia, built by Cypselus, near the river Alpheus. This town was in ruins in the age of Pausanias, and only a temple of Ceres remained to show its former consequence. *Paus.* 8, 29.

BASILIUS, a river of Mesopotamia, falling into the Euphrates. *Strab.*——A celebrated bishop of Africa, born at Cæsarea in Cappadocia, very animated against the Arians, whose tenets and doctrines he refuted with warmth, but great ability He was eloquent as well as ingenious, and possessed of all those qualities which constitute the persuasive orator, and the elegant writer. Erasmus has placed him in the number of the greatest orators of antiquity. He died in his 51st year, A.D. 379. The latest edition of his works is that of the Benedictines, fol. Paris, 1721—30.——A man who, though patronised and esteemed by Cæsar, yet conspired against him. *Cic. Fam.* 6, *ep* 15.

BASĬLUS, a general who assisted Antony. *Lucan* 4, 416 ——An insignificant lawyer. *Juv.* 7, 146.——A prætor who plundered the provinces. *Id.* 10, 222.

BASSÆ, a place of Arcadia, where Apollo had a temple. *Paus.* 8, 30 et 41.

BASSANĬA, a town of Macedonia near Illyricum *Liv* 44, 30.

BASSĂREUS, a surname of Bacchus, from the dress or long robe, called *Bassara*, which his priests wore *Horat Od* 1, 18, 11.

BASSĂRIDES, a name given to the votaries of Bacchus, and to Agave by Persius, which seems derived from *Bassara*, a town of Libya sacred to the god, or from a particular dress worn by her priestesses, and so called by the Thracians. *Persius* 1, 101.

BASSUS AUFIDIUS, an historian in the age of Augustus, who wrote on the Germanic war *Quintil.* 10, 1.——Cæsius, a poet in Nero's age, to whom Persius addressed his sixth satire. He distinguished himself by his lyric compositions, in the execution of which he proved so happy, that he has been ranked with Horace. Only two of his verses are extant. It is said that he was burnt in his villa by an eruption of mount Vesuvius. *Paus.* 6.——Saleius, an epic poet, who lived also in the age of Nero.——Julius, an orator in the reign of Augustus, some of whose orations have been preserved by Seneca ——A man spoken of by *Horace* 1, *od* 36, 14, and described as fond of wine and women.

BASTARNÆ and BASTERNÆ, a people who first inhabited that part of European Sarmatia, which corresponds with a part of *Poland* and *Prussia*, and who afterwards approached the more southern parts, and established themselves to the left and right of the Tyras. They are considered to have been the founders of the Russians and Sclavonians. *Liv.* 40, 58.—*Ovid. Trist.* 2, 198. *Strab.* 7

BĂSTIA, the wife of Metellus. *Luc. cpit* 89.

BATA, a sea-port of Asia, on the Euxine, opposite Sinope. *Strab.* 6.

BATĂVI, or BATĀVI, a people of Germany, who inhabited that part of the continent known under the modern name of *Holland*, and called by the ancients, *Batavorum insula*. *Liv.* 4, 15.—*Lucan.* 1, 431.

BATHOS, a town of Arcadia, near the river Alpheus. *Paus.* 8, 29.

BATHYCLES, a celebrated artist of Magnesia. *Paus.* 3, 19.

BATHYLLUS, a beautiful youth of Samos, greatly beloved by Polycrates the tyrant, and by Anacreon. *Horat. ep.* 14, 9 ——Mecænas was also fond of a youth of Alexandria, of the same name. *Juv.* 6, 63.——The poet who claimed as his own Virgil's distich, *Nocte pluat tota, &c* bore also the same name.——A fountain of Arcadia. *Paus* 8, 31.

LENT BATIĀTUS, a man of Campania, who kept a house full of gladiators who rebelled against him. *Plut in Cras.*

BATIA, a naiad who married Œbalus *Apollod.* 3, 10.——A daughter of Teucer, who married Dardanus. *Id.*

BATINA and BANTĪNA. *Vid* Bantia.

BATIS, a eunuch, governor of Gaza, who upon being unwilling to yield, was dragged round the city, tied by the heels to Alexander's chariot *Curt.* 4, 6.

BATO, a Dardanian, who revolted to Rome from king Philip. *Liv* 31, 28.

BATON of Sinope, wrote commentaries on the Persian affairs. *Strab.* 12.——A charioteer of Amphiaraus. *Paus* 5, 17.

BATRACHOMYOMACHĪA, a mock-heroic poem, describing the *fight* between *frogs* and *mice* This poem is commonly ascribed to Homer, and printed with the editions of the Iliad and Odyssey, but others have attributed it to Pigres, of Halicarnassus, in Asia Minor The best edition of it is that of Matthiæ, 8vo. Lips 1805

BATTĪADES, a patronymic of Callimachus, from his father Battus. *Ovid. in Ibin* 53 ——A name given to the people of Cyrene from king Battus *Mel* 3, 253.

BATTĪS, a girl of Cos, celebrated by Philetus the elegiac poet. *Ovid Trist.* 1, *el* 5, 2.

BATTUS 1st, a Lacedæmonian, who built the town of Cyrene, B.C. 630, with a colony from the island of Thera. He was son of Polymnestus and Phronime, and reigned in the town he had founded, and after death received divine honours The difficulty with which he spoke first procured him the name of Battus. *Herod.* 4, 155, &c.—*Paus.* 3, 14. 10, 15.——The 2d of that name was grandson to Battus 1st by Arcesilaus. He succeeded his father on the throne of Cyrene, and was surnamed *Felix*, and died 554 B C. *Herod.* 4, 159, &c.——A shepherd of Pylos, who promised Mercury that he would not discover his having stolen the flocks of Admetus, which Apollo tended. He violated his promise, and was turned into a pumice stone. *Ovid. Met* 2, 702 ——A general of Corinth against Athens. *Thucyd.* 4, 43.——A buffoon of Cæsar's. *Plut Symp.* 6.

BATŬLUM, a town of Campania, whose inhabitants assisted Turnus against Æneas. *Virg. Æn* 7, 739.

BATTŬLUS, a surname of Demosthenes, from his effeminacy when young. *Plut. in Demosth.*

BATYLLUS, a celebrated dancer in Domitian's reign *Juv.* 6 63.

BAUBO, a woman who received Ceres when she sought her daughter all over the world, and gave her some water to quench her thirst. *Ovid, Met.* 5, *fab.* 7.

BAUCIS, an aged and infirm woman of Phrygia, who with her husband Philemon, lived in a

small cottage, in a penurious manner, when Jupiter and Mercury travelled in disguise over Asia. The gods came to the cottage, where they received the best things it afforded; and Jupiter was so pleased with their hospitality, that he metamorphosed their dwelling into a magnificent temple, of which Baucis and her husband were made priests. After they had lived happy to an extreme old age, they died both at the same hour, according to their request to Jupiter, that one might not have the sorrow of following the other to the grave. Their bodies were changed into trees before the doors of the temple. *Ovid Met.* 8, 631, &c.

BAULI, a small town of Latium, near Baiæ. *Ital* 12, 155.

BAVIUS and MÆVIUS, two stupid and malevolent poets in the age of Augustus. They attacked the superior talents of the contemporary writers, and have therefore become immortalised by the satire and ridicule which they drew upon themselves *Virg. Ecl* 3.

BAZAENTES, a friend of Bessus, &c.

BAZARIA a country of Asia. *Curt.* 8, 1.

BEBIUS, a famous informer in Vespasian's reign *Juv* 1, 35 *Vid* Babius.

BEBRYCE, a daughter of Danaus, who is said to have spared her husband Most authors, however, attribute that character of humanity to Hypermnestra. *Vid.* Danaides.

BEBRYCES and BEBRYCII, a nation of Asia near Pontus, of Thracian origin, and according to Arrian, descended from Bebryce. They were expert in the battle of the cestus. The Argonauts touched on their coasts in their expedition to Colchis, and at that time Amycus, son of Neptune, was king of the country. *Virg. Æn* 5, 373.—*Apollod* 1.—*Strab* 7 et 12.

BEBRYCIA, an ancient name of Bithynia, from Bebryce the daughter of Danaus. *Strab* 13.—*Virg. Æn* 5, 373.

BEBRYX, a king of part of Spain. His daughter Pyrene is supposed to have given her name to the Pyrenean mountains, which formed part of her father's dominions. *Sil It* 3, 420, &c.

BEDRIACUM, a small town of Italy, between Cremona and Mantua. It was famous for two successive defeats, that of Galba by Otho, and of Otho by Vitellius. It is now *Cividale*. *Juv.* 2, 106.—*Tacit. Hist.* 3, 1, 15.

BELEMINA, a town of Laconia. *Paus.* 3, 21.

BELENUS, a divinity of the Gauls, the same as the Apollo of the Greeks, and the Orus of the Egyptians.

BELEPHANTES, a Chaldean, who, from his knowledge of astronomy, told Alexander that, his entering Babylon would be attended with fatal consequences to him. *Diod.* 17.

BELERIUM, a promontory of Britain, now *Land's End*.

BELESIS, a priest of Babylon, who told Arbaces governor of Media, that he should reign one day in the place of Sardanapalus. His prophecy was verified, and he was rewarded by the new king with the government of Babylon, B.C. 826. *Diod* 2.

BELGÆ, a people of ancient Gaul, who inhabited the country extending from the Rhenus or *Rhine*, to the Liger or *Loire*. They seem to have been originally Scythians or Goths, who, after defeating the Cimbri, took possession of the north-west part of Gaul. According to the testimony of Cæsar, they were the most warlike of the Gauls. *Cæs. de Bell. Gall.* 1, 1. 2, &c.—*Mela*, 3, 1.—*Strab.* 4.——Some of the Britons were also called Belgæ, as no doubt descended from a Belgic colony. *Cæs. B. Gall.* 5, 12.

BELGICA, one of the four provinces of Gaul, near the Rhine, according to the division made by Augustus; but, according to Julius Cæsar, Belgica formed a third part of Gaul. *Vid.* Gallia.

BELGIUM, a part of Gallia Belgica, was originally the land of the Bellovaci, Atrebates, and Ambiani. These three tribes were the proper and genuine Belgæ. *Cæs. B. G.* 5, 24.

BELGIUS, a general of Gaul, who destroyed an army of Macedonians. *Justin.* 25, 2.—*Polyb.* 4.

BELIDES, a surname given to the daughters of Belus *Ovid Met* 4, 463

BELIDES, a name applied to Palamedes, as descended from Belus. *Virg. Æn* 2, 82.

BELISAMA, the name of Minerva among the Gauls, signifying *queen of heaven*. The ceremonies of her worship are unknown. She however was represented with a helmet on her head, but without either her ægis or a spear in her hand *Cæs. Bell Gall.* 6.

BELISARIUS, a celebrated general in the service of the emperor Justinian. After serving his country against the Persians, the Vandals in Africa, the Goths and the Huns in Italy, and every where displaying marks of wisdom, fortitude, bravery, and heroism, he was accused of rebellion, and dishonourably condemned by the weak emperor, who confiscated his estates. The story of his being blind, and begging for his bread, is of modern invention. He died A.D. 565.

BELISTIDA, a woman who obtained a prize at Olympia. *Paus* 6, 8.

BELITÆ, a nation of Asia. *Curt.* 4, 12.

BELLEROPHON, a son of Glaucus king of Ephyre, by Eurymede, was at first called Hipponous. The murder of his brother, whom some call Alcimenus or Beller, procured him the name of Bellerophon, *or murderer of Beller*. After this murder, Bellerophon fled to the court of Proetus king of Argos. As he was of a handsome appearance, the king's wife, called Antea or Stenobœa, fell in love with him; and as he slighted her passion, she accused him before her husband of attempts upon her virtue. Proetus unwilling to violate the laws of hospitality, by punishing Bellerophon, sent him away to his father-in-law Jobates king of Lycia, and gave him a letter, in which he begged the king to punish with death, a man who had so dishonourably treated his daughter. From that circumstance, all letters which are of an unfavourable tendency to the bearer, have been called *letters of Bellerophon*. Jobates, to satisfy his son-in-law, sent Bellerophon to conquer a horrible monster called Chimæra, in which dangerous expedition, he hoped, and was even assured, he must perish. (*Vid.* Chimæra) But the providence of Minerva supported him, and, with the aid of the winged horse Pegasus, he conquered the monster, and returned victorious. After this Jobates sent him against the Solymi, in hopes of seeing him destroyed; but he obtained another victory; and conquered afterwards the Amazons, by the king's order. At his return from this third expedition, he was attacked by a party sent against him by Jobates; but he destroyed all his assassins, and convinced the king that innocence is always protected by the gods. Upon this, Jobates no longer sought to destroy his life; but he gave him his daughter in marriage.

and made him his successor on the throne of Lycia, as he was without male issue. Some authors have supported, that he attempted to fly to heaven upon the horse Pegasus; but that Jupiter sent an insect, which stung the horse, and threw down the rider, who wandered upon the earth in the greatest melancholy and dejection till the day of his death, one generation before the Trojan war. Bellerophon had two sons, Isander, who was killed in his war against the Solymi, and Hippolochus, who succeeded to the throne after his death, besides one daughter called Hippodamia, who had Sarpedon by Jupiter. The wife of Bellerophon is called Philonoe by Apollodorus, and Achemone by Homer. *Homer. Il.* 6, 156, &c.—*Juv.* 10.—*Apollod.* 2, 3 3, 1.—*Hygin. fab* 157 et 243. *P A* 2, 18 *Hesiod. Theog* 325.—*Horat.* 4, *od* 11, 26—*Paus* 9, 31.

BELLEROUS and BELLER, a brother of Hippolous *Vid.* Bellerophon.

BELLIENUS, a Roman, whose house was set on flames at Cæsar's funeral. *Ov. Phil* 2, 36.

BELLONA, the goddess of war, daughter of Phoreys and Ceto She was called by the Greeks *Enyo*, and is often confounded with Minerva. She was anciently called *Duellona*, and was the sister of Mars, or according to some, his daughter, or his wife. She prepared his chariot when he was going to war, and drove his steeds through the tumult of the battle with a bloody scourge, her hair dishevelled, and a torch in her hand. The Romans paid great adoration to her; but she was held in the greatest veneration by the Cappadocians, chiefly at Comana, where she had above 3000 priests Her temple at Rome was near the Porta Carmentalis In it the senators gave audience to foreign ambassadors, and to generals returned from war. At the gate was a small column, called the *column of war*, against which they threw a spear whenever war was declared. The priests of this goddess consecrated themselves by making great incisions in their bodies, and particularly in the thigh, from which they received the blood in their hands to offer as a sacrifice to the goddess. In their wild enthusiasm, they often predicted bloodshed and wars, the defeat of enemies, of the besieging of towns *Jun.* 4, 124.—*Marro de L. L.* 5.—*Herod. Theog.* 276.—*Paus* 4, 30.—*Virg. Æn.* 8, 703.—*Stat. Theb.* 2, 715, 7, 73.—*Val.* 5, 221

BELLONARII, the priests of Bellona

BELLOVACI a people of Gaul; conquered by J. Cæsar *Cæs. Bell* 2, 4.

BELLOVESUS, a king of the Celtæ, who, in the reign of Tarquin Priscus, was sent at the head of a colony to Italy by his uncle Ambigatus. *Liv.* 5, 34

BELON, a general of Alexander's *Curt* 6, 11.

BELON—A city and river of Hispania Bætica. *Strab* 3

BELUS, one of the most ancient kings of Babylon, about 1800 years before the age of Semiramis, was made a god after death, and worshipped with much ceremony by the Assyrians and Babylonians He was supposed to be the son of the Osiris of the Egyptians. The temple of Belus was the most ancient and most magnificent in the world It was originally the tower of Babel, which was converted into a temple. It had forty towers, and it was enriched by all the succeeding monarchs till the age of Xerxes, who, after his unfortunate expedition against Greece, plundered and demolished it. Among the riches it contained, were many statues of massy gold, one of which was forty feet high. In the highest of the towers was a magnificent bed, where the priests daily conducted a woman, who, as they said, was honoured with the company of the god *Joseph. Ant. Jud.* 10.—*Herod.* 1, 181, &c.—*Strab* 16.—*Arrian* 7.—*Diod.* 1, &c.——A king of Egypt, son of Epaphus and Libya, and father of Agenor ——The father of Danaus and Ægyptus was also called Belus, and from him the daughters of Danaus were called Belides *Ovid Met.* 4, 463 ——Another, son of Phœnix the son of Agenor, who reigned in Phœnicia.——One of his descendants bore the same name, and was father to Dido, who founded Carthage. *Virg. Æn.* 1, 621.——A small river of Syria, falling into the Mediterranean near Ptolemais. It abounds in sand proper for the manufacture of glass; and it was there that the art of making glass was first discovered. *Plin* 5, 19 *ss.* 20.

BENACUS, a lake of Italy, now *Lago di Garda*, from which the Mincius flows into the Po *Virg G* 2, 160 *Æn.* 10, 205.

BENDIDIUM, a temple of Diana Bendis. *Liv* 38, 41

BENDIS, a name of Diana among the Thracians and their northern neighbours. *Strab* 9. ——Her festivals, called *Bendidea*, were introduced from Thrace into Athens, and celebrated the 20th of the month called Thargelion *Liv.* 38, 41.

BENEVENTUM, now *Benevento*, a town of the Hirpini, situated near the junction of the rivers Sabatus and Calor, and founded, as it is said, by Diomedes. It was anciently called Maleventum, on account of its unhealthy atmosphere, which name was changed by the Romans into Beneventum. In the neighbourhood of this place Pyrrhus was defeated by Curius Dentatus, B C. 270. Beneventum is still celebrated for its remains of ancient sculpture and architecture The most interesting relic of antiquity is Trajan's triumphal arch, which forms one of the entrances to the city, and is called the *porta aurea Plin* 3, 11.

BENTHESICYME, a daughter of Neptune, the nurse of Eumolpus *Apollod.* 3, 15.

BEPOLITANUS, a youth whose life was saved by the delay of the executioner, who wished not to stain the youth's fine clothes with blood. *Plut. de Curi Mul.*

BERBICES, a nation who destroyed their relations when arrived at a certain age. *Ælian. V. H* 4, 1.

BERECYNTHIA, a surname of Cybele, from mount Berecynthus in Phrygia, where she was particularly worshipped. She has been celebrated by Catullus, in a poem, entitled *De Berecynthia et Aty* *Ovid Fast.* 4, 335. *Met.* 11, 16.—*Catull* 64.—*Plin* 5, 29. 16, 15.—*Dion. Hal.*—*Stat Theb* 4, 782. *Virg Æn.* 9, 82.

BERENICE and BERONICE, a woman famous for her beauty, mother of Ptolemy Philadelphus by Lagus. *Athen. D. Liv* 13, 14.—*Theocrit. Adon.* 1, 7.—A daughter of Philadelphus, who married Antiochus king of Syria, after he had divorced Laodice, his former wife. After the death of Philadelphus, Laodice was recalled, and mindful of the treatment which she had received, she poisoned her husband, placed her son on the vacant throne, and murdered Berenice and her child at Antioch, whither she had fled, B C 246. ——A daughter of Ptolemy Auletes, who usurped her father's throne for some time, strangled her husband Seleucus, and married Archelaus, a priest of Bellona. Her father regained his

power, and put her to death, B.C 55.——The wife of Mithridates, who, when conquered by Lucullus, ordered all his wives to destroy themselves, for fear the conqueror should offer violence to them. She accordingly drank poison, but this not operating soon enough, she was strangled by an eunuch.——The mother of Agrippa, who shines in the history of the Jews, as daughter-in-law of Herod the Great.——A daughter of Agrippa, who married her uncle Herod, and afterwards Polemon, king of Cilicia She was accused of committing incest with her brother Agrippa. It is said that she was passionately loved by Titus, who would have made her empress but for fear of the people. *Jus* 6, 157.—*Suet Tit.* 7.—*Joseph Ant.* 20, 5.—*Tacit. Hist* 2, 2 ——A wife of king Attalus.——Another daughter of Philadelphus and Arsinoe, who married her own brother Evergetes; whom she loved with much tenderness When he went on a dangerous expedition, she made a vow to devote her beautiful hair to the goddess Venus, if he returned safe Some time after his victorious return, the locks which were in the temple of Venus disappeared; and Conon, an astronomer, to make his court to the queen, publicly reported that Jupiter had carried them away, and had made them a constellation She was put to death by her son, B C 221 *Catull* 67.—*Hygin. P. A* 2, 24 —*Justin.* 26, 3.——This name is common to many of the queens and princesses in the Ptolemean family in Egypt.——A woman who was daughter, sister, and mother of persons who had been crowned at the Olympic games. In consequence of this she was the only woman admitted as a spectatress. *Val. Max* 8, 13.—*Ælian V H.* 10, 1.——A city of Libya *Strab.*—*Mela*, 3, 8.——Two towns of Arabia. *Strab.* 16 —— One in Egypt, on the shores of the Red Sea, where merchandise from India was debarked, and carried over land on camels to Coptos. *Plin.* 6, 23.——Another in Cyrenaica, likewise called Hesperis, near which were the famous gardens of the Hesperides. It is now *Bengazi*. *Plin.* 5, 5 —*Strab.* 17.

BERENICIS, a part of Africa, near the town of Berenice. *Lucan* 9, 523

BERGIÓN and ALBION, two giants, sons of Neptune, who opposed Hercules as he attempted to cross the Rhone, and were killed with stones from heaven. *Mel.*, 2, 5.

BERGISTÂNI, a people of Spain, at the east of the Iberus. *Liv.* 34, 16.

BERIS and BARIS, a river of Cappadocia.——A mountain of Armenia.

BERMIUS, a mountain of Macedonia. *Herod.* 8, 138.

BERÖE, an old woman of Epidaurus, nurse to Semele. Juno assumed her shape when she persuaded Semele not to grant her favours to Jupiter, if he did not appear in the majesty of a god. *Ovid Met.* 3, 278 ——The wife of Doryclus, whose form was assumed by Iris at the instigation of Juno, when she advised the Trojan women to burn the fleet of Æneas in Sicily. *Virg. Æn* 5, 620.——One of the Oceanides, attendant upon Cyrene. *Virg G* 4, 341.

BERŒA, or BERRHŒA, a large and populous city of Macedonia, south of Edessa, and southwest of Pella, at the foot of mount Bermius. Its inhabitants were commended by St Paul for their reception of the gospel on a fair and impartial hearing of it. Acts 17, 10, &c.——A town of Syria, east of Antiochia. Its Syriac name was Chalybon, which was changed to Berœa, when it fell into the hands of the Macedonians It preserves its old name in *Haleb*, or, as the Franks call it, *Aleppo*.

BERONICE. *Vid* Berenice.

BEROSUS, a native of Babylon, priest to Belus. He passed into Greece, and remained a long time at Athens He composed a history of Chaldæa, and signalized himself by his astronomical predictions, and was rewarded for his learning with a statue in the gymnasium at Athens. The age in which he lived is not precisely known, though some fix it in the reign of Alexander, or 268 years B.C. Some fragments of his Chaldæan history are preserved by Josephus, contra *Appion et in Antiq. Jud.* 10. The book that is now extant under his name, and speaks of kings that never existed, is a supposititious fabrication, imposed upon the world by Annius. *Plin.* 7, 37.

BERŸTUS, an ancient town of Phœnicia, situated about 24 miles south of Byblus It was destroyed by Tryphon, and restored by the Romans, who raised it to the rank of a colony with the title of Felix Julia. It is now *Beirout*. *Plin.* 5, 20.

BESA, a fountain in Thessaly. *Strab.* 8.

BESIDLÆ, a town of the Bruttii *Liv* 30, 19.

BESSIPPO, a town of Hispania Bætica, east of Junonis Promontorium, where Mela was born. It is now *Beier*. *Mela*, 2. 6.

BESSI, a people of Thrace, inhabiting a district called Bessica, between Mons Rhodope and the northern part of the Hebrus. They were the most hardy and unprincipled of all the Thracians. *Strab.* 7.—*Plin* 3, 11.—*Liv*, 39, 53. *Cic. Tus* 14. *Plin.* 4, 11.—*Ovid. Trist* 4, el. 1, 67.—*Herod* 7, 111.

BESSUS, a governor of Bactriana, who, after the battle of Arbela, seized Darius, his sovereign, and put him to death After this murder, he assumed the title of king, and was some time after brought before Alexander, who gave him to Oxatres, the brother of Darius. The prince ordered his hands and ears to be cut off, and his body to be exposed on a cross, and shot at by the soldiers. *Justin* 12, 3.—*Curt* 6 & 7.——A parricide who discovered the murder he had committed upon destroying a nest of swallows, which, as he observed, reproached him with his crime. *Plut.*

L. BESTIA, a seditious Roman, who conspired with Catiline against his country *Cic in Phil.* 2.

BETIS, a river in Spain (*Vid* Bætis)——A governor of Gaza, who bravely defended himself against Alexander, for which he was treated with cruelty by the conqueror

BETURIA, a part of Bætica in Spain, at the north of the river Bætis. *Liv* 39, 30.

BIA, a daughter of Pallas by Styx. *Apollod.* 1, 2.

BIANOR, a son of Tiberius and Manto the daughter of Tiresias, who received the surname of Ocnus, and reigned over Etruria. He built a town which he called Mantua, after his mother's name. His tomb was seen in the age of Virgil, on the road between Mantua and Andes. *Virg. Pcl.* 9 60. *Æn* 10, 198 ——A Trojan chief killed by Agamemnon. *Homer Il.* 11, 92.——A centaur killed by Theseus. *Ovid. Met.* 12, 342.

BIAS, son of Amythaon and Idomene, was king of Argos, and brother to the famous soothsayer Melampus. He fell in love with Perone,

daughter of Neleus king of Pylos; but the father refused to give his daughter in marriage before he received the oxen of Iphiclus. Melampus, at his brother's request, went to seize the oxen, and was caught in the fact. He, however, in one year after received his liberty from Iphiclus, who presented him with his oxen as a reward for his great services. Bias received the oxen from his brother, and obliged Neleus to give him his daughter in marriage *Homer. Odyss.* 11.—*Paus.* 2, 6 et 18. 4, 34—*Apollod.* 1, 9.—A Grecian prince, who went to the Trojan war. *Homer Il.* 4, 13 et 20.——A river of Peloponnesus. *Paus.* 4, 34.——One of the seven wise men of Greece, son of Teutamus, born at Priene, in Ionia, about 570 B.C. He distinguished himself by the generosity of his disposition. Several young female captives from Messene having been brought for sale to Priene, Bias redeemed them, educated them at his own expense, and restored them with a dowry to their parents. He set a slight value on the goods of fortune, in comparison with those of the mind. During an invasion, when all persons but himself were collecting their valuables for flight, he replied to those who expressed their wonder at his indifference, "I carry every thing of mine about me." Bias is said to have written more than two thousand verses on the subject, "How Ionia might prosper" He died in the arms of his grandson, as he was pleading a cause in behalf of a friend. *Diog.* 1.—*Plut in Symp.*—*Vit. Max* 7, 2.—*Paus* 10, 24.—*Cic. Amic.* 16 *Paradox.* 1.

BIBACULUS, M. FURIUS, a Latin poet of Cremona, in the age of Cicero, intimate with the poet Gallus and Cato. He composed annals in Iambic verses, and wrote epigrams full of wit and humour, and other poems admired by the ancients for their ease, neatness, and elegance. It is said that Virgil imitated his poetry, and even copied some of his lines. Horace, however, has not failed to ridicule his verses. Only sixteen verses remain of his poetry. *Horat. Sat* 2, 5, 41.—*Quintil.* 10.—*Suet. in Cæs.*——A prætor, &c *Val. Max* 1, 1.

BIBESIA or POTINA, a goddess among the Romans, who presided over the liquors which were taken during meals Another divinity, called Edesia, presided over the taking of the solid food. *Aug de Civ. D* 4, 2

BIBLIA and BILLIA, a Roman lady famous for her chastity She married Dyllius.

BIBLIS, a woman who became enamoured of her brother Caunus, and was changed into a fountain near Miletus. *Ovid. Met.* 9, 6b2.

BIBLINA, a country of Thrace.

BIBLUS, a city of Phœnicia. *Curt.* 4.

BIBRACTE, a large and populous town of the Ædui in Gaul, upon the *Arroux*, one of the branches of the Ligeris, or *Loire*. It assumed the name of Augustodunum under Augustus, and is now called *Autun*. *Cæs. Bell G.* 7, 55, &c.

BIBRAX, a town of the Remi, north-west of Duapeortorum. It is now *Bievre* *Cæs B. G.* 2, 6.

BIBROCI, an ancient people of Britain, who are supposed to have occupied the south-east part of *Berkshire*. *Cæs. B G.* 5, 21.

BIBULUS, a son of M. Calpurnius Bibulus by Portia, Cato's daughter. He was Cæsar's colleague in the consulship, but of no consequence to the state, according to this distich mentioned by *Suetos. in Jul.* 20:

Non Bibulo quicquam nuper, sed Cæsare factum est:
Nam Bibulo fieri consule nil memini.

——One of the friends of Horace bore that name, *Sat.* 1, 10, 36.

BICES, a marsh near the Palus Mœotis. *Flacc.* 6, 68.

BICON, a Greek who assassinated Athenodorus, because he made himself master of a colony which Alexander had left at Bactra. *Curt.* 9, 7

BICORNIGER, an appellation of Bacchus, who is sometimes represented with horns, as symbols of the rays of the sun, or of the virtue which he imparts to wine

BICORNIS, the name of Alexander the Great among the Arabians, either expressive of his having added the eastern to the western empire, or in allusion to medals on which he is represented with horns, under the pretence that he was the son of Ammon.

BIFORMIS, (*two forms,*) a surname of Bacchus. He received it because he changed himself into an old woman, to fly from the persecution of Juno, or perhaps because he was represented sometimes as a young, and sometimes as an old man, or because wine, over which he presided, rendered men sorrowful and frantic, or gay and pleasant.——The same name is applied, but not frequently, to Janus. *Ovid Fast.* 1, 98

BIFRONS a surname of Janus, because he was represented with *two faces* among the Romans as acquainted with the past and future *Virg. Æn.* 7, 180.

BILBILIS, a town of Hispania Terraconensis, belonging to the Celtiberi, south-east of Numantia. It was the birth-place of the poet Martial. It is now *Calatayud* *Mart* 1, *ep* 50.——A river of Spain, whose waters were famed for the tempering of steel. It is now the *Salo* or *Xalon*. *Justin* 44, 3.

BIMATER, a surname of Bacchus, which signifies that he had *two mothers*, because when he was taken from his mother's womb, he was placed in the thigh of his father Jupiter. *Ovid Met.* 4, 12.

BINGIUM, a town of Gaul, in Germania Prima, about 18 miles west of Moguntiacum, or *Mayne* It is now *Bingen* *Tacit. Hist* 4, 70.

BION, a philosopher of Borysthenes in Scythia, who flourished in the reign of Antigonus Gonatus, B C. 276. He is said when young to have been slave to a rhetorician, who gave him his freedom, and left him a legacy which enabled him to study philosophy at Athens He was first an auditor of Crates, then of Theodorus the atheist, and finally of Theophrastus, but he chiefly followed the opinions of Theodorus He was skilled in music and poetry, and also distinguished himself by his repartees. He died at Chalcis in Eubœa *Horat* 2, *ep* 2, 60.—*Diog in vita*——A Greek bucolic poet, born in Smyrna, and contemporary with Theocritus. Moschus, his friend and disciple, mentions in a most beautiful and highly finished elegiac poem still extant, that he was taken off by poison Of his poems, besides some few fragments, and ludicrous and puerile imitations of a hatchet, an egg, wings, &c. in words, there are now extant only six idyllia, comprehended in about 170 lines, written with elegance, simplicity, and purity, and abounding with correct and pleasing imagery. The poems of Bion are generally annexed to those of Theocritus and Moschus. They have

been published separately by Fr. Jacobs, Gotha, 1795; G. Wakefield, London, 1795; and J. C. F. Maas, Leipsic, 1807.——A soldier in Alexander's army, &c. *Curt.* 4, 13.——A native of Proponti, in the age of Pherecydes.——A native of Abdera, disciple to Democritus. He first found out that there were certain parts of the earth where there were six months of perpetual light and darkness alternately ——A man of Soli, who composed a history of Æthiopia.

BIRRHUS. *Vid.* Cœlius.

BISALTÆ, a people of Macedonia, above Amphipolis and the coast of the Sinus Strymonicus. Their country was called Bisaltia. *Liv.* 41, 4. 45, 29 —*Plin.* 4, 10.—*Dion* 24

BISALTES, a man of Abydos, &c. *Herod.* 6, 26.

BISALTIS, a patronymic of Theophane, by whom Neptune, under the form of a ram, had the golden ram Her father's name was Bisaltes. *Ovid. Met* 6, 177 —*Hygin fab.* 188

BISANTHE, a town on the confines of the Propontis, north-west of Perinthus. It was built by the Samians. It was called also Rhædestus, and is now *Rodosto Herod.* 7, 137

BISTON, son of Mars and Callirhoe, built *Bistonia* in Thrace, whence the Thracians are often called *Bistones. Herod.* 7, 110 —*Plin* 4, 14.—*Lucan* 7, 50).

BISTONIS, a lake of Thrace near Abdera. *Herod* 7, 109.

BITHUS. *Vid* Bacchius.

BITHYÆ, a certain race of women of Scythia, whose eyes, as *Pliny* reports, 7, 2, killed those who gazed upon them for some time.

BITHYNIA, a country of Asia Minor, formerly called Bebrycia It was bounded by the Pontus Euxinus on the north, on the south by Phrygia and Galatia, on the west by Mysia and the Propontis, and on the east by Paphlagonia. It was successively inhabited by the Phrygians, Mysians, and Bithynians. The latter people, who are said to have come from Thrace, gave it the name of Bithynia It was a beautiful and romantic country, intersected by lofty mountains and fertile plains, rich in fruits and wine, and abounding in forests. *Strab* 12.—*Herod.* 7, 75. —*Mela*, 1 et 2 According to *Pliny*, 5, 9, the inhabitants were descended from Mantinea, in Peloponnesus

BITIAS, a Trojan, son of Alcanor and Hiera, brought up in a wood sacred to Jupiter. He followed the fortune of Æneas, and, with his brother, was killed by the Rutuli in Italy. *Virg. Æn.* 9, 672, &c.——One of Dido's lovers, present when Æneas and the Trojans were introduced to the queen. *Virg. Æn.* 1, 742.

BITON, a Greek mathematician, who lived about 250 B.C He composed a treatise on the construction of Catapultæ, which is inserted in the *Mathematici Veteres Vid.* Cleobis.

BITUITUS, a king of the Allobroges, conquered by a small number of Romans, &c. *Val. Max.* 9, 6.—*Flor.* 3, 2.

BITUNTUM, a town of Spain. *Mart.* 4, *ep.* 55.

BITURIGES CUBI, the name of a people who occupied a considerable part of Aquitania Prima, and who had been much more powerful before the conquest of Gaul by Cæsar, than they were afterwards. Their chief city was Avaricum. *Cæs. Bell. G.* 7, 21.——Bituriges Vivisci, a people who inhabited the southern part of Aquitania Secunda. Their capital was Burdigala.

BITURICUM, a town of Gaul, formerly the capital of the Belgæ. *Strab.* 4.

BIZYA, a town on the Euxine, a little above Salmydessus, the residence of Tereus, the husband of Procne. Now *Visa. Vid.* Tereus.

BLÆNA, a fruitful country of Pontus, where the general of Mithridates Eupator destroyed the forces of Nicomedes the Bithynian. *Strab.* 12.

BLÆSII, two Romans who killed themselves because Tiberius deprived them of the præsthood *Tacit Ann.* 6, 40.

JUN. BLÆSUS, a governor of Gaul. *Tacit.*—— A surname given to Aristæus or Battus, the founder of Cyrene, from his stammering. *Ovid. Ibin* 541 —*Justin.* 13, 7.

BLANDENONA, a place near Placentia. *Cic. 2, ep* 15, *ad Quin*

BLANDUSIA, a famous fountain of Sicily, celebrated by Horace in the thirteenth ode of his third book, placed by some at his Sabine farm; but proved by the abbe Chaupy, to be near Venusia in Apulia.

BLEMMYES, the name of a people who appear to have inhabited part of Ethiopia; and who, probably from the circumstance of depressing their heads, and raising their shoulders, were represented by the ancients as without heads, and as having their eyes and mouths in their breasts. *Mela*, 1, 4.

BLENINA, a town of Arcadia. *Paus.* 8, 27.

BLITIUS CATULINUS, was banished into the Ægean sea, after Piso's conspiracy, &c. *Tacit. Ann.* 15, 71.

BLUCIUM, a castle where king Dejotarus kept his treasures in Bithynia. *Strab.* 12.

BOADICEA. *Vid.* Boudicea.

BOÆ and BŒA, a town of Laconia, at the extremity of the Bœaticus Sinus *Paus. 3, 21.*

BOAGRIUS, a river, or rather torrent, of the Locri Epicnemidi. It watered the town of Thronium. *Strab.* 9.

BOCALIAS, a river in the island of Salamis.

BOCCAR, a king of Mauritania. *Jus.* 4, 90, applies the word in a general sense to any native of Africa.

BOCCHORIS, a wise king and legislator of Egypt. *Diod* 1.

BOCCHUS, a king of Getulia, in alliance with Rome, who perfidiously delivered Jugurtha to Sylla, the lieutenant of Marius. *Sallust, Jug.*— *Patere.* 2, 12.

BODERIA, or BODOTRIA, the *Frith of Forth* in Scotland.

BODUOGNATUS, a leader of the Nervii, when Cæsar made war against them. *Cæs. Bell. G.* 2, 23.

BODUNI, a people of Britain who surrendered to Claudius. *Dio. Cass.* 60.

BOEA. *Vid* Boæ.

BŒBE, a town of Thessaly *Ovid Met.* 7, *fab.* 5.——A lake of Crete. *Strab.* 9.

BŒBEIS, a lake of Thessaly, near mount Ossa. *Lucan.* 7, 176

BŒBIA LEX was enacted to elect four prætors every year.——Another to insure proprietors in the possession of their lands ——Another, A. U. C. 571, against using bribes at elections.

BOEDROMIA, an Athenian festival, which received its name ἀπο τοῦ βοηδρομεῖν, *from coming to help;* because it was instituted in memory of Ion the son of Xuthus, who assisted the Athenians when invaded by Eumolpus, the son of Neptune.

Others say that it was observed in memory of a victory obtained by Theseus over the Amazons, in the month Boedromion. *Suid.*—*Plutarch. in Thes.*

BŒOTARCHÆ, the chief magistrates in Bœotia. *Liv.* 42, 43

BŒOTIA, a country of Greece, bounded on the north by Phocis and the country of the Locri Opuntii, on the south by Attica and Megaris, on the east by the Euripus, or strait of Eubœa; and on the west by the Halcyonian sea and Phocis. It has been successively called Aonia, Mesapia, Hyanthis, Ogygia, and Cadmeis, and now forms a part of *Livadia*. It was called Bœotia, according to some, from Bœotus, son of Itonus; or, according to others, from βοῦς, *bos*, owing to Cadmus having been led by *an ox* to the spot where he built Thebes. Bœotia was perhaps the richest and most fertile country in Greece. Its inhabitants were noted for their natural dullness and stupidity, even to a proverb (Bœotia ſ.), yet it will be found that no single province in Greece, save Attica, could furnish a list of poets and other writers in which are included such names as Hesiod, Corinna, Pindar, and Plutarch. *Herod.* 2, 49. 5, 57.—*Ovid. Met* 3, 10.—*Paus* 9, 1, &c.—*C. Nep.* 7, 11.—*Strab.* 9.—*Justin.* 3, 6. 8, 4.—*Horat.* 2, *ep* 1, 244.—*Diod.* 19.—*Luc.* 27, 30, &c.

BŒOTUS, a son of Itonus by Menalippa *Paus.* 9, 1.

BŒOBORISTAS, a man who made himself absolute among the Getæ, by the strictness of his discipline *Strab* 7.

BOETHIUS, ANIC. MANL. TORQUATUS SEVERINUS, a celebrated Roman, banished and afterwards punished with death, on suspicion of conspiracy, by Theodoric king of the Ostrogoths, A. D. 525. In his exile he was accompanied by his wife Elpis, who soothed his misfortunes, and who deserved his affection not less by her fondness for literature and poetry, than her great mental fortitude. He left two sons, Patricius and Hypatius, who preserved their rank and consequence in the Roman state. It was during his imprisonment that he wrote his celebrated poetical treatise *De consolatione philosophiæ*, in five books. It may be said that with this respectable writer the Latin tongue, and the last remains of Roman dignity, sunk in the western world. The best edition of his works is that of Basle, in 2 vols. fol. 1570. *Vossius de P. Latin.*

BOETUS a foolish poet of Tarsus, who wrote a poem on the battle of Philippi. *Strab.* 14.——A river of Spain, more properly called Bætis. *Vid.* Bætis.

BOGUS, one of the Heraclidæ

BOGUS and BORS, a Persian who destroyed himself and family when besieged by the Athenians. *Herod.* 7, 107.—*Paus.* 8, 8.

BOGUD, a king of Mauritania in the interest of Cæsar. *Cæsar. Alex* 59

BOGUS, a King of the Maurusii, present at the battle of Actium. *Strab.* 8.

BOII, a people of Celtic Gaul, who migrated into Cisalpine Gaul, and the north of Italy on the banks of the Po. *Cæs. Bell. G* 1, 28. 7, 17.—*Sil* 4, 188.

BOIOCALUS, a general of the Germans in the age of Tiberius, &c. *Tacit Ann.* 13, 55.

BOLA, a town of the Æqui in Italy. *Virg. Æn* 6, 775.

BOLANUS, a man whom Horace represents, I *Sat.* 9, 11, as of the most irascible temper, and the most inimical to loquacity. Some, however, imagine that he was of a very patient and phlegmatic temper, that would endure without dissatisfaction any impertinence.——Marcus, a friend of Cicero's. *Cic. ad Fam.* 13 *ep.* 77.

BOLBE, a marsh near Mygdonia. *Thucyd.* 1, 58.

BOLBITINUM, one of the mouths of the Nile, with a town of the same name. Naucratis was built near it. *Herod.* 1, 17.

BOLGIUS, a general of Gaul, in an expedition against Ptolemy king of Macedonia. *Paus.* 10, 19.

BOLINA, a virgin of Achaia, who rejected the addresses of Apollo, and threw herself into the sea to avoid his importunities. The god made her immortal. There is a city which bears her name in Achaia. *Paus.* 7, 23.

BOLINÆUS, a river near Bolina. *Paus.* 7, 23

BOLISSUS, a town and island near Chios. *Thucyd* 8, 24.

BOLUS, a king of the Cimbri, who killed a Roman ambassador *Liv. ep* 67.

BOMIENSES, a people near Ætolia *Thucyd.* 3, 96.

BOMILCAR, a Carthaginian general, son of Amilcar He was suspected of a conspiracy with Agathocles, and hung in the forum, where he had received all his dignity *Diod* 20.—*Justin.* 22, 7.——An African, for some time the instrument of all Jugurtha's cruelties. He conspired against Jugurtha, who put him to death. *Sallust. Jug*

BOMONICA: youths that were whipt at the altar of Diana Orthia during the festivals of the goddess. He who bore the lash of the whip with the greatest patience, and without uttering a groan, was declared victorious, and received an honourable prize. (*Vid.* Diamastigosis.) *Paus.* 3, 16.—*Plut. in Lyc.*

BONA DEA, a name given to Ops, Vesta, Cybele, and Rhea, by the Greeks, and by the Latins, to Fauna, or Fatua. This goddess was so chaste that no man but her husband saw her after her marriage; from which reason her festivals were celebrated only in the night by the Roman matrons in the houses of the highest officers of the state, and all the statues of the men were carefully covered with a veil where the ceremonies were observed In the latter ages of the republic, however, the sanctity of these mysteries was profaned by the intrusion of men, and by the introduction of lasciviousness and debauchery. The celebration was on the first of May. *Jun.* 6, 313.—*Propert* 4, 10, 25.—*Ovid. de Art. Am.* 3, 637

BONONIA, anciently called Felsina, a town of Gallia Cisalpina, north of the Apennines. It is now called *Bologna*. *Plin.* 3, 15.—*Sil Ital* 8, 599.—*Luc.* 33, 37.——A town of Pannonia, on the Danube, north of Sirmium. Its site corresponds with the position of *Illok*.——A town of the Morini, in Gaul. It was anciently named Gesoriacum, and is now *Boulogne*.

BONOSUS, an officer of Probus, who assumed the imperial purple in Gaul.

BONOSUS a bishop of Dacia, known in ecclesiastical history as the author of a heresy, which prevailed for upwards of 200 years. He died A. D. 410.

BONUS EVENTUS, a Roman deity, whose worship was first introduced by the peasants. He was represented holding a cup in his right hand.

and in his left, ears of corn. His power was supposed to extend only over particular events, and not like that of Fortune over the whole of human life. His statue, as well as that of good Fortune, made by the hand of Praxiteles, was placed in the capitol. *Varro de R. R.* 1.—*Plin* 34. 8

BOOSCRA (*bovis cauda*), a town of Cyprus, where Venus had an ancient temple. *Strab*

BOOTES, a northern constellation near the Ursa Major, also called Bubuleus and Arctophylax. Some suppose it to be Icarus, the father of Erigone, who was killed by shepherds for intoxicating them. Others maintain that it is Arcas, whom Jupiter placed in heaven, or else Erichthonius king of Athens. *Ovid. Fast* 3, 405 —*Cic de Nat. D* 2, 42.

BOOTUS and BŒOTUS, a son of Neptune and Menalippe, exposed by his mother, but preserved by shepherds *Hygin. fab* 186.

BORA, a mountain of Macedonia, between Illyria and Epirus. *Liv* 45, 29

BORBETOMAGUS, a town of Germany, on the west side of the Rhine. It was the capitol of the Vangiones. Now *Worms. Ptol.*

BORCOVIUM, a town of Britain, now *Berwick*, at the mouth of the Tweed in Scotland.

BOREA, a town taken by Sextus Pompey. *Cic* 16, *ad Att ep.* 4

BORÆADES, the descendants of Boreas, who long possessed the supreme power and the priesthood in the island of the Hyperboreans. *Diod* 1 et 2.

BOREAS, the name of the north wind blowing from the Hyperborean mountains According to the poets, he was son of Astræus and Aurora, but others make him son of the Tyrannus. He was passionately fond of Hyacinthus, (*Vid.* Hyacinthus), and carried away Orithyia, who refused to receive his addresses, and by her he had Zetes and Calais, Cleopatra and Chione. He was worshipped as a deity, and represented with wings and white hair, and with distended mouth blowing snow, storms, cold, hail, and all the inclement blasts of a northern climate. The Athenians dedicated altars to him, and to the winds, when Xerxes invaded Europe, and rewarded his supposed services by erecting him a temple on the banks of the Ilissus He was also particularly honoured by the people of Megalopolis, and a large space of ground was set apart and consecrated to his divinity. Boreas changed himself into a horse, to unite himself with the mares of Dardanus, by which he had twelve mares so swift, that they ran or rather flew over the sea, without scarce wetting their feet. *Homer Il* 20, 2.2.—*Hesiod. Theog* 379 —*Apollod* 3, 15 — *Herod.* 7, 189.—*Ovid Met* 6 700 *Trist.* 3, *el.* 10 11, 45 *Ex Pont* 4, *el* 10, 41.—*Aud. Geil* 2, 22.—*Virg. Ec* 7 51. *G* 1. 93, 370. 2, 316. 3, 278 *Æn* 10, 350 12, 365.—*Callimac. in Delum.*—*Paus* 1. 19. 8, 36.

BOREASMI, a festival at Athens, in honour of Boreas, who, as the Athenians supposed, was related to them on account of his marriage with Orithyia, the daughter of one of their kings (*Vid.* Orithya) They attributed the overthrow of the enemy's fleet to the respect which he paid to his wife's native country. There were also sacrifices at Megalopolis in Arcadia, in honour of Boreas *Paus Attic. et Arcad.*

BORGUS, a Persian, &c. *Polyæn.* 7. 40

BORGES, a Persian, who burnt himself, rather than submit to the enemy, &c. *Polyæn* 7, 24.

BORNOS, a place of Thrace. *C. Nep. in Alcib.* 7.

BORSIPPA, or BARSITA, a town of Babylonia, sacred to Diana and Apollo Its inhabitants were particularly fond of the flesh of bats. *Strab* 16.

BORUS, a son of Perieres, who married Polydora the daughter of Peleus. *Apollod.* 3, 13.—*Homer. Il* 16, 177.

BORYSTHENES, a large river of Scythia, falling into the Euxine sea, now called the *Dnieper*. According to modern geography, it rises in the *Valdai* hills, near the sources of the *Dune*, and after a winding course of about 800 miles, it flows into the Black Sea, a little to the east of the *Dniester*. Major Rennell suspects that Herodotus was not apprised of the famous cataract of this river, which occur at the height of two hundred miles above its mouth, and are said to be thirteen in number; for he seems to consider the navigation as being uninterrupted during forty days upwards from the sea. *Plin.* 4, 12.—*Dionys. Per* 311.—*Strab.* 1 et 7.—*Propert.* 3, *el.* 7, 18.—*Ovid de Pont* 4, *el.* 10, 54 ——There was a city of the same name on the borders of the river, built by a colony of Milesians, 655 years before the Christian era. It was also called *Olbia Salvia. Mela*, 2 1 et 7.——A horse with which the emperor Adrian used to hunt. At his death he was honoured with a monument. *Dio*

BOSPHORUS, or BOSPORUS, from βους, ox, and πορος, *a passage*, is a name given to a strait by which two seas communicate with each other; particularly to the Thracian Bosphorus, or the *Channel of Constantinople*, which connects the Propontis with the Euxine sea; and also to the Cimmerian Bosphorus, or *Straits of Caffa*, which unites the Palus Mæotis with the Euxine sea. These straits are supposed to have obtained this name from their being so narrow that an ox could easily swim across them. The Thracian Bosphorus extends from the Cyanean rocks to the harbour of Byzantium or *Constantinople*. It is about fifteen miles in length, and its ordinary breadth may be computed at about 1½ miles. The Cimmerian Bosphorus is about four leagues broad *Plin.* 4, 12. 6, 1.—*Ovid Trist.* 3, *el.* 4, 49.—*Mela*, 1, 1.—*Strab.* 12.—*Virg. Æn.* 6, 1.—*Herod.* 4, 85 The people who lived near it were called Bosphorani, and Mithridates is thence called Bosphoranus rex. *Tacit. Ann.* 12, 15 — *Ovid. Trist* 2, 208

BOSTAR, a Carthaginian prophet, mentioned by *Sil. Ital.* 3, 647

BOTER, a freedman of Claudius. *Suet Claud*

BOTTIA, a colony of Macedonians in Thrace. The people were called *Bottiæi. Plin.* 4, —*Herod.* 7, 185, &c.—*Thucyd.* 2. 99.

BOTTIEIS a country at the north of Macedonia, on the bay of Therma. *Herod.* 7, 123, &c.

BOUDICEA, a queen of the Brigantes in Britain, who rebelled upon being insulted by the Romans. Her revolt proved very destructive to the Roman forces in Britain; but at last the valour and superior experience of Suetonius prevailed over the undisciplined Britons, and Boudicea, after in vain re-asserting the liberty of her country, and seeing 80,000 of her countrymen slaughtered in one battle, poisoned herself, A. D. 61. *Tacit. Ann* 14, 31.

BOVIÂNUM, an ancient colony of the Samnites, at the foot of the Appenines, not far from Beneventum. It is now called *Buano*. *Liv.* 9, 28.

BOVILLÆ, a town of Latium, near Rome. *Ovid. Fast.* 3, 697. —Another in Campania.

BRACHMANES, Indian philosophers, who derive their name from Brahma, one of the three beings whom God, according to their theology, created, and with whose assistance he formed the world. They devoted themselves totally to the worship of the gods, and were accustomed from their youth to endure labours, and to live with frugality and abstinence. They never eat flesh, and abstained from the use of wine and all carnal enjoyments. After they had spent thirty-seven years in the greatest trials, they were permitted to marry, and indulge themselves in a more free and unbounded manner. The Brahmins were a tribe or numerous family, descended from one common ancestor, who existed at some remote period and was different from the progenitors of the people among whom they lived. Some have supposed that this progenitor was the patriarch Abraham, whom in their language they call *Brachma*, or *Brama*. (*Id.* Gymnosophistæ.) *Strab.* 15.—*Curt.* 17.

BRÆSIA, a daughter of Cinyras and Metharme *Apollod.* 3, 14.

BRANCHIADES, a surname of Apollo.

BRANCHIDÆ, a people of Asia, near the river ——, put to the sword by Alexander. They were originally of Miletus, near the temple of Branchus, but had been removed from thence by Xerxes. *Strab.* 11.—*Curt.* 7, 5.——The priests of Apollo Didymæus, who gave oracles in Caria. *Plin.* 5, 29.

BRANCHYLLÍDES, a chief of the Bœotians. *Paus.* 9, 13.

BRANCHUS, a youth of Miletus, son of Smicrus, beloved by Apollo, who gave him the power of prophecy. He gave oracles at Didyme, which became inferior to none of the Grecian oracles, except Delphi, and which exchanged the name of Didymean for that of Branchidæ. The temple, according to Strabo, was set on fire by Xerxes, who took possession of the riches it contained, and transported the people into Sogdiana, where they built a city which was afterwards destroyed by Alexander. *Strab.* 15.—*Stat. Theb* 3, 479.—*Lucian. de Domo.*

BRASIÆ, a town of Laconia. *Paus.* 3, 24.

BRASIDAS, a famous general of Lacedæmon, son of Tellus, who, after many great victories over Athens and other Grecian states, died of a wound at Amphipolis, which Cleon, the Athenian, had besieged, B.C. 422. A superb monument was raised to his memory. *Paus.* 3, 24.—*Thucyd* 4 et 5.—*Diod.* 3.——A man of Cos. *Theocrit. Id.* 7.

BRASIDEIA, annual festivals held at Sparta, in honour of Brasidas. They were celebrated with sacrifices and games, in which only free-born Spartans were allowed to contend; and he who neglected to be present at the solemnities was fined.

BRASÍLAS, a man of Cos. *Theocr* 7.

BRATUSPANTIUM, a town of the Bellavaci in Gaul, now *Beauvais*.

BRAURIS, a woman who assisted in the murder of Pittacus, king of the Edoni. *Thucyd.* 4, 107.

BRAURON, a town of Attica where Diana had a temple. The goddess had three festivals called *Brauronia*, celebrated once every fifth year by ten men, who were called *hyperetæ*. They sacrificed a goat to the goddess, and it was usual to sing one of the books of Homer's Iliad. The most remarkable that attended were young virgins in yellow gowns, consecrated to Diana. They were about ten years of age, and not under five, and therefore their consecration was called ἐπαετήσεις, from δέκα, *ten*; and sometimes ἀρκτήσεις, as the virgins themselves, bore the name of *ἄρκοι, bears*, from this circumstance. There was a bear in one of the villages of Attica, so tame, that he ate with the inhabitants, and played harmlessly with them. This familiarity lasted long, till a young virgin treated the animal too roughly, and was killed by it. The virgin's brother killed the bear, and the country was soon after visited by a pestilence. The oracle was consulted, and the plague removed by consecrating virgins to the service of Diana. This was so faithfully observed, that no woman in Athens was ever married before a previous consecration to the goddess. The statue of Diana of Tauris, which had been brought into Greece by Iphigenia, was preserved in the town of Brauron. Xerxes carried it away when he invaded Greece. *Paus* 8, 46.—*Strab.* 9.

BRENNI and BRENUI, a people of Italy, dwelling north of the Lacus Larius, about the Rhætian Alps, near the source of the Ticinus. *Plin.* 3, ed. 14.

BRENNUS, a general of the Galli Senones, who invaded Italy, defeated the Romans at the river A——a, and entered their city without opposition. The Romans fled into the capitol, and left the whole city in the possession of the enemies. The Gauls climbed the Tarpeian rock in the night, and the capitol would have been taken had not the Romans been awakened by the noise of geese which were before the doors, and immediately repelled the enemy. (*Id.* Manlius.) Camillus, who was in banishment, marched to the relief of his country, and so totally defeated the Gauls, that not one remained to carry the news of their destruction. *Liv.* 5, 36, &c.—*Plut. in Camil.*——Another Gaul, who made an irruption into Greece with 150,000 men, and 15,000 horse, and endeavoured to plunder the temple of Apollo at Delphi. He was destroyed, with all his troops, by the god, or more properly, he killed himself in a fit of intoxication, B.C. 278, after being defeated by the Delphians. *Paus.* 10, 22 et 23.—*Justin* 24, 6, &c.

BRENTHE, a ruined city of Arcadia. *Paus* 8, 28.

BRESCIA, a city of Italy, which had gods peculiar to itself.

BRETTII, a people of Italy. *Strab.* 6.

BRIÁREUS, a famous giant, son of Cœlus and Terra, who had 100 hands and 50 heads and was called by men Ægeon, and only by the gods Briareus. When Juno, Neptune, and Minerva conspired to dethrone Jupiter, Briareus ascended the heavens, and seated himself next to him, and so terrified the conspirators by his fierce and threatening looks that they desisted. He assisted the giants in their war against the gods, and was thrown under mount Ætna, according to some accounts. *Hesiod Theog* 148.—*Apollod.* 1, 1.—*Homer. Il.* 1, 403.—*Virg. Æn.* 6, 287. 10, 565.——A Cyclop, made judge between Apollo and Neptune, in their dispute about the isthmus and promontory of Corinth. He gave the former to Neptune, and the latter to Apollo. *Paus.* 2, 1.

BRIAS, a town of Pisidia.

BRICA, or BRIGA, the Celtic term for a town.

BRIGANTES, a people of Britain. They were the greatest, most powerful, and most ancient of the British tribes. They possessed the country from sea to sea, comprising the counties of *York, Lancaster, Westmoreland, Durham*, with parts of *Cumberland* and *Northumberland*. Their chief city was Eboracum, or *York*. *Juv.* 14, 196.—*Plin.* 8, 41

BRIGANTINUS, a lake of Rhætia between the Alps, now the *Lake of Constance*, or *Boden Sea*. The town on its eastern side is now *Bregenz*, anciently called Brigantium. *Plin.* 9, 17.

BRILESSUS, a mountain of Attica. *Thucyd.* 2, 23.

BRIMO, (*terror*), a name given to Proserpine and Hecate, because they were supposed to cause the terrors which alarm the weak and superstitious during the night. *Stat. Sylv.* 2, 3, 30. - *Propert.* 2, 2, 11.

BRISEIS, a woman of Lyrnessus, called also Hippodamia. When her country was taken by the Greeks, and her husband Mines, and her brother killed in the fight she fell to the share of Achilles, in the division of the spoils. Agamemnon took her away some time after from Achilles, who made a vow to absent himself from the field of battle. Briseis was very faithful to Achilles, and when Agamemnon restored her to him, he swore he had never offended her chastity. She is described by Dares as well proportioned in her figure, amiable in her manners, and fascinating in her looks *Homer. Il* 1, 2, &c.—*Ovid Heroid. de Ast Am.* 3, 2 et 3 —*Propert* 2, el. 8, 20 et 28 —*Paus.* 5, 24.—*Horat.* 2, *od.* 4.

BRISES, a man of Lyrnessus, brother to the priest Chryses. His daughter Hippodamia was called *Briseis*, from him.

BRISEUS, a surname of Bacchus, from his nurse Brisa, or his temple at Brisa, a promontory at Lesbos. The poet Persius bestows the appellation of Briseus on Accius, either on account of the tragedy of Bacchus which he had written, or because the god was supposed in a more particular manner to patronise the efforts of tragical writers *Persius* 1, 76

BRITANNI, the inhabitants of Britain. (*Vid* Britannia.)——A man in Gallia Belgica. *Plin* 4, 17.

BRITANNIA, an island in the northern ocean, the greatest in Europe, conquered by J. Cæsar, during his Gallic wars, B.C. 55, and first known to be an island by Agricola, who sailed round it. It was a Roman province from the time of its conquest till the 418th year of the Christian era. The inhabitants, in the age of Cæsar, used to paint their bodies, to render themselves more terrible in the eyes of their enemies. The name of Britain was unknown to the Romans before Cæsar conquered it. *Cæs Bel. G.* 4 — *Dion.* 5. — *Pous.* 1, 33.—*Tacit. in Agric* 10.—*Plin.* 34, 17.

BRITANNICUS, a son of Claudius Cæsar by Messalina, so called because under that emperor part of Britain had been conquered by the Romans. Nero was raised to the throne in preference to him, by means of Agrippina, and caused him to be poisoned. His corpse was buried in the night, but it is said that a shower of rain washed away the white paint which the murderer had put over his face, so that it appeared quite black, and discovered the effects of poison. *Tacit. Ann.* 11, 12, et 13.— *Sueton. in Ner.* 33.

BRITOMARTIS, a beautiful nymph of Crete, daughter of Jupiter and Charme, who devoted herself to hunting, and became a great favourite of Diana She was loved by Minos, who pursued her so closely, that to avoid his importunities, she threw herself into the sea. *Paus.* 2, 30. 3, 14 —— A surname of Diana.

BRITOMARUS, a chief of the Galli Insubres conquered by Æmilius. *Flor* 2, 4

BRITONES, the inhabitants of Britain. *Juv.* 15, 124.

BRIVATES, a famous harbour in the north-west extremity of Gaul, now *Brest*.

BRIXELLUM, a town of Gallia Cisalpina, north-east of Parma, where Otho slew himself when defeated. It is now *Brescello*. *Tacit. Hist.* 2, 32.

BRIXIA, now *Brescia*, a town of Italy, north-west of Mantua. It was the capital of the Cenomani. *Justin* 20, 5.

BRIZO, the goddess of dreams, worshipped by the women of Delos. She was invoked to protect the ships of the island, and to inspire her votaries with pleasant and propitious dreams; and in her festivals she was gratefully presented with offerings of fruits, and all other things except fish. *Athen.* 8, 3.

BROCCHUS, a governor of Syria, who fled to Alexander, when Darius was murdered by Bessus *Curt* 5, 13.

BROMIUS, a surname of Bacchus, from βρέμειν, *frendere*, alluding to the groans which Semele uttered when consumed by Jupiter's fire, or, with equal probability, to the noise and shouts of the Bacchantes in the celebration of the orgies. *Dionys.* 4.—*Ovid. Met.* 4, 11 ——A son of Ægyptus. *Apollod* 2, 1.

BROMUS, one of the Centaurs. *Ovid Met.* 12, 459.

BRONGUS, a river falling into the Ister. *Herodot.* 4, 49.

BRONTES, (*thunder*) one of the Cyclops. *Virg. Æn* 8, 425.—*Hesiod. Theog* 142

BRONTINUS, a Pythagorean philosopher —— The father of Theano, the wife of Pythagoras. *Diog.*

BROTEAS and AMMON, two men famous for their skill in the cestus. *Ovid. Met* 5, 108—— One of the Lapithæ *Id.* 12, 262.

BROTHEUS, a son of Vulcan and Minerva, who burned himself to avoid the ridicule to which his deformity subjected him. *Ovid. in Ib.* 517.

BRUCTERI, a people of Germany, between the Amasia, or *Ems*, and the Lacus Flavus or *Zuyder Zee*. They were powerful and warlike *Tacit. Ann.* 1, 51. *Hist.* 4, 21 *G* 33.

BRUMALIA, festivals celebrated at Rome in honour of Bacchus, about the month of December. They were first instituted by Romulus, and derived their name either from Bromius, one of the surnames of the god, or from an allusion to the cold time (*bruma*) of their celebration.

BRUNDUSIUM, now *Brundisi*, a city of Calabria, on the Adriatic sea, where the Appian road was terminated. It was founded by Diomedes after the Trojan war, or, according to Strabo, by Theseus, with a Cretan colony. The Romans generally embarked at Brundusium for Greece. It is famous for the birth of the poet Pacuvius, and the death of Virgil, and likewise for its harbour, which is capacious, and sheltered by the land, and by a small island at the entrance,

against the fury of the winds and waves. Little remains of the ancient city, and even its harbour has now been choked up by the negligence of the inhabitants. *Justin.* 3, 4. 12, 2.—*Strab.* 5.—*Cæs. Bell. Civ.* 1, 24.—*Cic. ad Attic.* 4, *ep.* 1.—*Mela*, 2, 4 et 7.—*Lucan.* 2, 603. 5, 406.

BRUTIDIUS, a man dragged to prison in Juvenal's age, on suspicion of his favouring Sejanus. *Juv.* 10, 82.

BRUTII, a people in the farthest parts of Italy, who were originally shepherds of the Lucanians, but revolted, and went in quest of a settlement. They received the name of *Bruti*, from their stupidity, and cowardice in submitting, without opposition, to Annibal in the second Pugic war. They were ever after held in the greatest disgrace, and employed in every servile work. *Justin.* 23, 9.—*Strab.* 6.—*Diod* 16.

BRUTULUS, a Samnite, who killed himself, upon being delivered to the Romans for violating a treaty. *Liv* 8, 39.

BRUTUS, L. JUNIUS, a son of M. Junius and Tarquinia, second daughter of Tarquin Priscus The father, with his eldest son, were murdered by Tarquin the proud, and Lucius, unable to revenge their death, pretended to be insane. The artifice saved his life; he was called *Brutus* for his stupidity, which he however soon after showed to be feigned. When Lucretia killed herself, B.C. 509, in consequence of the brutality of Tarquin, Brutus snatched the dagger from the wound, and swore, upon the reeking blade, immortal hatred to the royal family. His example animated the Romans, the Tarquins were proscribed by a decree of the senate, and the royal authority vested in the hands of consuls chosen from patrician families. Brutus, in his consular office, made the people swear they never would again submit to kingly authority; but those first who violated their oath were in his own family. His sons, Titus and Tiberius, conspired with the Tuscan ambassador to restore the Tarquins, and when discovered, they were tried and condemned before their father, who himself attended at their execution. Some time after, in a combat that was fought between the Romans and Tarquins, Brutus engaged with Aruns, and so fierce was the attack, that they pierced one another at the same time. The dead body was brought to Rome, and received as in triumph; a funeral oration was spoken over it, and the Roman matrons showed their grief by mourning a year for the father of the republic. *Flor.* 1, 9.—*Liv.* 1, 56. 2, 1, &c.—*Dionys. Hal.* 4 et 5.—*C. Nep. in Attic.* 8.—*Kutrop. de Varq.*—*Virg. Æn.* 6, 818.—*Plut. in Brut. et Cæs.*—— Marcus Junius, father of Cæsar's murderer, wrote three books on civil law. He followed the party of Marius, and was conquered by Pompey After the death of Sylla, he was besieged in Mutina by Pompey, to whom he surrendered, and by whose orders he was put to death. He had married Servilia, Cato's sister, by whom he had a son and two daughters. *Cic. de Orat.* 55.—*Plut. in Brut.*——His son of the same name by Servilia, sometimes called Q. Cæpio, because adopted by his maternal uncle Q. Servilius Sapio, was lineally descended from J. Brutus, who expelled the Tarquins from Rome. He seemed to inherit the republican principles of his great progenitor, and in the civil wars joined himself to the side of Pompey, though he was his father's murderer, only because he looked upon him as more just and patriotic in his claims. At the battle of Pharsalia, Cæsar not only spared the life of Brutus, but he made him one of his most faithful friends. He however forgot the favour, because Cæsar aspired to tyranny. He conspired with many of the most illustrious citizens of Rome against the tyrant, and stabbed him in Pompey's Basilica. The tumult which this murder occasioned was great; the conspirators fled to the capitol, and by proclaiming freedom and liberty to the populace, they re-established tranquility in the city. Antony, whom Brutus, contrary to the opinion of his associates, refused to seize, gained ground in behalf of his friend Cæsar, and the murderers, too inactive in their measures, were soon obliged to leave Rome. Brutus retired into Greece, where he gained himself many friends by his arms, as well as by persuasion, and he was soon after pursued thither by Antony, whom young Octavius accompanied. A battle was fought at Philippi. Brutus, who commanded the right wing of the republican army, defeated the enemy, and even took the camp of Octavius, but Cassius, who had the care of the left, was overpowered by the persevering valour of Antony, and as he knew not the situation of his friend, and grew desperate, he ordered one of his freedmen to run him through. Brutus deeply deplored his fall, and in the fulness of his grief called him the last of the Romans. In another battle, the wing which Brutus commanded obtained a victory; but the other was defeated, and he found himself surrounded by the soldiers of Antony. He however made his escape, but hearing that many of his personal friends had deserted to the conquerors, and that their attempts to seduce his soldiers were incessant and too successful, he at last fell upon his sword, B.C. 42, exclaiming, "O virtue, thou art but an empty name. I have worshipped thee as a goddess, but thou art the slave of fortune." Antony honoured his remains with a magnificent funeral, and sent his ashes to his mother Servilia, but Suetonius says that Octavius sent his head to Rome, to be hung below the statue of Cæsar; which mark of triumph, however, was never exhibited, as the head, according to Dio, was thrown into the sea in a storm before the vessel reached Italy from Dyrrachium. Brutus is not less celebrated for his literary talents, than his valour in the field. When he was in the camp, the greatest part of his time was employed in reading and writing; and the day which preceded one of his most bloody battles, while the rest of his army was under continual apprehensions, Brutus calmly spent his hours till the evening, in writing an epitome of Polybius. He was fond of imitating the austere virtues of Cato, and in reading the histories of nations, he imbibed those principles of freedom which were so eminently displayed in his political career He was intimate with Cicero, to whom he would have communicated his conspiracy, had he not been apprehensive of his great timidity. He severely reprimanded him in his letters for joining the side of Octavius, who meditated the ruin of the republic. Plutarch mentions, that Cæsar's ghost made its appearance to Brutus in his tent, and told him that he would meet him at Philippi. Brutus married Claudia, whom he afterwards divorced without assigning any reason, for which his conduct was deservedly reprehended, and he immediately took for his second wife Porcia, the daughter of Cato, who killed herself, by swallowing burning coals, when she heard the fate of her hus-

band. It is said that both Brutus and Cassius fell upon those very swords which they had raised against the life of Cæsar. *C. Nep. in Attic.* —*Paterc.* 2, 48 —*Put in Brut. &c. Cæs.* 1.—*Dio.* 4 ——D Jun. Albinus, also one of Cæsar's murderers, was distantly related to Marcus. It was he who prevailed upon the dictator to go to the senate-house, when he seemed doubtful in consequence of the unfavourable appearance of the omens. After the murder, he went to Cisalpine Gaul, which he bravely defended against Antony; and when besieged at Mutina, he boldly defied the attempts of the triumvirs, and he might have triumphed in his opposition, had not the consuls Hirtius and Pansa, who came to his assistance, been unfortunately slain. Decimus, on this fatal occasion, endeavoured to fly to Brutus in Greece, but he was deserted by his soldiers, and being betrayed into the hands of Antony, he was, though consul elect, put to death by the conqueror's directions. *Appian* 2 et 3 — *Val. Max.* 9, 13.—*Vel Pat.* 2, 64.—*Dio.* 46, 53.—*Plut in Cæs. et Brut.*——Jun. one of the first tribunes of the people. *Liv.*——One of Carbo's generals.

BRYAS, a general of the Argives against Sparta, put to death by a woman, to whom he had offered violence. *Paus* 2, 20. ——A general in the army of Xerxes. *Herod.* 7, 72.

BRYAXIS, a marble sculptor, who assisted in making the mausoleum. *Paus.* 1, 40.

BRYCE, a daughter of Danaus by Polyxo. *Apollod* 2, 1.

BRYGES, a people of Thrace, afterwards called Phryges. *Strab.* 7.

BRYGI, a people of Macedonia, conquered by Mardonius. *Herod.* 6, 45

BRYSEA, a town of Laconia *Paus.* 3, 20

BUBACENE, a country of Asia. *Curt.* 5.

BUBACES, an eunuch of Darius, &c. *Curt.* 5, 11.

BUBARIS, a Persian who married the daughter of Amyntas, against whom he had been sent with an army. *Justin.* 7, 13.

BUBASTIACUS, one of the mouths of the Nile.

BUBASTIS, an Egyptian goddess, corresponding with the Grecian Diana. She is said to have been the daughter of Osiris and Isis, and to have been preserved by Latona from the search of Typhon, in a floating island called Chemmis. *Herod.* 2, 137 et 156.——A city of Egypt, situated on the most eastern branch of the Nile, which was called, from this city, the Bubastic river or canal. This city is called in the Bible Pibeseth, and is now known as *Tel Basta.* It was noted for the worship of Diana Bubastis, who was said to have transformed herself into a cat, when the gods fled into Egypt; hence these animals were here held in the greatest veneration, and a regular burying place set apart for them, wherein after they had been embalmed they were interred with great solemnity. *Herod.* 2, 60.—*Ovid. Met.* 5, 6.—*Strab.* 17.

BUBASUS, a country of Caria, whence *Bubasides* applied to the natives. *Ovid. Met.* 9, 643.

BUBON, an inland city of Lycia. *Plin.* 5, 27.

BUCENTAURUS, a species of Centaurs, half of whose body was that of the ox.

BUCEPHALA, a town of India, on the west side of the river Hydaspes, built by Alexander on the site of his camp before his engagement with Porus, and so called in memory of his favourite horse Bucephalus, which was killed, as some say, in that action, or who died, according to Arrian, of old age, being about 30 years old, and was buried on this spot. Bucephala was situated on the road between *Attock* and *Lahore.* *Curt.* 9, 3. —*Arrian* 5, 19.—*Justin.* 12, 8.—*Diod.* 17.—*Plut.* 6, 20.

BUCEPHALUS, a horse of Alexander's, so named either because his head resembled that of an ox (βοὸς κεφαλὴ), or because he had a mark branded on his flank resembling the head of an ox. Alexander was the only one who could mount on his back, and he always knelt down to take up his master. He was present in an engagement in Asia, where he received a heavy wound, and hastened immediately out of the battle, and dropped down dead as soon as he had set down the king in a safe place. He was thirty years old when he died, and Alexander built a city which he called after his name. *Plut. in Alex.*—*Curt.*—*Arrian* 5, 8.—*Plin.* 8, 42.—*Justin.* 12, 8

BUCILANUS, one of Cæsar's murderers. *Cic. ad Attic.* 14.

BUCOLICA, a sort of poem which treats of the care of the flocks, and of the pleasures and occupations of the rural life, with simplicity and elegance. The most famous pastoral writers of antiquity are Moschus, Bion, Theocritus, and Virgil. The invention of Bucolics, or pastoral poetry, is attributed to a shepherd of Sicily.

BUCOLICUM, one of the mouths of the Nile, situate between the Sebennytic and Mendesian mouths. It appears to be the same as that which Strabo calls the Phatnetic. *Herod.* 2, 17.

BUCOLION, a king of Arcadia after Lalas. *Paus* 8, 5.——A son of Laomedon and the nymph Calybe.——A son of Hercules and Praxithea. He was also called Bucolus.——A son of Lycaon, king of Arcadia. *Apollod* 2 et 3.

BUCOLUS, a son of Hercules and Marse.—— A son of Hippocoon. *Apollod.* 2 et 3.

BUDII, a people of Media, supposed to be north of the Magi, and west of the source of the Choaspes. *Herod.* 1, 101.

BUDINI, a people of Sarmatia European. They were very numerous, and remarkable for their red hair and blue eyes. *Herod.*

BUDORUM, a promontory of Salamis. *Thucyd.* 2, 94.

BULBUS, a Roman senator, remarkable for his meanness. *Cic. in Ver.*

BULIS, a town of Phocis, built by a colony from Doris, on the shore of the Sinus Corinthiacus, south-east of Anticyra. *Paus.* 10, 37.——A Spartan given up to Xerxes, along with his countryman Sperthies, to atone for the offence which his countrymen had done in putting the king's messengers to death. *Herod.* 7, 144, &c.

BULLATIUS, a friend of Horace, to whom the poet addressed, 1. *ep* 11, in consequence of his having travelled over part of Asia.

BULLIS, a town of Illyricum, near the sea, south of Apollonia. The people are called Bullini. *Liv.* 36, 7. 44, 30.

BUMELLUS, a river of Assyria. *Curt.* 4, 9.

BUNEA, a surname of Juno.

BUNUS, a son of Mercury and Alcidamea, who obtained the government of Corinth when Æetes went to Colchis. He built a temple to Juno at Corinth, from which circumstance the goddess is often called Bunea. *Paus.* 2, 3 et 4.

BUPALUS, a statuary of Clazomenæ, brother to Anthermus. (*Vid.* Anthermus.) He obtained great celebrity; and some golden statues of the

Graces in the temple of Nemesis at Smyrna, and likewise those in the possession of Attalus, reflected honour upon his taste and his merit. *Paus.* 9, 35 — *Plin.* 36. 5.

BUPHAGUS, a son of Japetus and Thornax, killed by Diana whose virtue he had attempted.

A river of Arcadia bears his name. *Paus.* 8, 24. ——A surname of Hercules, given him on account of his gluttony, of which he was accused by the Argonauts and for which he was banished from their company

BUPHONIA, a festival celebrated in honour of Jupiter, in the month of June. According to Pausanias, some grains of barley and wheat were placed on the altar of the god, of which the intended victim was permitted to eat, soon after which one of the priests brought him to the ground with the blow of the hatchet, and ran out of sight. The assistants, as if they had not seen who gave the blow, immediately made a formal trial of the bloody instrument; a ceremony which originated in the high veneration in which the people of Attica held the ox, the shedding of whose blood was regarded a capital crime. *Paus.* 1, 24.—*Ælian. V. H.* 8, 3.

BUPRÆSIUM, a town of Elis, north of the river Peneus, which gave name to a fruitful country in which it was situated It had ceased to exist in the time of Strabo. *Homer. Il.* 2, 615.—*Theocr. Idyll.* 25, 11.—*Strab.* 8.

BURA, a daughter of Jupiter, or according to others of Ion and Helice, from whom *Bura* or *Buris*, once a flourishing city of Achaia in Peloponnesus, received its name. Ceres, Isis, Lucina, and Bacchus had each temples there, and Hercules was worshipped in a grotto in the neighbourhood, where he delivered oracles. This city was destroyed by a prodigious influx of the sea, caused by a violent earthquake. *Ovid Met.* 15, 293 —*Paus.* 7, 25.—*Strab.* 1 et 8.—*Dionys.* 15.—*Plin.* 2, 92.

BURÆICUS, an epithet applied to Hercules, from his temple near Bura.——A river of Achaia. *Paus.* 7, 25.

BURDIGÆLA, the metropolis of Aquitania Secunda, situated on the mouth of the Garumna, and famed for its commerce. It was the birthplace of the poet Ausonius. It is now *Bordeaux*. *Auson. in Urb* 14, 40

BURGUNDIONES, a nation of Germany, part of the Vandali or *Vandals*. The place where they settled has been called *Burgundy*.

BURRHUS, AFRANIUS, a chief of the prætorian guards, put to death by Nero. *Tacit Ann.* 13, 42. 13 et 14.——A brother-in-law of the emperor Commodus.

BURSA, the capital city of Bithynia, supposed to have been called Prusa, from its founder Prusias. *Strab* 12.

BURSIA, a town of Babylonia. *Justin.* 12, 13.

BUSA, a woman of Apulia who entertained 1000 Romans after the battle of Cannæ. *Val. Max.* 4, 8.

BUSÆ, a people of Media, situate towards the south coast of the Caspian sea. *Herod.* 1, 181.

BUSIRIS, a king of Egypt, son of Neptune and Libya, or Lysianassa, who sacrificed all foreigners to Jupiter with the greatest cruelty. When Hercules visited Egypt, Busiris carried him to the altar bound hand and foot. The hero soon disentangled himself, and offered the tyrant his son Amphidamas, and the ministers of his cruelty, on the altar. Many Egyptian princes have borne the same name. *Virg. G.* 3, 5.—*Stat. Theb.* 12, 194.—*Apollod.* 2, 5.—*Ovid. Art. Am.* 1, 647.——A city of Egypt, situate in the middle of the Delta, on that branch of the Nile which was called *Buriticus fluvius*, and is said to have been built by the tyrant Busiris. Isis had a splendid temple erected to her in this city, some ruins of which are still remaining. Its modern name is *Busir*. *Herod.* 2, 59 et 61.

BUTA, a town of Achaia. *Dionys.* 20.

BUTEO, a surname of the Fabii, derived from a hawk (*buteo*) perching on the ship of one of them when commanding a fleet, which was reckoned a lucky omen. *Plin* 18, 3.—*Liv.* 30, 26. ——A Roman orator. *Seneca.*

BUTES, a son of Teleon and Zeuxippe, said by Virgil to be descended from Amycus king of the Bebryces, because, like them, he was very expert in the combat of the cestus. He is mentioned by the poet as having appeared among the combatants at the funeral games given in honour of Hector, in which he was conquered and slain by Dares; but others assert that he came to Sicily, where he was received by Lycaste, a beautiful harlot, by whom he had a son called Eryx. Lycaste, on account of her beauty, was called Venus, hence Eryx is often called the son of Venus. Apollodorus and Hyginus, however, place him in the number of the Argonauts, and add, that when he wished to swim to the island of the Sirens, whose songs had captivated him, Venus, who was enamoured of him, carried him away from the enchanted spot to Lilybæum, where she bore him Eryx *Apollod* 1, 9. —*Hygin fab.* 14 et 260.—*Virg Æn.* 5, 372. ——A Trojan slain by Camilla. *Virg. Æn* 11, 690 ——A son of Boreas who built Naxos. *Dionys.* 5.——A son of Pandion and Zeuxippe, priest of Minerva and Neptune. He married Chthonia, daughter of Erechtheus. *Apolod* 3, 14, &c.—— An armour-bearer to Anchises, and afterwards to Ascanius. Apollo assumed his shape when he descended from heaven to encourage Ascanius to fight. Butes was killed by Turnus. *Virg. Æn.* 9, 647. 12, 632 ——A governor of Darius, besieged by Conon the Athenian.

BUTHROTUM, a town of Epirus, situate on the river Xanthus, opposite to the island of Corcyra. It is said to have been founded by Helenus, the son of Priam, after the death of Pyrrhus. It was occupied by Cæsar during the civil wars, and was afterwards colonized by the Romans. It is now *Butrinto*. *Virg. Æn* 3, 293.—*Ovid. Met.* 13, 721.—*Plin* 4, 1.—*Cic. Att* 16, *ep.* 16.

BUTHROTUS, now *Novito*, a river of Italy, in the country of the Bruttii, near the Locri Epizephyrii. *Liv.* 29, 6.

BUTHYREUS, a noble statuary, disciple to Myron. *Plin.* 34, 8.

BUTOA, an island in the Mediterranean, near Crete. *Plin.* 4, 12.

BUTORIDES, an historian, who wrote concerning the pyramids. *Plin.* 36, 12.

BUTOS, a town of Egypt, at the Sebennytic mouth of the Nile. It was famous for an oracle of Latona, which was consulted by persons that resorted to it from all parts of Egypt. The shrine of the goddess was a cubic stone 160 cubits, or 240 feet in diameter; and had been conveyed from a quarry in the isle of Philæ near the cataracts, on rafts, through a distance of 200 leagues, to its place of destination. It occupied many thousand men for three years in its transportation, and seems to have been the heaviest weight ever moved by human power. Butos was

also decorated with two temples in honour of Apollo and Diana. *Herod.* 2, 59 et 63.

BUTUNTUM, an inland town of Apulia. *Plin.* 3, 11.

BUTUS, a son of Pandion.

BUXENTUM, now *Polycastro*, a town of Lucania at the mouth of the river Pyxus. It was built by Miscythus, prince of Rhegium and Zancle and afterwards deserted. It was colonized by the Romans. *Liv.* 32, 29 et 34, 45. 39, 23.

BUZIGES, an Athenian who first ploughed with harnessed oxen; a practice said by others to have been first introduced by Triptolemus. Demophoon gave him the Palladium with which Diomedes had intrusted him, to be carried to Athens. *Polyæn.* 1, 5.

BYBLESIA and BYBASSIA, a country of Caria *Herod* 1, 171

BYBLIA, a name of Venus.

BYBLII, a people of Syria. *Apollod.* 2. 1.

BYBLIS, a daughter of Miletus and Cyanea or, according to some, of Eidotea, or Area. She fell in love with her brother Caunus, according to Ovid, and when he refused to gratify her passion, she destroyed herself. Some say that Caunus became enamoured of her, and fled from his country to avoid incest, and others report, that he fled from his sister's importunities, who sought him all over Lycia and Caria, and at last sat down all bathed in tears, and was changed into a fountain of the same name. *Ovid. de Art. Am.* 1, 244. *Met.* 9, 451.—*Hygin. fab.* 243.—*Paus.* 7, 5.—A small island in the Mediterranean.

BYBLOS, or BYBLUS, a maritime town of Phœnicia, situate between Berytus and Botrys. It was celebrated for the worship of Adonis, and in its vicinity was the small river Adonis, now *Nahr Ibrahim* The waters of this stream, at the anniversary of the death of Adonis, when killed by a wild boar on Libanus, were said to be tinged with red, owing, as it was fancied, to his wounds bleeding afresh, but actually to the ochrous earth, which, during the rainy season, rolled down from the mountains. *Strab* 16.

BYLLIONES, a people of Illyricum.

BYRRHUS, a robber, famous for his dissipation. *Horat. Sat.* 1, 4, 29.

BYRSA, a citadel in the middle of Carthage, on which was the temple of Æsculapius. Asdrubal's wife burned it when the city was taken. When Dido came to Africa, she bought of the inhabitants as much land as could be encompassed by a bull's hide. After the agreement, she artfully cut the hide into small thongs, and with them enclosed a large piece of territory, on which she built a citadel which she called Byrsa (βύρσα, a hide). *Virg. Æn.* 1, 371.—*Strab.* 17.—*Justin* 18, 5.—*Flor.* 2, 15.—*Liv* 34, 62.

BYZACIUM, a country of Africa Propria, called also Emporiæ, situate to the north of the Syrtis Minor. It was a very fruitful district, and is regarded, from the vast quantities of corn which it exported to Rome, as the principal granary of that city. *Hor. Od.* 1, 1, 10. *Sat.* 2, 6, 87.

BYZANTIUM, a town situate on the Thracian Bosphorus, founded by a colony of Megara, under the conduct of Byzas, 658 years before the Christian era. Paterculus says it was founded by the Milesians, and by the Lacedæmonians according to Justin, and according to Ammianus by the Athenians. The pleasantness and convenience of its situation were observed by Constantine the Great, who made it the capital of the eastern Roman empire, A.D. 328, and called it Constantinopolis, or the city of Constantine. Its Turkish name *Stamboul*, or *Istamboul*, is corrupted from the phrase ἡς τὴν πόλιν, used by the inhabitants to denote their going into the city. That part of the city which was the ancient Byzantium is now covered by the Sultan's seraglio. Constantinople was taken, A.D. 1453, by Mahomet II., since which time it has been the seat of the Turkish empire. A number of Greek writers, who have deserved or usurped the name of *Byzantine historians*, flourished at Byzantium, after the seat of the empire had been translated thither from Rome. Their works, which more particularly relate to the time in which they flourished, and are seldom read but by those who wish to form an acquaintance with the revolutions of the lower empire, were published in one large collection, in 36 vols. folio, 1648, &c. at Paris, and recommended themselves by the notes and supplement of Du Fresne and Du Cange. They were likewise printed at Venice, 1729, in 23 vols., though perhaps this edition is not so valuable as that of the French. *Strab* 1.—*Plin.* 4, 11.—*Paterc.* 2, 15.—*C. Nep. in Paus. Alcib. et Timol.*—*Justin.* 9, 1.—*Tacit Ann.* 12, 62 et 63.—*Mela*, 2, 2.—*Marcel.* 22, 8.

BYZAS, a son of Neptune and Cerossa daughter of Lycus king of Thrace. It is said that his father and Apollo assisted him in the building of the capital, to which he gave the name of Byzantium. *Dionys.* 4.

BYZERES, a people of Pontus, between Cappadocia and Colchis. *Dionys. Perieg.*—*Flacc.* 5, 153.

BYZES, a celebrated artist in the age of Astyages. *Paus.* 5, 10.

BYZIA a town on the Euxine, above Halmydessus, the citadel of Tereus, king of Thrace. It was shunned by swallows, on account of the crimes of Tereus. (*Vid.* Tereus.) *Plin.* 4, 11.

C

CAANTHUS, a son of Oceanus and Tethys. He was ordered by his father to seek his sister Malia, whom Apollo had carried away, and he burned in revenge the ravisher's temple, near the Isthmus. He was killed for this impiety by the god, and a monument was raised to his memory. *Paus.* 2, 30.

CABADES, a king of Persia, &c.

CABALA, a place of Sicily, where the Carthaginians were conquered by Dionysius. *Diod.* 15.

CABALACA, a town of Albania. *Plin.*

CABALES, a people of Africa. *Herod.*

CABALII, a people of Asia Minor. *Id.*

CABALINUS, a clear fountain on mount Helicon, sacred to the muses; and called also *Hippocrene*, as raised from the ground by the foot of Pegasus. *Pers. Prol.* 1.

CABALLA. *Vid.* Solymi.

CABALLINUM, a town of the Ædui, now *Chalons*. *Cæs. Bell. G.* 7, 42.

CABALLIO, a town of the Cavares on the Druentia, or *Durance*. Now *Cavaillon*.

CABALLUS, the surname of a family at Rome. *Mart.* 1, *ep.* 43, 17.

CABARNOS, a deity worshipped at Paros. His priests were called Cabarni. Hesychius applies the name also to the priests of Ceres; and Stephanus of Byzantium says, that the person who informed Ceres of the rape of Proserpine was called Cabarnos.

CABASSUS, a town of Cappadocia ——A village near Tarsus.

CABIRA, a wife of Vulcan, by whom she had three sons.——A town of Pontus, south-east of Amasia, upon the river Iris. It was here that Mithridates was defeated by Lucullus. *Strab.* 12.—*Plut. Lucull.*

CABIRI, certain deities held in the greatest veneration at Thebes, Lemnos, Macedonia, and Phrygia, but more particularly in the islands of Samothrace and Imbros. The number of these deities is uncertain. Some say there were only two, Jupiter and Bacchus; others mention three, and some four, Aschieros, Achiocheras, Achiocersus, and Camillus. It is unknown where their worship was first established; yet Phœnicia seems to be the place according to the authority of Sanchoniathon, and from thence it was introduced into Greece by the Pelasgi. The festivals or mysteries of the Cabiri, were celebrated with the greatest solemnity at Samothrace. None but the consecrated priests were permitted to enter the temple; but so extensive was the influence of the deities that all the ancient heroes and princes were generally initiated, that by this solemn act they might reconcile themselves to heaven, and have their persons and property protected against the accidents of shipwreck and storms. The obscenities which prevailed in the celebration have obliged the authors of every country to pass over them in silence, and say that it was unlawful to reveal them. These deities are often confounded with the Corybantes, Anaces, Dioscuri, &c. and according to Herodotus, Vulcan was their father. This author mentions the sacrilege which Cambyses committed in entering their temple, and turning to ridicule their sacred mysteries. They were supposed to preside over metals. *Herod.* 2, 51.—*Strab.* 10, &c.—*Paus.* 9, 22, &c.—*Cic. de Nat. D.* 1.

CABIRIA, a surname of Ceres.——The festivals of the Cabiri. *Id.* Cabiri.

CABURA, a fountain of Mesopotamia, where Juno bathed. *Plin.* 31, 3.

CABURUS, a chief of the Helvii. *Cæs.*

CACA, a goddess among the Romans, sister to Cacus, who is said to have discovered to Hercules where her brother had concealed his oxen. She presided over the excrements of the body The vestals offered sacrifices in her temple. *Lactant.* 1, 20.

CACHALES, a river of Phocis, which flowed near Tithorea. It is now called *Kako-Reuma*, or the *evil torrent*. *Paus.* 10, 32.

CACUS, a famous robber, son of Vulcan and Medusa, represented as a three-headed monster, and as vomiting flames. He resided in Italy, and the avenues of his cave were covered with human bones. He plundered the neighbouring country; and when Hercules returned from the conquest of Geryon, Cacus stole some of his cows, and dragged them backwards into his cave to prevent discovery. Hercules departed without perceiving the theft; but his oxen having lowed, were answered by the cows in the cave of Cacus, and the hero became acquainted with the loss he had sustained. He ran to the place, attacked Cacus, squeezed and strangled him in his arms, though vomiting fire and smoke. Hercules erected an altar to Jupiter Servator, in commemoration of his victory; and an annual festival was instituted by the inhabitants in honour of the hero, who had delivered them from such a public calamity. *Ovid Fast.* 1, 551 — *Virg Æn.* 8, 194.—*Propert.* 4, *el.* 10 —*Juv.* 5, 124.—*Liv.* 1, 7.—*Dionys. Hal* 1, 9.

CACUTHIS, a river of India, flowing into the Ganges. Now, the *Goomty*. *Arrian. Indic.*

CACYPARIS, a river of Sicily.

CADI, a town of Phrygia. Now *Kedous*. *Strab.* 12 ——Of Lydia. *Propert.* 4, *el.* 6, 7.

CADMÆA, a citadel of Thebes, built by Cadmus. It is generally taken for Thebes itself, and the Thebans are often called Cadmeans. *Stat. Theb.* 8, 601.—*Paus.* 2, 5 —*C Nepos*, 15.

CADMEIS, an ancient name of Bœotia.

CADMUS son of Agenor king of Phœnicia, by Telephassa or Agriope, was ordered by his father to go in quest of his sister Europa, whom Jupiter had carried away, and he was never to return to Phœnicia, if he did not bring her back. As his search proved fruitless, he consulted the oracle of Apollo, and was ordered to build a city where he should see a young heifer stop in the grass, and to call the country Bœotia. He found the heifer according to the directions of the oracle, and as he wished to thank the god by a sacrifice, he sent his companions to fetch water from a neighbouring grove. The waters were sacred to Mars, and guarded by a dragon, which devoured all the Phœnician's attendants. Cadmus tired of their seeming delay, went to the place, and saw the monster still feeding on their flesh. He attacked the dragon and overcame it by the assistance of Minerva, and sowed the teeth in a plain, upon which armed men suddenly rose up from the ground. He threw a stone in the midst of them, and they instantly turned their arms, one against another, till all perished except five, who assisted him in building his city. Soon after he married Hermione the daughter of Venus, with whom he lived in the greatest cordiality, and by whom he had a son, Polydorus, and four daughters, Ino, Agave, Autonoe, and Semele. Juno persecuted these children; and their well-known misfortunes so distracted Cadmus and Hermione, that they retired to Illyricum, loaded with grief, and infirm with age. They entreated the gods to remove them from the misfortunes of life, and they were immediately changed into serpents. Some explain the dragon's fable, by supposing that it was a king of the country whom Cadmus conquered by war; and the armed men rising from the field, is no more than men armed with brass, according to the ambiguous signification of a Phœnician word. Cadmus was the first who introduced the use of letters into Greece, but some maintain, that the alphabet which he brought from Phœnicia, was only different from that which was used by the ancient inhabitants of Greece. This alphabet consisted of sixteen letters, *a β, γ, δ, ε, ι, κ, λ, μ, ν, ο. π ρ, σ, τ, υ,* to which Simonides of Ceos added four, *θ, ξ, φ, χ,* and Epicharmus the Sicilian, the same number, *ξ, ψ, ω.* The worship of many of the Egyptian and Phœnician deities was also introduced by Cadmus, who is supposed to have come into Greece 1493 years before the Christian era, and to have died 61 years after. According to those who believe that Thebes was built at the sound

of Amphion's lyre, Cadmus built only a small citadel which he called Cadmea, and laid the foundations of a city which was finished by one of his successors. *Ovid. Met.* 3, *fab.* 1, 2, &c.—*Herod.* 2, 49. 4, 147.—*Hygin. fab* 6, 76. 155, 179, 240, 275, &c.—*Dnod.* 1, *fig.*—*Paus.* 9, 5, &c.—*Hesiod. Theog.* 937, &c.——A son of Pandion of Miletus, celebrated as an historian in the age of Crœsus, and as the writer of an account of some cities of Ionia, in four books. He is called the *ancient*, in contradistinction from another of the same name and place, son of Archelaus, who wrote a history of Attica in sixteen books, and a treatise on love in fourteen books. *Dnod.* 1.—*Dionys. Hal.* 2.—*Clement. Alexand.* 3.—*Strab.* 1.—*Plin.* 5, 29.——A Roman executioner, mentioned *Horat.* 1. *Sat.* 5, 34.

CADRA, a hill of Asia Minor. *Tacit.*

CADUCEUS, a rod entwined at one end by two serpents, in the form of two equal semi-circles. It was the attribute of Mercury and the emblem of power, and it had been given him by Apollo in return for the lyre. Various interpretations have been put upon the two serpents round it. Some suppose them to be the symbol of Jupiter's amours with Rhea, when these two deities transformed themselves into snakes. Others say, that it originates from Mercury's having appeased the fury of two serpents that were fighting, by touching them with his rod. Prudence is generally supposed to be represented by these two serpents, and the wings are the symbol of diligence; both necessary in the pursuit of business and commerce, which Mercury patronised. With it Mercury conducted to the infernal regions the souls of the dead, and could lull to sleep, and even raise to life a dead person. *Virg. Æn.* 4, 242.—*Horat* 1, *od.* 10.—*Plin.* 29, 3.

CADURCI, a people of Gaul, at the east of the Garumna. Their country is now called *Quercy*. It was famous for its fine linen, whence the word *Cadurcum* not only was used to express superior materials, but a covering of a bed itself, or whatever was made of linen. *Juv.* 6, 536. 7, 221.—*Plin.* 19, 1.

CADUSCI, a people near the Caspian sea *Plut.*

CADYTIS, a town of Syria, probably the same as Jerusalem. *Herod.* 2, 159.

CÆA, an island of the Ægean sea among the Cyclades, called also *Ceos* and *Cea*, from Ceus the son of Titan. *Ovid. Herod.* 20.—*Virg. G.* 1, 12.

CÆCIAS, a wind blowing from the east-north-east.

CÆCILIA, the wife of Sylla. *Plut. in Syl.*—The mother of Lucullus. *Id. in Luc.*——A daughter of Atticus. *Cic. ad Att.* 6, *ep.* 2 et 4.

CÆCILIA CAIA, or Tanaquil. *Vid.* Tanaquil.

CÆCILIA LEX, was proposed A.U.C. 693, by Cæcil. Metellus Nepos, to exempt the city and Italy from taxes.——Another, called also Didia, A.U.C. 655, by the consul Q. Cæcilius Metellus, and T. Didius. It required that laws should be promulgated for three market-days, and that several distinct things should not be included in the same law.——Another, enacted by Cæcilius Metellus, the censor, concerning fullers. *Plin.* 35, 17.——Another, A.U.C. 711, to restore to the senate their original rights and privileges, which had been lessened by P. Clodius the tribune.——Another, called also Gabinia, A.U.C. 686, against usury.

CÆCILIANUS, a Latin writer before the age of Cicero.

CÆCILII, a plebeian family at Rome, descended from Cæcus, one of the companions of Æneas, or from Cæculus, the son of Vulcan, who built Præneste. The Cæcilii branched into other families, the best known of which are the Metelli. This family gave birth to many illustrious generals and patriots.

CÆCILIUS CLAUDIUS ISIDORUS, a man who left in his will to his heirs, 4116 slaves, 3600 yokes of oxen, 257,000 small cattle, 600,000 lbs. of silver. *Plin.* 33, 10.——Epirus, a freedman of Atticus, who opened a school at Rome, and is said to have first taught reading to Virgil and some other growing poets.——Q., a Sicilian, surnamed Niger, quæstor to Verres. *Quintil.* 7, 2.——The father-in-law of Pompey. *Cic. Fam.* 8, *ep.* 8.——Quintus, a name assumed by Atticus, when adopted into the family of the Cæcilii by his maternal uncle. *Cor. Nep. in Att.*—*Cic. Att.* 3, *ep.* 20.——Lucius, a tribune of the people who wished to mitigate the penalties inflicted on such as were guilty of bribery.——A Sicilian orator in the age of Augustus, who wrote on the servile wars, a comparison between Demosthenes and Cicero, and an account of the orations of Demosthenes.——Metellus. (*Vid* Metellus.)——Statius, a comic poet, originally a slave, but deservedly commended by Cicero and Quintilian for his wit and humour, though the orator, *ad Attecum*, calls him *Malum Latinitatis auctorem*. He was intimate with the learned of the age, and his abilities so highly esteemed, that Terence referred his compositions to his criticism as to a man of superior judgment Above thirty of his comedies are mentioned by ancient historians, among which are his Nauclerus, Phocius, Epicletus, Syracusius, Fœnerator, Fallacia, Pausimachus, Hypobolimæus, Cratinus, Hephæstion, Asotus, Anchor, Subditivus, Annales Venatorium, Umbra, Obolus, Synaristusæ, &c. He was a native of Gaul, and died at Rome 168 B.C. and was buried in the Janiculum. About 278 lines remain of his fragment in the collection of ancient Latin poets. *Horat.* 2, *ep.* 1.—*Quintil.*

CÆCINA, Tuscus, a son of Nero's nurse, made governor of Egypt. *Suet. in Ner.*——A Roman who wrote some physical treatises.——A citizen of Volaterræ defended by Cicero.

CÆCUBUS AGER, a district in the neighbourhood of Formiæ and Caieta in Latium, celebrated for its wines. The Cæcuban wine, which came from the poplar marshes of Amyclæ, was most esteemed, but it lost its repute through the negligence of the growers, and partly from the limited extent of the vineyards, which were nearly destroyed by the navigable canal begun by Nero from Avernus to Ostia. *Strab.* 5.—*Horat.* 1, *od.* 20. 2, *od* 14, &c.—*Plin.* 14, 6.

CÆCULUS, a son of Vulcan, conceived, as some say, by his mother, when a spark of fire fell into her bosom. He was called Æculus because his eyes were small. After a life spent in plundering and rapine, he built Præneste; but being unable to find inhabitants, he implored Vulcan to show whether he really was his father. Upon this a flame suddenly shone among a multitude who were assembled to see some spectacle, and they were immediately persuaded to become the subjects of Cæculus. Virgil, *Æn.* 7, 680, says that he was found in fire by shepherds, and on that account called son of Vulcan, who is the god of fire.

CÆCUS, a surname given to Appius Claudius, in consequence of his blindness.

Q. **CÆDICIUS**, a consul, A. U.C. 493.——Another, A. U.C. 665.——A military tribune in Sicily, who bravely devoted himself to rescue the Roman army from the Carthaginians, B C. 254. He escaped with his life.——A rich person, &c. *Virg. Æn.* 9, 362.——A friend of Turnus *Virg. Æn.* 10, 747.——A Roman centurion, appointed general by such of his countrymen as had fled to Veii upon the invasion of Rome by the Gauls. *Liv* 5. 45 et 46.——A severe judge in the reign of Vitellius. *Juv.* 13, 197

CÆLIA LEX, was enacted, A U.C. 635, by Cælius, a tribune. It ordained, that in judicial proceedings before the people, in cases of treason, the votes should be given upon tablets contrary to the exception of the Cassian law.

CÆLIUS, M RUFUS, an orator, disciple to Cicero. He died very young He accused Antony, Cicero's colleague in the consulship, of improper conduct in Macedonia, and obtained his condemnation; and afterwards he brought charges of bribery against L. Atratinus. In consequence of which the son of Atratinus criminated him with actions of public violence. Cicero defended him when he was accused by Clodius of being accessary to Catiline's conspiracy, and of having murdered some ambassadors from Alexandria, and carried on an illicit amour with Clodia the wife of Metellus. *Orat. pro M. Cœl.*——*Quintil.* 10, 1.——A man of Tarracina, found murdered in his bed. His sons were suspected of the murder, but acquitted. *Val Max.* 8, 1.——Aurelianus, an ancient physician, who was a native of Sicca, in Numidia, and belonged to the sect of medical philosophers called methodists. He wrote in Latin; and among his works none are extant except a treatise on chronic, and another on acute diseases, which have been published at Amsterdam, with the notes of Amelioven, and by Haller in the *Artis Medicæ Principes*, Lausanne 1744. He is supposed to have flourished about A. D. 150.——L. Antipater, wrote a history of Rome, which M. Brutus epitomised, and which Adrian preferred to the histories of Sallust. Cælius flourished 120 years B. C. *Val. Max.* 1, 7.—*Cic* 13, *ad Attic ep.* 8 ——Tubero, a man who came to life after he had been carried to the burning pile. *Plin.* 7, 52 ——Vibienus, a king of Etruria, who assisted Romulus against the Cæninenses, &c.——Sabinus, a writer in the age of Vespasian, who composed a treatise on the edicts of the curule ædiles. ——One of the seven hills on which Rome was built. Romulus surrounded it with a ditch and rampart, and it was inclosed by walls by the succeeding kings. It received its name from Cælius Vibenna, an Etruscan chief in alliance with Tarquinius Priscus, who, with his followers, settled in that quarter.

CÆMARO, a Greek, who wrote an account of India.

CÆNE, a small island in the Mediterranean Sea, between Sicily and Africa.

CÆNE, or **CÆNOPOLIS**, a town of Laconia, about 40 stadia from the promontory of Tænarus. and anciently called Tænarum. It had two temples, one dedicated to Ceres, and another to Venus.——A town of Egypt, in the Panopolitan nome, supposed to be the present *Chenne* or *Kenne*.

CÆNEUS, one of the Argonauts. *Apollod.* 1, 9.——A Trojan killed by Turnus. *Virg.*

CÆNIDES, a patronymic of Ection, as descended from Cæneus. *Herod.* 5, 92.

CÆNINA, now *Monticelli*, a town of Latium near Rome, on the banks of the Anio. The inhabitants, called *Cæninenses*, made war against the Romans when their virgins had been stolen away. *Dionys Hal.* 2, 9 —*Plut. in Rom.*—*Ovid. Fast* 2, 135 —*Propert* 4, *el* 11, &c.—*Liv.* 1, 9.

CÆNIS, a promontory of Italy, opposite to Pelorus in Sicily, a distance of about one mile and a half.

CÆNIS, a Thessalian woman, daughter of Elatus, whose beauty commanded the admiration of the neighbouring princes. She had rejected every suitor, when Neptune, who had solicited her in vain, offered her violence, and afterwards made atonement for the insult, by permitting her to change her sex, and to become invulnerable. She also changed her name, and was called *Cæneus*, and from that period devoted her time to manly exercises, and every pursuit which required dexterity and the exertion of strength. In the wars of the Lapithæ against the Centaurs, she offended Jupiter; and when 8 thousand darts were directed in vain against the invulnerable Cæneus, his enemies overwhelmed him with a huge pile of wood, from which, however, he escaped, by being suddenly changed into a beautiful bird of yellow plumage. *Pans.* 5. 10.—*Ovid. Met* 12, 172 et 479. 8, 305.—Virgil, *Æn.* 6, 448, says that she returned again to her pristine form.

CÆNOMANI, a people of Cisalpine Gaul, in the North of Placentia on the Padus

CÆPARIUS one of Catiline's friends in his conspiracy. *Cic. Cat* 3. 6

CÆPIO, Q. **SERVILIUS**, a Roman consul. A U.C. 648, in the Cimbrian war He plundered a temple at Tolosa, for which he was punished by divine vengeance, &c. *Justin* 32. 3.—*Valerc.* 2, 12.— A quæstor who opposed Saturninus. *Cic. ad Her.*——The surname of Cæpio properly belonged to the family of Servilii.

CÆRATUS, a town of Crete. *Strab.*——A river of Crete, now *Carteso*

CÆRE, **CÆRES**, anciently **AGYLLA**, now *Cervetere*, a city of Etruria, once the capital of the whole country. It was in being in the age of Strabo When Æneas came to Italy, Mezentius was king over the inhabitants called *Cærites* or *Cærites*; but they banished their prince, and assisted the Trojans. The people of Cære received with all possible hospitality the Romans who fled with the fire of Vesta, when the city was besieged by the Gauls, and for this humanity they were made citizens of Rome, but without the privilege of voting; whence the expressions, *in tabulas Cæritum referre*, to deprive one of his right of voting, and *Cerrite cera digni*, to denote worthless persons *Virg. Æn* 8, 597. 10, 183 —*Liv* 1, 2. b 5.—*Strab* 5.—*Gellius*, 16, 13.—*Horat.* 1, *ep.* 6. 62.—*Plin.* 3, 5.

CÆRESI, a people of Germany. *Cæs.*

CÆSAR, a surname given to the Julian family at Rome, either because the first of the name slew an *elephant*, which is called *cæsa* in Punic, or *quod cæso mortuæ matris utero natus fuerit*. This name, after it had been dignified in the person of Julius Cæsar, and of his successors, was given to the apparent heir of the empire, in the age of the Roman emperors. The twelve first Roman emperors were distinguished by the name of *Cæsar*. They reigned in the following order; Julius Cæsar, Augustus, Tiberius, Cali-

gula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian, Titus, and Domitian, in Domitian, or rather in Nero, the family of Julius Cæsar was extinguished. But after such a lapse of time, the appellation of Cæsar seemed inseparable from the imperial dignity, and therefore it was assumed by the successors of the Julian family. Suetonius has written an account of these twelve characters in an extensive and impartial manner.—C. Julius Cæsar, the first emperor of Rome, was son of L. Cæsar and Aurelia the daughter of Cotta. He was descended, according to some accounts, from Iulus the son of Æneas. When he reached his 15th year he lost his father, and the year after he was made priest of Jupiter. Sylla was aware of his ambition, and endeavoured to remove him; but Cæsar understood his intentions, and to avoid discovery changed every day his lodgings. He was received into Sylla's friendship some time after; and the dictator told those who solicited the advancement of young Cæsar, that they were warm in the interest of a man who would prove some day or other the ruin of their country and of their liberty. When Cæsar went to finish his studies at Rhodes, under Apollonius Molo, he was seized by pirates, who offered him his liberty for thirty talents. He gave them forty, and threatened to revenge their insults; and he no sooner was out of their power, than he armed a ship, pursued them, and crucified them all. His eloquence procured him friends at Rome; and the generous manner in which he lived equally served to promote his interest. He obtained the office of high priest at the death of Metellus; and after he had passed through the inferior employments of the state, he was appointed over Spain, where he signalised himself by his valour and intrigues. At his return to Rome, he was made consul, and soon after he effected a reconciliation between Crassus and Pompey. He was appointed for the space of five years over the Gauls, by the interest of Pompey, to whom he had given his daughter Julia in marriage. Here he enlarged the boundaries of the Roman empire by conquest, and invaded Britain, which was then unknown to the Roman people He checked the Germans, and soon after had his government over Gaul prolonged to five other years, by means of his friends at Rome, The death of Julia, and of Crassus, the corrupted state of the Roman senate, and the ambition of Cæsar and Pompey, soon became the causes of a civil war. Neither of these celebrated Romans would suffer a superior, and the smallest matters were sufficient ground for unsheathing the sword. Cæsar's petitions were received with coldness or indifference by the Roman senate; and, by the influence of Pompey, a decree was passed to strip him of his power. Antony, who opposed it as tribune, fled to Cæsar's camp with the news; and the ambitious general no sooner heard this, than he made it a plea of resistance. On pretence of avenging the violence which had been offered to the sacred office of tribune in the person of Antony, he crossed the Rubicon, which was the boundary of his province. The passage of the Rubicon was a declaration of war, and Cæsar entered Italy sword in hand. Upon this, Pompey, with all the friends of liberty, left Rome, and retired to Dyrrachium; and Cæsar, after he had subdued all Italy, in sixty days, entered Rome, and provided himself with money from the public treasury. He went to Spain, where he conquered the partisans of Pompey, under Petreius, Afranius, and Varro; and, at his return to Rome, was declared dictator, and soon after consul. When he left Rome, he went in quest of Pompey, observing that he was marching against a general without troops, after having defeated troops without a general in Spain. In the plains of Pharsalia, in Thessaly, B.C. 48, the two hostile generals engaged; Pompey was conquered, and fled into Egypt, where he was basely murdered. Cæsar, after he had made a noble use of victory, pursued his adversary into Egypt, where he for some time forgot his fame and character in the arms of Cleopatra, by whom he had a son. His danger was great while at Alexandria, but he extricated himself with wonderful success, and made Egypt tributary to his power. After several conquests in Africa, the defeat of Cato, Scipio, and Juba, at Thapsus, and that of Pompey's sons in Spain, at Munda, he entered Rome, and triumphed over five different nations, Gaul, Alexandria, Pontus, Africa, and Spain, and was created perpetual dictator. But now his glory was at an end, his uncommon success created him enemies, and the chief of the senators, among whom was Brutus his most intimate friend, conspired against him, and stabbed him in the senate-house on the ides of March. He died, pierced with twenty-three wounds, the 15th of March, B C 44, in the 56th year of his age. Casca gave him the first blow, and immediately he attempted to make some resistance; but when he saw Brutus among the conspirators, he submitted to his fate, and fell down at their feet, muffling up his mantle, and exclaiming, *Tu quoque Brute!* Cæsar might have escaped the sword of the conspirators, if he had listened to the advice of his wife, whose dreams on the night previous to the day of his murder were alarming. He also received, as he went to the senate-house, a paper from Artemidorus, which discovered the whole conspiracy to him; but he neglected the reading of what might have saved his life. When he was in his first campaign in Spain, he was observed to gaze at a statue of Alexander, and even shed tears at the recollection that that hero had conquered the world at an age in which he himself had done nothing. The learning of Cæsar deserves commendation, as well as his military character. He reformed the calender. He wrote his commentaries on the Gallic wars on the spot where he fought his battles; and the composition has been admired for the elegance as well as the correctness of its style. The valuable book was nearly lost; and when Cæsar saved his life in the bay of Alexandria, he was obliged to swim from his ship, with his arms in one hand, and his commentaries in the other. Besides the Gallic and civil wars, he wrote other pieces, which are now lost. The history of the war in Alexandria and Spain is attributed to him by some, and by others to Hirtius. Cæsar has been blamed for his debaucheries and superstition; and the first year he had a public office, the debts were rated at 800 talents, which his friends discharged; yet, in his public character, he must be reckoned one of the few heroes that surely make their appearance among mankind. His qualities were such that in every battle he could not but be conqueror, and in every republic, master; and to his sense of his superiority over the rest of the world, or to his ambition, we are to attribute his saying, that he would rather be first in a little village, than second at Rome.

It was after his conquest over Pharnaces, the son of Mithridates, at Zela in Pontus, in one day, that he made use of these remarkable words, to express the celerity of his operations; *Veni, vidi, vici.* Conscious of the services of a man who, in the intervals of peace, beautified and enriched the capital of his country with public buildings, libraries, and porticos, the senate permitted the dictator to wear a laurel crown on his bald head; and it is said, that to reward his benevolence, they were going to give him the title or authority of king all over the Roman empire, except Italy, when he was murdered. In his private character, Cæsar has been accused of seducing one of the vestal virgins, and suspected of being privy to Catiline's conspiracy; and it was his fondness for dissipated pleasures which made his countrymen say, that he was the husband of all the women at Rome, and the woman of all men. It is said that he conquered 300 nations, took 800 cities, and defeated three millions of men, one of which fell in the field of battle. *Plin. 7*, 25, says that he could employ at the same time, his ears to listen, his eyes to read, his hand to write, and his mind to dictate. His death was preceded, as many authors mention, by uncommon prodigies, and immediately after his death, a large comet made its appearance. Cæsar, when young, was betrothed to Cossutia, a rich heiress, whom he dismissed to marry Cornelia, the daughter of Cinna, by whom he had Julia. His attachment to Cornelia was so great, that he never could be prevailed upon by the arts or threats of Sylla to divorce her; but her attachment he boldly preferred to his own personal safety. After her early death, which he lamented with great bitterness of grief, he married Pompeia, the granddaughter of Sylla; and for his fourth wife he took Calpurnia, the daughter of the consul Piso, a connexion formed from political motives. The best editions of Cæsar's commentaries are, the magnificent one by Dr Clarke, fol. Lond. 1712; that of Cambridge, with a Greek translation, 4to, 1727; that of Oudendorpius, 2 vols. 4to, L. Bat. 1737; that of Elzevir, 8vo, L. Bat. 1635; and that of Oberlinus, 8vo, Lips. 1819. *Sueton. et Plut. in vita.—Dio.—Appian.—Oronus.—Diod.* 16 et 20 et 21 et 37.—*Virg. G.* 1, 466.—*Ovid Met.* 15, 702.—*Marcell.*—*Flor.* 3 et 4.—Lucius, was father to the dictator. He died suddenly, when putting on his shoes.—Octavianus (*Vid* Augustus.)—Caius, a tragic poet and orator, commended by Cic. *in Brut.* His brother C. Lucius was consul, and followed, as well as himself, the party of Sylla. They were both put to death by order of Marius.—Lucius, an uncle of M. Antony, who followed the interest of Pompey, and was proscribed by Augustus, for which Antony proscribed Cicero, the friend of Augustus. His son Lucius was put to death by J. Cæsar in his youth.—Two sons of Agrippa bore also the name of Cæsar, Caius and Lucius. (*Vid.* Agrippa.)—Augusta, a town of Spain, built by Augustus, on the Iberus, and now called *Saragossa.*

CÆSAREA, the name of several cities, of which the most celebrated are—Cæsarea, a town of Mauritania, which had a magnificent port on the Mediterranean. It gave the appellation Cæsariensis to one of the districts into which Claudius divided Mauritania, and it was originally called Iol. It was the residence of king Juba, who enlarged and beautified it, and changed its name to Cæsarea, in honour of Augustus. It is supposed to have occupied the site of the modern *Shershell.*—Cæsarea ad Argæum, anciently called Mazaca, and afterwards Eusebia, and denominated Cæsarea ad Argæum, by Tiberius, in honour of Augustus, was the capital of Cappadocia, and the residence of its kings. It was situate at the foot of mount Argæus, near the source of the river Melas. It is now called *Kaisarea.*—Cæsarea Philippi, anciently named Paneas, on the northern confines of Palestine, in the district of Trachonitis. It was built by Philip the tetrarch, son of Herod the Great, and made the place of his residence.—Cæsarea Stratonis, on the shores of the Mediterranean, about seventy-five miles north-west from Jerusalem. Herod the Great enlarged it, and it became the metropolis of Palestine, and the seat of the Roman proconsul. It is remarkable as the place where Herod Agrippa was smitten by the angel of God, where Cornelius the centurion resided, and where St Paul was imprisoned two years. It is now in utter desolation, though the vestiges of its former splendour are most extensive.

CÆSAREA INSULA, now the isle of *Jersey.*

CÆSARION, the son of J. Cæsar, by queen Cleopatra, was, at the age of thirteen, proclaimed by Antony and his mother, king of Cyprus, Egypt, and Cœlosyria. He was put to death five years after by Augustus. *Suet. in Aug.* 17, *et Cæs.* 52.

CÆSARODUNUM, now *Tours*, the capital of the Turones.

CÆSAROMAGUS, now *Beauvais*, the capital of the Bellovaci.—A town of Britain, now *Brentwood.*

CÆSENNIUS PÆTUS, a general sent by Nero to Armenia. *Tac. Ann.* 15, 6 et 25.

CÆSETIUS, a Roman who protected his children against Cæsar. *Val. Max.* 5, 7.

CÆSIA, a surname of Minerva.—A wood in Germany. *Tac. Ann.* 1, 50.

CÆSIUS, a Latin poet, whose talents were not of uncommon brilliancy. *Catull.* 14.—Bassus, a poet. *Vid.* Bassus.

CÆSO, a son of Q. Cincinnatus, who revolted to the Volsci.

CÆSONIA, a lascivious woman who married Caligula, and was murdered at the same time with her daughter Julia. *Suet in Calig.* 9.

CÆSONIUS MAXIMUS, was banished from Italy, by Nero, on account of his friendship with Seneca, &c. *Tacit. Ann.* 15, 71.

CÆTULUM, a town of Spain. *Strab* 2.

CAGACO, a fountain of Laconia. *Paus.* 3, 21.

CAICINUS, a river of Italy, in the country of the Brutii, near the Locri Epizephyri. It was in the neighbourhood of this river that the Athenians invaded the territory of the Locrians. It is supposed to be the present *Amendolea. Theocrit.* 3, 103.

CAICUS, a companion of Æneas. *Virg. Æn.* 1, 187. 9 35.—A river of Mysia, flowing north of the Hermus, and falling into the Ægean sea near the town of Elæa, opposite the island of Lesbos. It is supposed to be the present *Germasti. Mela*, 1, 18.—*Plin.* 5, 2.—*Strab.* 13.—*Virg. G.* 4, 370.—*Ovid. Met.* 2, 243.

CAIETA, a town and harbour of Latium, which received its name from Caieta, the nurse of Æneas, whose ashes were deposited there in a marble tomb, by the piety of her illustrious protector. According to Strabo, it received its name from the Laconian word Kaieta, a cave.

owing to a receding of the shore. *Ovid. Met.* 14, 443.—*Virg. Æn.* 7, 1.

CAIUS and CAIA, a prænomen very common at Rome to both sexes. C, in its natural position, denoted the man's name, and when reversed Ↄ, it implied Caia. Every new married woman, when entering her husband's house, was asked by him what her name was, and the general answer was, *Ubi tu Caius, et ego Caia, Where you are master in the house, I am mistress.* This formality was said to be after the example of Tanaquil the wife of Tarquin, whose name was Caia Cæcilia. *Plin.* 8, 48.—*Quintil.* 1, 7

CAIUS, a son of Agrippa by Julia. *Vid.* Agrippa.

Q. CALABER, called also Smyrnæus, wrote a Greek poem in fourteen books, containing 8718 verses, about the beginning of the third century. It is a continuation of Homer's Iliad, and after mentioning the several disasters which befel the Trojans after the death of their favourite Hector, the untimely fate of Achilles, and the ruin of Priam's kingdom, the poet concludes by the return of the victorious Greeks to their native land, and their escape from the dangers of the sea, where Ajax and other chiefs were overwhelmed. The best editions of this elegant and well-written book, are, that of Rhodoman, 12mo. Hanover, 1604, with the notes of Dausquetus, and that of Pauw, 8vo. L. Bat 1734.

CALABRIA, a country of Italy in Magna Græcia. It is supposed to have derived its name from the oriental word *Kalab*, or pitch, on account of the resin obtained from the pines of this country. It was also called Messapia, Japygia, Salentina, and Peucetia. The poet Ennius was born there. The country was fertile, and produced a variety of fruits, much cattle, and excellent honey. *Virg G.* 3, 425.—*Horat.* 1, 1, 29.—*Plin.* 3, 5. 1, *ep.* 7, 14.—*Strab.* 6.—*Mela*, 2, 4. *Ptol.* 3, 1. *Plin.* 8, 48.

CALABRIS, a river of Calabria. *Plin.* 6.

CALAGURRIS, now *Calahorra*, a town of the Nervii in Spain, on the south side of the Iberus. In the year of Rome 662, it was besieged by Afranius, one of Pompey's generals, but the inhabitants were reduced to such extremities, that they fed on their wives and children, which the Romans were wont to call any grievous famine *panem Calagurritanam*. Quintilian was a native here. *Liv.* 39, 21.—*Plin.* 3, 3.—*Val. Max.* 9, 6.

CALAGURIS and ZETHES. *Vid* Zethes.

CALAMIS, an excellent carver, whose works, especially a statue of Apollo, and some vases, are mentioned with high commendation though he is considered far inferior to Praxiteles by *Cicero de Clar* 70.—*Paus* 1, 3.—*Ovid ex Pont.* 4, *ep.* 1, 33.—*Quintil* 12, 10.—*Plin.* 34, 7 et 8.—*Propert* 3, *el.* 9, 19

CALAMINA, a place of Samos. *Herod.* 9.

CALAMOS, a town of Asia, near mount Libanus. *Plin* 5, 20.——A town of Phœnicia.——Another of Babylonia.

CALAMUS, a son of the river Mæander, who was tenderly attached to Carpo, the daughter of Erechtheus, and one of the Horæ. Their happiness was of short duration. Carpo was drowned in the Mæander, and Calamus, unable to bear her loss, entreated Jupiter to remove him from life, and he was consequently changed into a reed (*calamus*), which grows generally on the border of rivers. *Paus.* 9, 35.

CALANUS, a celebrated Indian philosopher, one of the gymnosophists. He followed Alexander in his Indian expedition, and being sick, in his 83d year, he ordered a pile to be raised, upon which he mounted, decked with flowers and garlands, to the astonishment of the king and of the army. When the pile was fired, Alexander asked him whether he had any thing to say? "No," said he, "I shall meet you again in a very short time." Alexander died three months after in Babylon, and the recollection on this event of what Calanus had said increased his reputation as a pretended prophet. The real name of this philosopher according to Plutarch, was Sphines, and he received that of Calanus from his saluting the Greeks in his own language with the word Cale, which signifies hail. *Strab.* 15.—*Cic. de Div.* 1, 23.—*Arrian. et Plut. in Alex.*—*Ælian* 2, 11. 3, 6.—*Val. Max.* 1, 8.

CALAON, a river of Asia, near Colophon. *Paus.* 7, 3.

CALARIS a city of Sardinia. *Plor.* 2, 6.

CALATHANA, a town of Macedonia. *Liv.* 32, 13

CALATHES, a town of Thrace, near Tomus, on the Euxine sea. *Strab.* 7.—*Mela*, 2, 2.

CALATHION, a mountain of Laconia. *Paus.* 3, 20

CALATHUS a son of Jupiter and Antiope.

CALATIA, a town of Campania, on the Appian way. It was made a Roman colony in the age of Julius Cæsar. *Sil.* 8, 543.—*Liv* 9, 2, 28, et 43, 24, 13 et 61. 26 16 27, 31.

CALATIÆ, a people of India, who eat the flesh of their parents. *Herod.* 3, 38.

CALAUREA and CALAURIA, an island in the Sinus Saronicus, opposite Troezene. Apollo, and afterwards Neptune, was the chief deity of the place, and his temple was served by a woman, whom nothing but marriage could remove from her sacred office. In the age of the Antonines there was still to be seen there the tomb of Demosthenes, who poisoned himself to fly from the persecutions of Antipater. Ancient tradition reports that Neptune received this island from Apollo in exchange for that of Delos, whence the proverb, "*pro Delo Calauria*" *Ovid. Met.* 7, 384.—*Plin* 4, 12.—*Paus* 1, 8. 2, 33.—*Strab.* 8.—*Mela*, 2, 7.

CALAVII, a people of Campania. *Liv.* 26, 27

CALAVIUS, a magistrate of Capua, who rescued some Roman senators from death, &c. *Liv.* 23, 2 et 3.

CALBIS, a river of Caria. *Mela*, 1, 16.

CALCE, a city of Campania. *Strab.* 5.

CALCHAS, a celebrated soothsayer, son of Thestor. He accompanied the Greeks to Troy, in the office of high priest; and he informed them that the city could not be taken without the aid of Achilles, that their fleet could not sail from Aulis before Iphigenia was sacrificed to Diana, and that the plague could not be stopped in the Grecian army, before the restoration of Chryseis to her father. He told them also that Troy could not be taken before ten years' siege. He had received the power of divination from Apollo; and the book of futurity was open before his eyes, and the flight or the language of birds equally revealed the will of fate to his comprehensive mind. Calchas was informed, that as soon as he found a man more skilled than himself in divination, he must perish; and this happened near Colophon, after the Trojan war. He

was unable to tell how many figs were in the branches of a certain fig-tree; and when Mopsus mentioned the exact number, Calchas died through grief (*Vid.* Mopsus.) *Homer. Il.* 1, 84.—*Æschyl. in Agam.*—*Eurip. in Iphig.*—*Paus.* 1, 43.

CALCHEDONIA. *Vid.* Chalcedon.

CALCHINIA, a daughter of Leucippus. She had a son by Neptune, who inherited his grandfather's kingdom of Sicyon. *Paus.* 2, 5.

CALDIUS, a surname satirically applied to Tiberius by his army, because he was very partial to warm (*caldus*) drink. *Suet. Tib* 42.

CALDUS CÆLIUS, a Roman who killed himself when degraded by the Germans. *Paterc.* 2, 120. The appellation of Caldus is applied to men of a rash and violent disposition of mind. *Cic. Inv.* 2, 9.

CALE (ES), CALES (-IUM), and CALENUM, now *Calvi*, a town of Campania, whose wines were excellent as the ancient poets have mentioned. *Horat.* 4, *od.* 12, 14.—*Juv* 1, 65.—*Sil.* 5, 413.—*Virg Æn.* 7, 727.

CALEDONIA, the ancient name of that part of Great Britain now called *Scotland*. Various etymologies have been assigned to it. Camden derives it from the Celtic *caled*, hard, as allusive to the uncivilised state of the country. Buchanan obtains it from the Scottish *cadlen*, a hazle tree; and others compound it of the two British words *Cael dun*, Gauls of the mountains, or *Gael doch*, Gaul district. Caledonia comprehended all those countries which lay to the north of the *Forth* and *Clyde*. The large limbs, red hair, and blue eyes of its inhabitants, seemed to assert a Germanic extraction, according to *Tacit. in vita Agric.* It was never reduced to subjection by the Romans, although Agricola penetrated to the river *Tay*, and Severus into the very heart of the country. *Mortlat* 10, *ep.* 44.—*Sil.* 3, 598.—*Ptolem.* 2, 3.—*Flacc.* 1, 8.

CALENTUM, a town of Spain, where it is said bricks were made of an earth resembling pumice stone so light that they would not sink in water. *Plin* 35, 14.

CALENUS, a famous soothsayer of Etruria in the age of Tarquin *Plin* 28, 2.——A lieutenant of Cæsar's army. After Cæsar's murder, he concealed some that had been proscribed by the triumvirs, and behaved with great honour to them. *Plut. in Cæs.*—Q Fusius, a tribune of the people at Rome, who by a law procured the acquittal of Clodius, who had insulted the religion of his country, in the violation of the rites of Bona Dea *Cic. Att.* 1, *ep.* 14 et 16. *Phil.* 8, 8.

CALES. (*Vid.* Cale.)——A city of Bithynia on the Euxine. *Arrian.*

CALESIUS, a charioteer of Axylus, killed by Diomedes in the Trojan war. *Homer Il.* 16, 16.

CALETÆ, or CALETES, a people of Belgic Gaul. Their chief cities were Juliobona, now *Lillebonne*, and Caracotinum, now *Harfleur Cæs. Bell. G.* 2, 4.

CALETOR, a Trojan prince, slain by Ajax as he was going to set fire to the ship of Protesilaus. *Homer. Il.* 15, 419.—*Paus* 10, 14.

CALEX, a river of Asia Minor, falling into the Euxine sea. *Thevpd.* 4, 75.

CALIADNE, the wife of Ægyptus. *Apollod.* 2, 1.

CALICENI, a people of Macedonia.

M. CALIDIUS, an orator and praetorian who died in the civil wars, &c. *Cæs. Bell. Civ.* 1, 2——L. Julius, a man remarkable for his riches, the excellency of his character, his learning and poetical abilities. He was proscribed by Voluminus, but delivered by Atticus. *C. Nep. in Attic.* 12.

C. CALIGULA, the emperor, received this surname from his wearing in the camp the *Caliga*, a kind of shoe in use among the common soldiers. He was son of Germanicus by Agrippina, and grand-son to Tiberius, born A.D. 12. During the first eight months of his reign, Rome expected universal prosperity, the exiles were recalled, taxes were remitted, and profligates dismissed; but Caligula soon displayed his true character; he became proud, wanton, and cruel He built a temple to himself, and ordered his head to be placed on the images of the gods, while he wished to imitate the thunders and powers of Jupiter. The statues of all great men were removed, as if Rome would sooner forget their virtues in their absence, and the emperor appeared in public places in the most indecent manner, encouraged roguery, committed incest with his three sisters, and established public places of prostitution. He often amused himself with putting innocent people to death, he attempted to famish Rome, by a monopoly of corn, and as he was pleased with the greatest disasters which befel his subjects, he often wished the Romans had but one head, that he might have the gratification to strike it off. Wild beasts were constantly fed in his palace with human victims; and, as if to insult the feelings and the dignity of fallen Rome, a favourite horse was made high priest and consul, and kept in marble apartments, and adorned with the most valuable trappings and pearls which the Roman empire could furnish. Caligula built a bridge upwards of three miles in the sea; and though perhaps he have shown himself more tyrannical, had not Chærea and Cornelius Sabinus, both tribunes of the prætorian cohorts, formed a conspiracy against his life, with others equally tired with the cruelties and the insults that were offered with impunity to the persons and character of the Romans. In consequence of this, the tyrant was murdered January 24th, in his 29th year, after a reign of three years and ten months, A.D 41. It has been said that Caligula wrote a treatise on rhetoric; but his love of learning is better understood from his attempts to destroy the writings of Homer and of Virgil *Dio.*—*Sueton. in vita.*—*Tacit Ann.*

CALIPPUS, a mathematician of Cyzicus, who flourished 330 B.C. He is famous for having corrected the cycle or period of nineteen years, invented by Meton, for the purpose of showing the correspondence in point of time between the revolutions of the sun and moon, hence sometimes called the *Calippic period.*

CALIS, a man in Alexander's army, tortured for conspiring against the king. *Curt* 6, 11

CALLÆSCHERUS the father of Critias. *Plut in Alcib.*

CALLAICI, or CALLÆCI, a people of Hispania Terraconensis, in the north-western part of the country. They occupied *Gallæcia* and the Portuguese provinces of *Tras-os-Montes* and *Entre-Douro-e-Minho. Orel Inst.* 6, 461.

CALLAS, a general of Alexander. *Died.* 17——Of Cassander against Polyperchon. *Id.* 19.——A river of Rubœa.

CALLATEBUS, a town of Caria. *Herod* 7, 32.

CALLE, a sea port town of Hispania Terraconensis, at the mouth of the Durius It is now

called *Oporto*. From *Portus Calles* the modern name of *Portugal* is said to be derived,

CALLETERIA, a town of Campania.

CALLENI, a people of Campania.

CALLIA a town of Arcadia. *Paus* 8, 27.

CALLIADES, a magistrate of Athens when Xerxes invaded Greece. *Herod.* 8. 51

CALLIAS an Athenian appointed to make peace between Artaxerxes and his country. *Diod.* 12.——A son of Temenus, who murdered his father with the assistance of his brothers. *Apollod.* 2, 6 ——A Greek poet, son of Lysimachus. His compositions are lost, though the titles of some of his plays, Ata'anta, the Cyclops, the Frogs, the Grammarians, &c. are preserved. He was surnamed Schœnion, either because himself or his father were employed in twisting ropes (σχοινος), through poverty. *Athen.* 10.——A partial historian of Syracuse He wrote an account of the Sicilian wars, and was well rewarded by Agathocles, because he had shown him in a favourable view *Athen.* 12.—*Dionys.*——An Athenian greatly revered for his patriotism. *Herod.* 8, 121.——A soothsayer.——An Athenian, commander of a fleet against Philip, whose ships he took, &c.——A rich Athenian, who liberated Cimon from prison, on condition of marrying his sister and wife Elpinice. *C. Nep. et Plut. in Cim.*——A historian, who wrote an explanation of the poems of Alcæus and Sappho.

CALLIBIUS, a general in the war between Mantinea and Sparta. *Xenoph Hist. G.*

CALLICERUS, a Greek poet, some of whose epigrams are preserved in the Anthologia

CALLICHORUS, a place of Phocis, where the orgies of Bacchus were yearly celebrated.

CALLICLES, an Athenian, whose house was not searched on account of his recent marriage, when an inquiry was made after the money given by Harpalus, &c. *Plut. in Demosth* —— *Æsch.* ——A notary of Magnesia.

CALLICOLONE, a hill of Asia Minor, in the vicinity of the Simois. *Strab* 13.

CALLICRATES, an Athenian, who seized upon the sovereignty of Syracuse, by imposing upon Dion when he had lost his popularity. He was expelled by the sons of Dionysius, after reigning thirteen months. He is called *Callippus* by some authors. *C. Nep in Dion.*——An officer entrusted with the care of the treasures of Susa by Alexander. *Curt.* 5, 2 ——An artist of Lacedæmon, who made, with ivory, ants and other insects, so small that they could scarcely be seen. It is said that he engraved some of Homer's verses upon a grain of millet *Plin.* 7, 21. 35, 5 — *Elian. V. H.* 1, 17.——An Achæan, who, by his perfidy, constrained the Athenians to submit to Rome. *Paus* 7, 10.——A Syrian, who wrote an account of Aurelian's life ——A brave Athenian, killed at the battle of Platæa. *Herod* 9, 72.

CALLICRATIDAS, a Spartan, who succeeded Lysander in the command of the fleet. He took Methymna, and routed the Athenian fleet under Conon. He was defeated and killed near the Arginusæ, in a naval battle, B.C 406. *Diod* 13. —*Xenoph Hist. G.*—One of the four ambassadors sent by the Lacedæmonians to Darius, upon the rupture of their alliance with Alexander. *Curt* 3, 13.——A Pythagorean writer.

CALLIDIUS, a celebrated Roman contemporary with Cicero, who speaks of his abilities both as an orator and as a statesman with the highest commendation. *Quintil.* 10, 1. 12, 6.—*Cic. in Brut. 74.*—*Paterc.* 2, 36.

CALLIDROMUS, a place near Thermopylæ. *Thucyd.* 3, 6.

CALLIDRTUS, a man of Megara, received in his banishment by Pharnabazus. *Thucyd.* 3, 6.

CALLIMACHUS, an historian and poet of Cyrene, son of Battus and Mesatma, and pupil to Hermocrates the grammarian. He had, in the age of Ptolemy Philadelphus, kept a school at Alexandria, and had Apollonius of Rhodes among his pupils, whose ingratitude obliged Callimachus to lash him severely in a satirical poem, under the name of *Ibis* (*Vid.* Apollonius.) The Ibis of Ovid is an imitation of this piece. He wrote a work in 120 books on famous men, besides treatises on birds; but of all his numerous compositions, only 31 epigrams, an elegy, and some hymns on the gods, are extant; the best editions of which are, that of Ernestus, 2 vols. 8vo. L. Bat. 1761, and that of Bloomfield, 8vo. Lond 1815. Propertius admired his writings so highly that he styled himself the *Roman Callimachus*, and Catullus employed his pen in translating his poem on the hair of Berenice. The precise time of his death, as well as of his birth, is unknown. *Propert. 3, el 1, 65.*—*Ov. Trist. 1, 84.*—*Horat. 2, ep. 2, 109.*—*Quintil. 10, 1.*——An Athenian general, killed in the battle of Marathon. His body was found in an erect posture, all covered with wounds *Plut* ——A Colophonian, who wrote the life of Homer. *Plut.*——A statuary of Corinth, who spent the greater part of his life in beautifying the buildings of Athens. He is said to be the inventor of the Corinthian chapiter, which he used elegantly to adorn with the leaves of the acanthus. *Paus* 1, 16.——A Greek painter, whose ideas of beauty and perfection were so extravagant, that none of his pieces survived his criticism. *Plin.* 34, 8.

CALLIMEDON, a partisan of Phocion, at Athens, condemned by the populace.

CALLIMELES, a youth ordered to be killed and served up as meat by Apollodorus of Cassandrea. *Polyæn.* 6, 7.

CALLINUS, a Grecian orator and poet, said to have been the inventor of elegiac verse. He is supposed to have flourished 776 B.C. Some fragments of his poetry have been preserved in the collections of Stobæus. *Athen.*—*Strab.* 13.

CALLIOPE, one of the Muses, daughter of Jupiter and Mnemosyne, who presided over eloquence and heroic poetry. She is said to be the mother of Orpheus by Apollo, and also of Hymenæus and Ialemus by the same god according to others. Some call her also mother of the Corybantes by Jupiter, and of the Syrens by Achelous. She was represented with a trumpet in her right hand, and with books in the other, which signified that her office was to take notice of the famous actions of heroes, as Clio was employed in celebrating them; and she held the three most famous epic poems of antiquity, and appeared generally crowned with laurel. She settled the dispute between Venus and Proserpine, concerning Adonis, whose company these two goddesses wished both perpetually to enjoy. *Hesiod. Theog.*—*Apollod* 1, 3.—*Horat. 3, od. 4.* —*Ovid. Fast.* 5, 80.

CALLIPATIRA, daughter of Diagoras, and wife of Callianax the athlete, went disguised in man's clothes with her son Pisidorus to the Olympic games. When Pisidorus was declared victor, she discovered her sex through excess of joy, and was arrested, as women were not permitted to appear there on pain of death. The

victory of her son obtained her release; and a law was instantly made, which forbade any wrestlers to appear but naked *Paus.* 5, 6. 6, 7

CALLIPPIDES, a proverbial epithet applied to such as promise much, but perform nothing *Cic Att* 13, *ep.* 12.—*Suet. Tib* 32.

CALLIPHON a painter of Samos, famous for his bi torical pieces. *Plin* 10. 20.——A philosopher, who made the *summum bonum* consist in pleasure joined to the love of honesty. This system was opposed by Cicero, *Quæst. Acad.* 4, 131 et 139. *De Offic.* 3, 119.

CALLIPHRON, a celebrated dancing master, who had Epaminondas among his pupils. *C. Nep in Epam.*

CALLIPIDÆ, a people of Scythia. *Herod* 4, 17.

CALLIPOLIS, a city of Thrace on the Hellespont, nearly opposite Lampsacus. Now *Gallipoli. Sil.* 14, 250 ——A town of Sicily, between mount Ætna and Naxos It was founded by the Naxians. It is now *Gallipoli.*——A city of Calabria on the coast of Tarentum on a rocky island, joined by a bridge to the continent It is now called *Gallipoli*, and contains 6000 inhabitants who trade in oil and cotton.

CALLIPUS, or CALIPPUS, an Athenian disciple to Plato. He destroyed Dion, &c. (*Vid.* Callicrates.) *C Nep in Dion* ——A Corinthian, who wrote a history of Orchomenos. *Paus* 9. 36.——A philosopher. *Diog. in Zen.*——A general of the Athenians, when the Gauls invaded Greece by Thermopylæ. *Paus.* 1, 3

CALLIPYGOS, a surname of Venus.

CALLIRHOE, a daughter of the Scamander, who married Tros, by whom she had Ilus, Ganymede, and Assaracus. *Apollod.*——A fountain of Attica, where Callirhoe killed herself (*Vid* Coresus.) *Paus* 7, 21.—*Stat. Theb.* 12, 620 —— A daughter of Oceanus and Tethys, mother of Echidna, Orthos, and Cerberus, by Chrysaor *Hesiod. Theog.*—*Apollod* 2 ——A daughter of Lycus tyrant of Libya, who kindly received Diomedes at his return from Troy He abandoned her, upon which she killed herself ——A daughter of the Achelous, who married Alcmæon (*Vid.* Alcmæon.) *Paus* 8, 24 ——A daughter of Phocus the Bœotian, whose beauty procures her many admirers Her father behaved with such coldness to her lovers that they murdered him. Callirhoe avenged his death with the assistance of the Bœotians. *Paul. Amat Narr* ——A daughter of Piras and Niobe. *Hygin fab.* 145 ——A fountain of Judæa whose waters were possessed of medicinal properties. *Joseph. A.* 17, 8.—*Plin.* 5, 16

CALLISTE an island of the Ægean sea called afterwards *Thera*, and now *Santorin Plin.* 4, 12.—*Paus.* 3, 1. Its chief town was founded 1150 years before the Christian era, by Theras

CALLISTEIA, (*the rewards of beauty*), a festival at Lesbos, during which all the women present ed themselves in the temple of Juno, and the fairest was rewarded in a public manner There was also an institution of the same kind among the Parrhasians, first made by Cypselus, whose wife was honoured with the first prize. The Eleans had one also, in which the fairest man received as a prize a complete suit of armour, which he dedicated to Minerva.

CALLISTHENES, a Greek who wrote a history of his own country in ten books, beginning from the peace between Artaxerxes and Greece, down to the plundering of the temple of Delphi by Philomelus. *Diod.* 14.——A man who with others attempted to expel the garrison of Demetrius from Athens. *Polyæn* 5, 17.——A philosopher of Olynthus, intimate with Alexander, whom he accompanied in his oriental expedition in the capacity of a preceptor, and to whom he had been recommended by his friend and master Aristotle. Possessed of the foolish vanity of learning, and without the conciliating arts of the courtier, Callisthenes affected to look with contempt on the victories of Alexander, and asserted that his own tongue would be more durable, erected on the basis of philosophy and historical composition. This blameable conduct, so unbecoming in a subject, should have been disregarded by a king; but Alexander, accustomed to dictate, could not bear to be treated with disrespect. When Callisthenes, with the dignity of a man, refused to pay divine honours to his master, as the vile insignificant flatterers of the court had done, he was eagerly accused of a conspiracy by those who observed the coldness of Alexander towards his late preceptor. The accusation was as easily credited, and the philosopher shamefully mutilated, and exposed to wild beasts was dragged about in chains, till Lysimachus gave him poison, which ended together his tortures and his life, B.C. 328. None of his compositions are extant *Curt* 8, 6.—*Plut in Alex.*—*Arrian.* 4.—*Justin.* 12, 6 et 7. 15, 3.——A writer of Styberis ——A freedman of Lucullus. It is said that he gave poison to his master. *Plut. in Lucull*

CALLISTO and CALISTO, called also Helice, was daughter of Lycaon king of Arcadia, and one of Diana's attendants. Jupiter saw her, and seduced her after he had assumed the shape of Diana. Her pregnancy was discovered as she bathed with Diana; and the fruit of her amour with Jupiter, called Arcas, was hid in the woods and preserved. Juno, who was jealous of Jupiter, changed Calisto into a bear, but the god, apprehensive of her being hurt by the huntsmen, made her a constellation of heaven, with her son Arcas, under the name of the bear. *Ovid. Met* 2, *fab* 4, 5, et 6. *Fast* 2, 155.—*Apollod.* 3, 8.—*Hygin. fab* 176 et 177. *P. A* 2.—*Paus.* 8, 3.

CALLISTONICUS, a celebrated statuary at Thebes. *Paus.* 9, 16.

CALLISTRATUS, an Athenian, appointed general with Timotheus and Chabrias against Lacedæmon. *Diod.* 15 ——An orator of Aphidna, in the time of Epaminondas the most eloquent of his age *Nep in Epam.*——An Athenian orator, with whom Demosthenes made an intimate acquaintance after he had heard him plead. *Xenophon.*——A Greek historian praised by *Dionys Hal.*——A comic poet, rival of Aristophanes ——A statuary. *Plin* 34, 8.——A secretary of Mithridates. *Plut in Lucull.*3.——A grammarian, who made the alphabet of the Samians consist of twenty-four letters. Some suppose that he wrote a treatise on courtezans

CALLIXENA, a courtezan of Thessaly, whose company Alexander refused, though requested by his mother Olympias. This was attributed by the Athenians to other causes than chastity, and therefore the prince's ambition was ridiculed

CALLIXENUS, a general who perished by famine ——An Athenian, imprisoned for passing sentence of death upon some prisoners. *Diod* 13.

CALON, a statuary. *Quintil.* 12, 10.—*Plin.* 34, 8.

CALOR, a river of Italy which rose in the mountains of the Hirpini, passed Beneventum, and discharged itself into the Vulturnus Now, the *Calore Lac* 24, 14.

CALPAS, a river and harbour of Bithynia on the shores of the Euxine. *Strab* 12.

CALPE, a lofty mountain in the most southern parts of Spain opposite to mount Abyla on the African coast These two mountains were called the pillars of Hercules. Calpe is now called *Gibraltar*, from the Arabic *Jebel al Tath*, the mountain of the entrance, because it was looked upon as the *key* of the Mediterranean, or from *Jebel al Tarik*, the mountain of Tarik, a Moorish general, who first led the Moors into Spain, A.D. 710

CALPHURNIA, a daughter of L Piso, who was Julius Cæsar's fourth wife. The night previous to her husband's murder, she dreamed that the roof of her house had fallen and that he had been stabbed in her arms, and on that account she attempted but in vain, to detain him at home After Cæsar's murder she placed herself under the patronage of M Antony. *Sueton in Jul.*

CALPHURNIUS BESTIA, a noble Roman bribed by Jugurtha. It is said that he murdered his wives when asleep *Plin* 27, 2.——Crassus, a patrician, who went with Regulus against the Marsyli. He was seized by the enemy as he attempted to plunder one of their towns and he was ordered to be sacrificed to Neptune Bocchus the king's daughter fell in love with him, and gave him an opportunity of escaping and of conquering her father Calphurnius returned victorious, and Bisaltia destroyed herself——A man who conspired against the emperor Nerva——Galerianus, son of Piso, put to death, &c *Tacit. Hist.* 4, 11 —— Piso condemned for using seditious words against Tiberius. *Tacit. Ann.* 6, 21 ——Another, famous for his abstinence. *Val. Max.* 4, 3.——Titus, a Latin poet born in Sicily in the age of Diocletian; seven of whose eclogues, consisting of 733 verses, and addressed to Nemesianus, are extant, and generally found with the works of the poets who have written on hunting. Though abounding in many beautiful lines they are however greatly inferior to the elegance and simplicity of Virgil The best edition is that of Beck, 8vo Lips. 1803.——A man surnamed Frugi, who composed annals, B C 130.

CALPURNIA or CALPHURNIA, a noble family in Rome, descended from Calpus son of Numa. It branched out in the ages of the commonwealth, and assumed the different surnames of Pisones, Bibuli, Flammæ, Cæsoninni, Asprenates, &c. The Pisos were again subdivided into the families of the Bestiæ, Frugi, and Cesonini. *Vel. Pat.* 2, 57.—*Vid. Max* 4, 3.—*Plut in Num. et Cæs.*

CALPURNIA and CALPHURNIA LEX, was enacted A.U.C. 604, severely to punish such as were guilty of using bribes, &c *Cic. de Off.* 2 ——A daughter of Marius, sacrificed to the gods by her father, who was advised to do it, in a dream, if he wished to conquer the Cimbri. *Plut. in Parall*——A woman who killed herself when she heard that her husband was murdered in the civil wars of Marius *Paterc.* 2, 26. ——The wife of J. Cæsar (*Vid* Calphurnia) ——A favourite of the emperor Claudius, &c. *Tacit. Ann.*——A woman ruined by Agrippina on account of her beauty, &c. *Tacit.*

CALVENA, a friend of Cæsar's. *Cic. Att.* 1. *ep.* 5.

CALVIA a female minister of Nero's lusts. *Tacit Hist.* 1 3.

CALVINA, a prostitute in Juvenal's age. 3, 134

CALVISIUS, a friend of Augustus. *Plut. in Anton.*——An officer whose wife prostituted herself in his camp by night, &c *Tacit. Hist.* 1, 48.

CALUMNIA and IMPUDENTIA, two deities worshipped at Athens. Calumny was ingeniously represented in a painting by Apelles.

CALUS. *Vid* Talus.

CALUSIDIUS, a soldier in the army of Germanicus When this general wished to stab himself with his own sword, Calusidius offered him his own, observing that it was sharper. *Tacit. Ann.* 1, 35

CALUSIUM a town of Etruria

CALVUS COHN LICINIUS, a famous orator, equally known for writing iambics. As he was both factious and satirical, he did not fail to excite attention by his animadversions upon Cæsar and Pompey, and from his eloquence, to dispute the palm of eloquence with Cicero. His abilities were called into action by the death of his favourite Quintilia, whose sudden and untimely fate he deplored in verses admired for their elegance, sublimity, and pathos. Calvus was of a diminutive stature, and of a feeble frame of body, yet his exertions in the forum were great and astonishing. He died in his youth. Only nine verses of his poetry are preserved in the collection of Latin poets. *Cic. Inp.*—*Horat Sat.* 1, 10. 19.—*Quint.*—*Senec*—*Suetom*——A name given to M Crassus *Cic Att* 1, *ep.* 16

CALYBE, a town of Thrace. *Strab.* 17.——The mother of Bucolion by Laomedon. *Apollod.* 3, 12.——An old woman priestess in the temple which Juno had at Ardea *Virg Æn.* 7, 419

CALYCADNUS, a river of Cilicia Trachea, which flowed into the sea a little to the east of the promontory of Sarpedon. It is now the *Ghuk*.

CALYCE, a daughter of Æolus, son of Helenus and Enarete daughter of Deimachus. She had Endymion, king of Elis, by Æthlius the son of Jupiter. *Apollod.* 1, 7.—*Paus.* 5, 1.——A Grecian girl, who fell in love with a youth called Evathlus. As she was unable to gain the object of her love, she threw herself from a precipice. This tragical story was made into a song by Stesichorus, and was still extant in the age of *Athenæus*. 14, 6 ——A daughter of Hecaton, mother of Cycnus *Hygin fab.* 157.

CALYDIUM, a town on the Appian way

CALYDNA, a single island, according to Steph. Byzant, but a group of islands, according to Homer, who seems to place them near Rhodes. Some have thought that the poet means Calymna and the islands around it. D Anville supposes that they are two rocks, which are still found, one before and the other to the right of the port of Tenedos. *Homer. Il.* 2, 677.—*Strab.* 10.

CALYDON, a city of Ætolia, where Œneus, the father of Meleager, reigned The Evenus flows through it, and it receives its name from Calydon the son of Æolus During the reign of Œneus, Diana sent a wild boar to ravage the country, on account of the neglect which had been shown to her divinity by the king. All the princes of the age assembled to hunt this boar, which is greatly celebrated by the poets under the name of the chase of Calydon, or the Caly-

donian boar. Meleager killed the animal with his own hand, and gave the head to Atalanta, of whom he was enamoured. The skin of the boar was preserved, and was still seen in the age of Pausanias, in the temple of Minerva Alea. The tusks were also preserved by the Arcadians in Tegea, and Augustus carried them away to Rome, because the people of Tegea had followed the party of Antony These tusks were shown for a long time at Rome. One of them was about half an ell long; and the other was broken. The names of the princes who assembled on this famous occasion are mentioned by Ovid, Hyginus, Apollonius Rhodius, and Apollodorus, and according to the last, whose opinion is more universally adopted, they were Meleager, Castor, and Pollux, Dryas son of Mars, Idas and Lynceus sons of Aphareus, Admetus son of Pheres, Theseus, Jason son of Æson, Ancæus and Cepheus sons of Lycurgus of Arcadia, Pirithous son of Ixion, Iphiclus son of Amphitryon, Peleus and Telamon sons of Æacus, Atalanta, Eurytion son of Actor, Amphiaraus son of Oicleus, and all the sons of Thestius (*Vid* Meleager and Atalanta) *Apollod.* 1, 8.—*Paus.* 8, 45.—*Strab.* 8.—*Homer Il.* 9, 577.—*Hygin fab.* 174.—*Ovid. Met.* 8, *fab.* 4 &c.——A son of Ætolus and Pronoe daughter of Phorbas. He gave his name to a town of Ætolia.

CALYDONIS, a name of Deianira, as living in Calydon. *Ovid. Met.* 9, *fab.* 4

CALYDONIUS, a surname of Bacchus

CALYMNA, an island of the Egean, north-west of Cos, celebrated for its honey. It was one of the islands called Calydnæ. *Ovid Met* 8, 222

CALYNDA, a town of Caria. *Ptol.* 5, 3

CALYPSO, one of the Oceanides, or one of the daughters of Atlas, according to some, was goddess of silence, and reigned in the island of Ogygia, whose situation and even existence is doubted. When Ulysses was shipwrecked on her coasts, she received him with great hospitality, and offered him immortality if he would remain with her as a husband. The hero refused, and after seven years delay, he was permitted to depart from the island by order of Mercury, the messenger of Jupiter. During his stay, Ulysses had two sons by Calypso, Nausithous and Nausinous. Calypso was inconsolable at the departure of Ulysses, and the grief that she felt, and her mournful situation, are beautifully and pathetically described by Propertius and by Homer. *Homer Odyss* 1, 52 7, 255, &c.—*Hesiod. Theog.* 360 et 1016.—*Ovid de Pont.* 4, *ep* 18.—*Amor.* 2, *el.* 17. *De A A* 2.—*Propert.* 1, *el* 18

CALYPSUS INSULA, or OGYGIA, has been placed by geographers in the Ionian sea, off the Lacinian promontory.

CAMALODUNUM, the first Roman colony established in Britain, supposed to be the modern *Maldon.*

CAMANTIUM, a town of Asia Minor.

CAMARACUM, a town of Belgæ Gaul, thought by some to be the capital of the Nervii. It is now Cambray.

CAMARINA, a town of Italy.——A lake of Sicily, with a town of the same name, built B.C. 553. It was destroyed by the Syracusans, and rebuilt by a certain Hipponous. In a time of drought, the stench of the lake produced a pestilence; upon which the inhabitants consulted an oracle, whether they should not drain it. The oracle dissuaded them; they notwithstanding drained it, and opened a way for their enemies to come and plunder their city: hence the proverb *ne moveas Camarinam*, that is, not to remove one evil to bring on a greater. *Virg. Æn* 3, 701.—*Strab.* 6.—*Herod* 7, 154.—*Ital.* 14, 198.

CAMBAULES, a general of some Gauls who invaded Greece. *Paus* 10, 19

CAMBERITUM, a town of the Iceni in Britain, almost on the spot where *Cambridge* now stands.

CAMBES a prince of Lydia, of such voracious appetite that he ate his own wife, and afterwards destroyed himself through grief, in the presence of his subjects. *Ælian. V. H.* 1, 27

CAMBRE, a place near Puteoli. *Juv.* 7, 154.

CAMBUNII, mountains of Macedonia, separating Elymiotis from Pelagonia. *Liv.* 42, 53.

CAMBYSES, a king of Persia, was son of Cyrus the Great. He conquered Egypt, and was so offended at the superstition of the Egyptians, that he killed their god Apis, and plundered their temples. When he wished to take Pelusium, he placed at the head of his army a number of cats and dogs, and the Egyptians refusing, in the attempt to defend themselves, to kill animals which they reverenced as divinities, became an easy prey to the enemy. Cambyses afterwards sent an army of 50,000 men from Thebes in upper Egypt to destroy the temple of Jupiter Ammon, but in their passage through the desert they were overwhelmed with a shower of sand and totally destroyed. He himself proceeded with the remainder of his army towards Ethiopia, but was compelled to return before he had gone a fifth part of the way, having already suffered so much from the want of provisions, that every tenth man was slain to furnish food for the rest. He killed his brother Smerdis from mere suspicion, and flayed alive a partial judge, whose skin, nailed on the judgment seat, and appointed his son to succeed him, telling him to remember where he sat. He died of a small wound he had given himself with his sword as he mounted on horseback; and the Egyptians observed that it was the same place on which he had wounded their god Apis, and that therefore he was visited by the hand of the gods. His death happened 521 years before Christ. He left no issue to succeed him, and his throne was usurped by the Magi, and ascended by Darius soon after. *Herod* 2, 3, &c.—*Justin.* 1, 9.—*Val. Max* 6, 3.——A person of obscure origin, to whom king Astyages gave his daughter Mandane in marriage. The king, who had been terrified by dreams which threatened the loss of his crown by the hand of his daughter's son, had taken this step in hopes that the children of so ignoble a bed would ever remain in obscurity. He was disappointed. Cyrus, Mandane's son dethroned him when grown to manhood. *Herod.* 1, 46, 107, &c.—*Justin* 1, 4.——A river of Asia, which flow from mount Caucasus into the Cyrus. *Mela*, 3, 5.

CAMELÂNI a people of Italy.

CAMELITÆ, a people of Mesopotamia.

CAMERA, a field of Calabria. *Ovid. Fast.* 3, 582.

CAMERINUM and CAMERTIUM, a town of Umbria, very faithful to Rome. The inhabitants were called Camertes. *Liv* 9, 36.

CAMERINUS a Latin poet, who wrote a poem on the taking of Troy by Hercules. *Ovid. ex Pont.* 4, 16, 19.——Some of the family of the Camerini were distinguished for their zeal as citizens, as well as for their abilities as scholars,

among whom was Sulpicius, commissioned by the Roman senate to go to Athens, to collect the best of Solon's laws *Liv* 7, 99.

CAMERIUM, an ancient town of Italy near Rome, taken by Romulus. *Plut. in Rom.*

CAMERTES, a friend of Turnus killed by Æneas *Virg. Æn.* 10, 562. *Vid.* Camerinum.

CAMICUS a town of Sicily, on the banks of a river of the same name, north-west of Agrigentum *Strab.* 6.—*Herod* 7, 169 et 170.

CAMILLA, queen of the Volsci, was daughter of Metabus and Casmilla. She was educated in the woods, inured to the labours of hunting, and fed upon the milk of mares. Her father devoted her, when young, to the service of Diana. When she was declared queen, she marched at the head of an army, and accompanied by three youthful females of equal courage and dexterity with herself, to assist Turnus against Æneas, where she signalized herself by the numbers that perished by her hand She was so swift that she could run, or rather fly, over a field of corn, without bending the blades, and make her way over the sea without wetting her feet. She was wounded by Aruns in the breast, as she was tearing the arms of Chloreus, the aged priest of Cybele, and she expired soon after. *Virg Æn.* 7, 03. 11, 135.

CAMILLI and CAMILLÆ, boys and girls of ingenuous birth who ministered in the sacrifices of the gods, and especially those who attended the *flamen dialis*, or priest of Jupiter. The word seems borrowed from the ancient Etruscan language, where it was written *camillus*, and signified *minister*.

CAMILLUS, L. FURIUS, a celebrated Roman called a second Romulus, from his services to his country. He was banished by the people for distributing, contrary to his vow, the spoils he had obtained at Veii, a city which, after ten years' siege, yielded to his valour and perseverance During his exile, which he passed at Ardea, Rome was besieged by the Gauls under Brennus In the midst of their misfortunes, the besieged Romans remembered with regret the abilities of the ill treated Camillus, and elected him dictator. Ever attached to his native land, Camillus forgot their past ingratitude in their present danger, and he rapidly marched to the relief of his country, which he delivered, after it had been for some time in the possession of the enemy He died in the 80th year of his age, B.C. 365, after he had been five times dictator, once censor, three times interrex, twice a military tribune, and obtained four triumphs. He conquered the Hernici, Volsci, Latini, and Etrurians, and dissuaded his countrymen from their intentions of leaving Rome to reside at Veii. When he besieged Falisci, he rejected, with proper indignation, the offers of a schoolmaster, who had betrayed into his hands the sons of the most worthy citizens. *Plut. in vita.*—*Liv.* 5.—*Vict* 1, 13.—*Diod.* 14.—*Virg. Æn.* 6, 825.——A name of Mercury ——An intimate friend of Cicero.

CAMIRO and CLYTIA, two daughters of Pandarus of Crete. When their parents were dead, they were left to the care of Venus, who educated them, and loaded them with deserved favours. Juno also bestowed on them wisdom and beauty, Diana granted grace and elegance of stature, and Minerva taught the domestic arts and employments which become a female education. When they were grown up, the goddess, who had presided over their infancy, entreated Jupiter to grant them kind husbands; but he, to punish upon them the crime of their father, who was accessory to the impiety of Tantalus, ordered the harpies to carry them away and deliver them to the furies. *Paus.* 10, 30.—*Homer, Od.* 20, 48.

CAMIRUS and CAMIRA, a town of Rhodes, on the western coast, which received its name from Camirus, a son of Hercules and Iole. The inhabitants were led to the Trojan war by Tlepolemus. *Mela*, 2, 7.—*Strab* 14.—*Vid* 5, 2.—*Homer, Il.* 2, 168

CAMISSARES, a governor of part of Cilicia, father to Datames. *C Nep in Dat.*

CAMMA, a woman of Galatia, who avenged the death of her husband Sinetus upon his murderer Sinorix, by making him drink in a cup, of which the liquor was poisoned, on pretence of marrying him, according to the custom of their country, which required that the bridegroom and bride should drink out of the same vessel. She escaped by refusing to drink on pretence of illness. *Polyæn.* 8.

CAMŒNÆ, a name given to the muses from the sweetness and melody of their songs *a canitu amœno*, or, according to Varro, from *carmen*. *Varro de L. L* 5, 7

CAMPANA LEX, or Julian agrarian law, was enacted by J Cæsar, A U.C 691, to divide some lands among the people.

CAMPANIA, a country of Italy, south-east of Latium, celebrated for its genial climate and fertile soil. Its chief city was Capua It contained the greater part of what is now named *Terra di Lavoro*. *Strab.* 5.—*Cic. de Leg. Ag* 35. —*Justin* 20, 1. 22, 1.—*Plin.* 3, 5.—*Mela*, 2, 4. —*Flor* 1, 16.—*Liv* 2, 52

CAMPASPE, or PANCASTE, a beautiful concubine of Alexander, whom the king gave to Apelles, who had fallen in love with her, as he drew her picture in her naked charms. It is said it was from her great beauty that the painter copied the thousand charms with which he represented Venus rising from the sea. *Plin* 35, 10.

CAMPE, kept the 100 handed monsters confined in Tartarus. Jupiter killed her, because she refused to give them their liberty to come to his assistance against the Titans. *Hesiod. Theog.* 600.—*Apollod* 1, 2.

CAMPI DIOMEDIS, a plain situate in Apulia. *Mart.* 13, *ep* 93.

CAMPSA, a town near Pallene. *Herod* 7, 123

CAMPUS MARTIUS, a large plain at Rome, without the walls of the city, where the Roman youths performed their exercises, and learned to wrestle and box, to throw the discus, hurl the javelin, ride a horse, drive a chariot, &c. The public assemblies were often held there, and the officers of state chosen, and audience given to foreign ambassadors. It was adorned with statues, columns, arches and porticoes; and its pleasant situation made it very frequented. It was called Martius, because dedicated to Mars; and there also were celebrated festivals, called Equiria, in honour of the god, annually on the 27th of February and the 14th of March, when exhibitions of horse races and chariots were presented before the people It was sometimes called Tiberinus, from its closeness to the Tiber. It was given to the Roman people by a vestal virgin; but they were deprived of it by Tarquin the Proud, who made it a private field, and sowed corn in it. When Tarquin was driven from Rome, the people recovered it, and threw away

into the Tiber the corn which had grown there, seeming it unlawful for any man to eat of the produce of that land. The sheaves which were thrown into the river stopped in a shallow ford, and by the accumulated collection of mud became firm ground, and formed an island, which was called the Holy Island, or the island of Æsculapius. Dead bodies were generally burnt in the Campus Martius. *Strab.* 5.—*Liv.* 2, 5. 6, 20. —*Ovid. Fast.* 2 857.

CAMULOGĪNUS, a Gaul, raised to great honours by Cæsar, for his military abilities. *Cæs. Bell G.* 7, 57.

CAMŬLUS, a surname of Mars among the Sabines and Etrurians, who represented him with a buckler in one hand and a spear in the other

CANA, a promontory of Æolia, with a small town of the same name adjoining to it. It was opposite the *Argennuse Insulæ* It is now *Cape Colonn Mela*, 1, 18 — A town of Galilee, situate between Sepphoris and Nazareth Here Jesus Christ performed his first miracle *John* 21. 2

CANĂCE, a daughter of Æolus and Enaretta, who became enamoured of her brother Macareus, by whom she had a child, whom she exposed The cries of the child discovered the mother's incest; and Eolus sent his daughter a sword, and obliged her to kill herself Macareus fled, and became a priest of Apollo at Delphi. Some say that Canace was ravished by Neptune, by whom she had many children, among whom were Epopeus Triops, and Alous *Apollod* 1.—*Hygin. fab* 242 et 242.—*Ovid Heroid* 11 *Trist* 2, 384.

CANĀCHE one of Actæon's dogs. The word expresses the noise of barking *Ovid. Met.* 3, 217 —*Hygin. fab* 181.

CANĀCHUS, a statuary of Sicyon, the pupil of Polycletus of Argos Among the works of his chisel, an Apollo for Thebes in Bœotia, and another for Miletus in Ionia, are mentioned with commendation. *Plin.* 34, 8.—*Paus* 6, 9.

CANÆ a city of Locris——of Æolia.

CANARĬA, the most important of the group of islands called by the ancients *Fortunatæ Insulæ*, and now the *Canary Isles* Some derive the name Canaria, from *Canes*, a dog, on account of the number of large dogs which were found in the island; while others deduce it from the Canaanites or Phœnicians, who are said to have often sailed from the continent to Carne, supposed to be a contraction of Canaria (*Isl* Fortunatæ Insulæ) *Plin.* 5, 1. 6, 32.

CANĀTHUS, a fountain of Nauplia where Juno yearly washed herself to recover her infant purity. *Paus* 2, 38.

CANDACE, a queen of Æthiopia in the age of Augustus as prudent and meritorious that her successors always bore her name. She was blind of one eye *Plin* 6 29.—*Strab.* 17.

CANDĀVIA a district of Macedonia mentioned by Cæsar and also by Seneca It was bounded on the east by the Candavian mountains, supposed to be the *Cambarii Montes* of Livy, and the *Canalovii Montes* of Ptolemy.

CANDAULES, or MYRSĬLUS, son of Myrsus, was the last of the Heraclidæ who sat on the throne of Lydia. His great imprudence proved his ruin, not satisfied himself to enjoy the company of his wife, he boasted of her incomparable beauties to his favourite minister Gyges, and even introduced him secretly into his chamber, that he might view her naked charms. The queen discovered the weakness of her husband, and she was so incensed that she commanded Gyges either to prepare for death, or to destroy his master, and succeed to his bed and throne. Candaules was accordingly murdered, 718 years before the Christian era, and after this murder, Gyges married the queen and ascended the throne. *Justin.* 1, 7.—*Herod.* 1, 7, &c.—*Plut. Symp.*

CANDĒI, a people of Arabia, who fed on serpents

CANDĬOPE, a daughter of Œnopion, ravished by her brother.

CANENS, a nymph called also Venilia, daughter of Janus, and wife to Picus king of the Laurentes. When Circe had changed her husband into a bird, she lamented him so much, that she pined away, and was changed into a voice. She was reckoned as a deity by the inhabitants *Ovid. Met.* 14 *fab* 9.

CANEPHŌRIA, festivals at Athens in honour of Bacchus, or according to others, of Diana, in which all marriageable women offered small baskets to the deity, and received the name of *Canephoræ*, whence statues representing women in that attitude were called by the same appellation *Cic in Verr.* 4

CANĒTHUM, a place of Eubœa.——A mountain in Bœotia

CANICULĀRES DIES, a certain number of days in the summer, preceding and ensuing the heliacal rising of *Canicula*, or the dogstar. The Egyptians supposed that this star rising with the sun and joining its influence to the fire of that luminary, was the occasion of the extraordinary heat which usually prevailed in that season, and accordingly they gave the name of *dog days* to about thirty or forty days of the hottest part of summer The Greeks held the same opinion The Romans sacrificed a brown dog annually to *Canicula*, at its rising, to appease its rage. *Manilius.*

CANĪDIA, a certain woman of Neapolis, against whom Horace inveighed as a sorceress. *Horat. Epod.*

CANĪDIUS, a tribune, who proposed a law to empower Pompey to go only with two lictors, to reconcile Ptolemy and the Alexandrians. *Plut. in Pomp.*

CANINEFĀTES, a people of Germania Prima, of common origin with the Batavi, and inhabiting the western part of the *Insula Batavorum*. *Tacit Hist.* 4, 15

C. CANĪNIUS REBĬLUS, a consul with J Cæsar, after the death of Trebonius. He was consul only for seven hours, because his predecessor died the last day of the year, and he was chosen only for the remaining part of the day; whence Cicero observed, that Rome was greatly indebted to him for his vigilance, as he had not slept during the whole time of his consulship *Cic ad Fam. Ep* 7, 33.—*Plut in Cæs.*—*Plin.* 7, 53 —— Lucius, a lieutenant of Cæsar's army in Gaul. *Cæs. Bell. G.* 7, 83.——Rufus, a friend of Pliny the younger. *Plin* 1. *ep.* 3.——Gallus, an intimate friend of Cicero.

CANĪSTIUS, a Lacedæmonian courier, who ran 1200 stadia in one day. *Plin.* 7 20.

CANĪTIS, a poet of Gades contemporary with Martial. He was so naturally merry that he always laughed. *Mart.* 1, *ep* 62.——A Roman knight who went to Sicily for his amusement, where he bought of Pytheas gardens well stocked with fish, which disappeared on the morrow. *Cic. de Offic.* 3, 14.

CANNÆ, a small village of Apulia near the Aufidus, where Hannibal conquered the Roman consuls, P. Æmylius and Terentius Varro, and slaughtered 30,000 Romans, on the 21st of May, B C. 216. The spot where this famous battle was fought is still known by the name of *Il Campo di Sangue*, the field of blood. *Liv* 22, 44, &c. —*Flor.* 2. 6 3 3.—*Plut. in Annib. Plin.* 15, 18.

CANOPICUM OSTIUM, one of the mouths of the Nile, twelve miles from Alexandria. *Pous.* 5 21.

CANOPUS, a city of Egypt, twelve miles from Alexandria, celebrated for the temple of Serapis. It was founded by the Spartans, and therefore called Amyclæa, and it received its name from Canopus, the pilot of the vessel of Menelaus, who was buried in this place. The inhabitants were so dissolute in their manners, that Juvenal used the word Canopus as most strongly expressive of effeminacy and debauchery. Virgil bestows upon it the epithet of *Pellæus*, because Alexander, who was born at Pella, built Alexandria in the neighbourhood The site of Canopus is occupied by the modern *Aboukir*, near which lord Nelson obtained his glorious victory over the French fleet, Aug. 1, 1798. *Ital.* 14, 433.—*Mela*, 1, 9. 2, 7.—*Strab.* 17.—*Juv* 6, 84. 15, 46. —*Quintil.* 1, 5.—*Tacit Ann.* 2, 60.—*Stat. Sylv.* 3, 2, 3.—*Senera ep* 51.—*Plin.* 5, 31.—*Virg. G.* 4, 287 —The pilot of the ship of Menelaus, who died in his youth on the coast of Egypt, by the bite of a serpent, and was honoured there with a monument by his master, on the spot where afterwards the town of the same name was built. *Mela*, 2. 7.

CANTABRA, a river falling into the Indus. *Plin.* 6, 20.

CANTABRI, a ferocious and warlike people of Spain, who held out against the Roman power for many years They inhabited *Biscay* and part of *Asturias Ptol.* 2, 6.—*Horat.* 2. *od.* 6 et 11. —*Strab* 2 et 3.—*Cæs. B. G* 3. *Civ* 1.—*Mela*, 3, 1 et 2.—*Plin.* 25, 8.—*Ital* 3, 346

CANTABRIÆ LACUS, a lake in Spain, where a thunderbolt fell, and in which twelve axes were found *Suet.* in *Galb.* 9

CANTHARUS, a famous sculptor of Sicyon, son of Alexis, and pupil to Eutycides. Some of his statues were preserved at Olympia, but Pliny speaks of them with great indifference. *Plin.* 34, 8.—*Pans* 6, 17.——A comic poet of Athens, whose compositions are lost, though the names of some of his plays are preserved; the Ants, Medea, Tereus, the Nightingale, the Symmachia, &c. *Suidas.*——Another Athenian, whose artifice and great dishonesty gave rise to the proverb, *Cantharo astutior. Erasm. Adag.*

CANTHUS, a son of Abas, one of the Argonauts.

CANTIUM, a country in the south-eastern extremity of Britain, now called *Kent. Cæs. Bell. G.* 5, 13 et 14.

CANULEIA, one of the four first vestals chosen by Numa. *Plut.*——A law. *Vid.* Canuleius

C. CANULEIUS, a tribune of the people of Rome, A U.C. 310, who made a law to render it constitutional for the patricians and plebeians to intermarry. It ordained also, that one of the consuls should be yearly chosen from the plebeians. *Liv.* 4, 3, &c —*Flor.* 1, 17.

CANULIA, a Roman virgin, who became pregnant by her brother, and killed herself by order of her father. *Plut. in Parall.*

CANUSIUM, now *Canosa*, a town of Apulia, whither the remains of the Roman army fled after their defeat at Cannæ. It was built by Diomedes, and its inhabitants have been called *Bilingues*, because they retained the language of the r founder, and likewise adopted that of their neighbours. Horace complained of the grittiness of their bread. The wools of the place, as well as the dark red coloured cloths manufactured with them, were in high estimation, so that *Canusina vestis* became expressive of excellence. *Strab.* 6.—*Liv.* 9, 20. 22, 36.—*Cic. Or. B.* 1.—*Ptol.* 3, 1.—*Sueton. Ner.* 30.—*Martial.* 9, *ep.* 23, 14, *ep.* 127.—*Horat* 1, *Sat.* 5, 93. *Sat.* 10, 30.—*Mela*, 2, 4.—*Plin* 8, 11.

CANUSIUS, a Greek historian under Ptolemy Auletes *Plut.*

CANUTIUS TIBERINUS, a tribune of the people, who, like Cicero, furiously attacked Antony, when declared an enemy to the state. His satire cost him his life. *Patercul* 2, 64.——A Roman orator. *Plut in Brut.*——An eloquent orator. *Cic. Brut.* 56

CAPANEUS, a noble Argive, son of Hipponous and Astinome, and husband to Evadne, daughter of Iphiclus. Euripides agrees with the other poets in praising his mili ary valour, but instead of painting him with Æschylus and Statius as an odious tyrant, and an arrogant and impious blasphemer, he represents him as mild in his manners, faithful in his friendship true to his engagements, and the enemy only of pride and perfidy. The bad character, however, has been considered as real by all antiquity, and Capaneus is described as painting on his shield the naked figure of a man, with the words, *I will burn Thebes*, in golden letters, and declaring, still more impiously, that he would take and destroy the besieged town even in spite of Jupiter. Such daring guilt offended the god, who confederated Jupiter to punish his arrogance, and the offender was immediately struck dead with a thunderbolt. His body was burnt separately from the others, when Theseus compelled the Thebans to grant funeral honours to the slaughtered Argives, and his wife threw herself on the burning pile to mingle her ashes with his. It is said that Æsculapius restored him to life. *Ovid. Met* 9, 404. *Trist.* 4, *el.* 3. 5, *et* 6.—*Homer. Il.* 5.—*Apollod.* 3.—*Propert.* 1, *el.* 15.—*Paus.* 10, 10. —*Stat. Theb.* 3, &c. *Hygin. fab.* 68 et 70.—*Eurip. Phæn. et Suppl.*—*Æsch. sept ante Theb*

CAPELLA, an elegiac poet in the age of J. Cæsar. *Ovid. de Pont.* 4, *el.* 16, 30.——Martianus Minius Felix, a Carthaginian, A.D. 490, who wrote a poem on the marriage of Mercury and Philology, and in praise of the liberal arts. Grotius, when only fourteen, published an edition of this poem, with great judgment and accuracy. The best edition is that of Gœs, 8vo. Norimb, 1794.——A gladiator. *Juv.* 6, 155.

CAPENA, a gate of Rome, so called because the road through it led to a small town of the same name on the western banks of the Tiber, east of Veii. The Porta Capena was also called Appia, as the Appian road began there, and Mafida, because it passed under one of the aqueducts which supplied Rome with water. *Virg. Æn.* 7, 697.—*Mortial.* 1, *ep.* 47.—*Juv.* 3, 11.—*Ovid. Fast.* 5, 192.

CAPERNAS, a small river of Italy. *Stat. Theb.* 13, 65.

CAPESSI, a people of Etruria, in whose terri-

tory Feronia had a grove and a temple. *Virg. Æn.* 7, 697.—*Liv.* 5, 8. 22, 1. 27, 4.

CAFER, a river of Asia Minor.

CAPERNAUM, a city of Galilee, situate on the banks of the sea of Tiberias, in the borders of Zebulun and Naphthali. Near it were a mountain and spring of the same name. It was chosen by our Saviour as his dwelling place, and in its vicinity he delivered the sermon on the mount. Nothing of it now remains

CAPETUS, a king of Alba, who reigned twenty-six years. *Dionys.*——A suitor of Hippodamia *Paus.* 6 21

CAPHAREUM, a lofty mountain and promontory in the south eastern part of Eubœa, where Nauplius king of the country, to revenge the death of his son Palamedes, slain by Ulysses set a burning torch in the darkness of night, which caused the Greeks to be shipwrecked on the coast. In the infancy of navigation, the doubling of this promontory was reckoned very dangerous, on account of the rocks and whirlpools on the coast. It is now called *Capo d'Oro. Virg. Æn.* 11, 260.—*Ovid Met.* 14, 481.—*Propert* 4, el. 1, 115

CAPHO, a soldier mentioned by *Cic Ph.* 10, 10. 11, 5.——A centurion in Antony's army. *Id.* 8, 8.

CAPHYÆ, a town of Arcadia. *Paus.* 8, 23

CAPIO, a Roman, famous for his friendship with Cato. *Plut de Patr. Am*

CAPITO, the uncle of Paterculus who joined Agrippa against Cassius *Patercul.* 2, 69.——*Fonteius*, a man of great abilities and elegant manners, sent by Antony to settle his disputes with Augustus *Horat Sat.* 1, 5, 34 ——A man accused of extort on in Cilicia, and severely punished by the senate. *Jun.* 8, 93 ——An epic poet of Alexandria, who wrote on love.——An historian of Lycia, who wrote an account of Isauria in eight books ——A poet, who wrote on illustrious men.——The family of the Ateii was called by this name

CAPITOLINI LUDI games yearly celebrated at Rome in honour of Jupiter, who preserved the capitol from the Gauls.

CAPITOLINUS, a surname of Jupiter, from his temple on mount Capitolinus, which was considered by the Romans as the centre of the destinies of their empire ——A surname of M. Manlius who, for his ambition, was thrown down from the Tarpeian rock which he had so nobly defended.——A mountain at Rome, called also Mons Tarpeius, and Mons Saturni The Capitol was built upon it ——A man of lascivious morals, consul with Marcellus. *Plut in Marcell.*——Julius, an author in Diocletian's reign, who wrote an account of the life of Verus, Antoninus Pius, the Gordians, &c. most of which are lost.

CAPITOLIUM, a celebrated temple and citadel at Rome on the Tarpeian rock, the plan of which was made by Tarquinius Priscus It was begun by Servius Tullius, finished by Tarquinius Superbus, and consecrated by the consul M. Horatius Pulvillus, after the expulsion of the kings from Rome. It occupied a space of about eight plethra, or eight hundred feet, in circumference. Its length and breadth were nearly equal, being about 200 feet. It consisted of three cells, which were sacred to Jupiter, Juno, and Minerva. The ascent to it from the ground was by a hundred steps. The magnificence and richness of this building are almost incredible. All the consuls successively made donations to the capitol, and Augustus bestowed upon it at one time 2,000 pounds weight of gold. The gilding of the roof, which was undertaken after the destruction of Carthage, cost 21,000 talents. The thresholds were of brass, covered with plates of gold The pillars seem only to have been of stuccoed brick, but they were crowded with military trophies, among the most conspicuous of which may be numbered the silver shield of Asdrubal, weighing 138 pounds, and a statue of the same general suspended over the doors. This edifice was consumed by fire in the time of Sylla, who afterwards rebuilt it, but died before the dedication, which was performed by Q. Catullus. It was again destroyed in the troubles under Vitellius; and Vespasian, who endeavoured to repair it, saw it again in ruins at his death. Domitian raised it again, for the last time, and made it more grand and magnificent than any of his predecessors, and spent 12 000 talents in gilding it. When they first dug for the foundations, they found a man's head called Tolius, sound and entire in the ground and from thence drew an omen of the future greatness of the Roman empire. The hill was from that circumstance called Capitolium, *a capite Toli.* The consuls and magistrates offered sacrifices there, when they first entered upon their offices, and the procession in triumphs was always conducted to the capitol. *Virg Æn.* 6, 136. 8, 347.—*Tacit. Hist.* 3, 72.—*Plut. in Popli* —*Liv.* 1, 10, &c —*Plin.* 33, &c —*Sueton in Aug* 30.

CAPPADOCIA, a country of Asia Minor, bounded on the west by *Phrygia*, on the north by *Galatia* and Pontus, on the east by Armenia, and on the south by Cilicia Its eastern part being inhabited by Armenians, was called Armenia Minor. It receives its name from the river Cappadox, which separates it from Galatia, or, according to Herodian, from Cappadocus, the founder of this kingdom. The inhabitants, from their pale complexions, were called Leuco Syrians by the Greeks. They were of a dull and submissive disposition, and addicted to every vice, according to the ancients, who wrote this virulent epigram against them:

Vipera Cappadocem nocitura momordit, at illa
Gustato perit sanguine Cappadocis.

Their powers in eloquence were also so contemptible that another epigram in Greek was pointed against them, and declared that a flying tortoise or a white crow were more common than an orator of Cappadocia. Their ideas of native independence were equally gross; when offered their freedom by the Romans, they refused it, and begged of them a king, and they received Ariobarzanes. It was some time after governed by a Roman proconsul. Though the ancients have ridiculed this country for the unfruitfulness of its soil, and the manners of its inhabitants, yet it can boast of the birth of the geographer Strabo, among other illustrious characters. The horses of this country were in general esteem, and with these they paid their tributes to the king of Persia, while under his power, for want of money. Most of the slaves employed by the Romans were of Cappadocian origin, and as the country was occasionally called Syria, the word Syrus is frequently applied to slaves. The kings of Cappadocia mostly bore the name of Ariarathes. *Horat* 1, *ep.* 6. 39 et 72.—*Plin.* 6, 3. 8, 44.—*Curt.* 3 et 4.—*Strab.* 11 et 16.—*Herod.* 1, 73 & 49. 7, 72.—*Nepos*, 14, 1.—*Justin.* 2, 4. 6, 3. 37 3.—*Paterc.* 2, 39.—*Mela*, 1, 2. 3, 8.

CAPPADOX, a river of Cappadocia, bounding it on the side of Galatia, and falling into the Halys. Now, the *Kouak*. *Plin.* 6, 3.

CAPRARIA, a mountainous island in the Mediterranean, on the coast of Spain, about twelve miles south of Balearis Major, or *Majorca*, famous for its goats. It is now called *Cabrera*. *Plin* 3, 6.——Also one of the Insulæ Fortunatæ, or *Canary Isles*, now *Gomera*. *Plin.* 6, 32

CAPREÆ, now *Capri*, an island on the coast of Campania, abounding in quails, and famous for the residence and debaucheries of the emperor Tiberius, during the last seven years of his life. The island, in which nowaseveral medals are flung up expressive of the licentious morals of the emperor, is about forty miles in circumference, surrounded by steep rocks, and accessible only in one place. The watch-tower, or pharos, erected there, was destroyed by an earthquake a few days before the death of Tiberius. *Ovid. Met.* 15 709.—*Suet in Tib.*—*Stat. Sylv* 3, 5.

CAPRÆ PALUS, a place near Rome, where Romulus disappeared. *Plut in Rom.*—*Ovid. Fast* 2, 491.

CAPRICORNUS, a sign of the zodiac, in which appear 28 stars in the form of a goat, supposed by the ancients to be the goat Amalthæa which fed Jupiter with her milk. Some maintain that it is Pan, who changed himself into a goat when frightened at the approach of Typhon The ancients accounted Capricorn the tenth sign, and it made the winter solstice with regard to our hemisphere but the stars having advanced a whole sign towards the east, Capricorn is now rather the eleventh sign; and it is at the sun's entry into Sagittarius, that the solstice happens, though the ancient manner of speaking is still retained. *Manil* 2 et 4.—*Horat.* 2, *od.* 17, 19.—*Hygin fab.* 196. *P. A.* 2, 28.

CAPRIFICIALIA, a day sacred to Vulcan, on which the Athenians offered him money. *Plin* 11, 15

CAPRIMA, a town of Caria.

CAPRIPEDES, a surname of Pan, the Fauni and the Satyrs, from their having goats feet.

CAPRIUS, a great informer in Horace's age. *Horat.* 1, *Sat* 4, 66.

CAPROTINA, a festival celebrated at Rome in July in honour of Juno, at which women only officiated. (*Vid* Philotis.) *Varro de L L* 5.

CAPRUS, a harbour near mount Athos.

CAPSA, a town of Libya, in the district Byzacium, north of the Palus Tritonis, surrounded by vast deserts. Here Jugurtha deposited his treasures. It was taken and burnt by Marius but, being afterwards rebuilt, it rose to the rank of a colony under the Roman power. It is now *Gafsa*. *Flor.* 3, 1.—*Sall. Bell. Jug* 89.

CAPSAGE, a town of Syria. *Curt* 10.

CAPUA, the chief city of Campania in Italy, supposed to have been founded by Capys, the father, or rather the companion of Anchises. This city was very opulent and at one time so opulent that it even rivalled Rome, and was called *altera Roma*. The soldiers of Annibal, after the battle of Cannæ, were enervated by the pleasures and luxuries which powerfully prevailed in this voluptuous city and under a soft climate, and thence Capua was truly said to have been a Cannæ to Annibal. The revolt of Capua to the Carthaginians proved its ruin. When taken by the consuls Fulvius and Claudius, it was punished for its perfidy; and, after a gradual decay, it exhibits now a mournful monument of devastation. There is now a village near its site, called *Santa Maria*. *Virg. Æn.* 10, 145.—*Liv.* 4, 37. 7, 29. 8, 1. 22 et 23, 1. 24, 8.—*C. Nepos in Ann. &c*—*Paterc* 1, 7. 2, 44.—*Flor.* 1, 16.—*Cic. in Philip.* 12, 3.—*Plut. in Ann.*

CAPYS, a Trojan who came with Æneas into Italy, and founded Capua. He was one of those who, against the advice of Thymœtes, wished to destroy the wooden horse, which proved the destruction of Troy. *Virg Æn* 10, 145.——A son of Assaracus by a daughter of the Simois. He was father of Anchises by Themis. *Ovid. Fast.* 4, 33.—*Homer Il.* 20, 239.

CAPYS SYLVIUS, a king of Alba, who reigned twenty-eight years. *Dionys. Hal.* 1, 15.—*Virg. Æn.* 6, 765.

CAR, a son of Phoroneus, king of Megara, in whose reign first his subjects erected temples to Ceres. His tomb was seen in the age of the Antonines, on the road which leads from Megara to Corinth. *Paus.* 1, 39 et 40.——A son of Manes, who married Callithoe, daughter of the Mæander. Caria received its name from him. *Herod.* 1, 171.

CARACALLA. *Vid* Antoninus.

CARACATES, a people of Germania Prima, in Belgic Gaul. Their capital was Moguntiacum, now *Maynz*.

CARACTACUS, a king of the Britons, conquered by Ostorius Scapula, A D. 47, and sent in chains to Rome, where his manly and independent conduct gained the friendship and regard of the emperor Claudius. *Tacit. Ann.* 12, 33 et 37.

CARÆ, certain places between Susa and the Tigris, where Alexander pitched his camp

CARÆUS, a surname of Jupiter in Bœotia,——in Caria

CARALIS (or *es, ium*), the chief city of Sardinia, now *Cagliari*. *Paus.* 10, 17.

CARAMBIS, now *Keempi*, a promontory of Paphlagonia *Mela*, 1, 19.

CARANUS, one of the Heraclidæ, the first who laid the foundation of the Macedonian empire, B.C. 814. He took Edessa, and reigned twenty-eight years, which he spent in establishing and strengthening the government of his newly-founded kingdom. He was succeeded by Perdiccas. *Justin* 7, 1.—*Paterc.* 1, 6.—*Liv.* 45, 9.——A general of Alexander. *Curt.* 7.——An harbour of Phœnicia.

CARAUSIUS, a tyrant of Britain for seven years, A D. 293.

CARBO, a Roman orator, who killed himself because he could not curb the licentious manners of his countrymen. *Cic. in Brut*——Cneus, a son of the orator Carbo, who embraced the party of Marius, and after the death of Cinna succeeded to the government. He was killed in Spain in his third consulship, by order of Pompey. *Val. Max* 9, 13.——An orator, son of Carbo the orator, killed by the army when desirous of re establishing the ancient military discipline. *Cic. in Brut.*

CARCHEDON, the Greek name of Carthage.

CARCINUS, a Greek tragic poet of Athens, son of Theodectes, or, according to others, of Xenocles, in the age of Philip of Macedon. None of his plays remain, though Athenæus quotes verses from his Achilles, and his Semele. He is said to have written 160 pieces, of which only one was rewarded with the prize.——Another poet of Agrigentum, distinguished as a tragic, and, according to others, as a comic writer in

the age of Æschylus, with whom he frequented the court of Dionysius of Syracuse.——Another of Naupactus, said to be the inventor of those poetical compositions called Naupactian among the Greeks.——A man of Rhegium, who exposed his son Agathocles, on account of some unseemly mon dreams during his wife's pregnancy. Aga thocles was preserved. *Diod* 19.——An Athenian general, who laid waste Peloponnesus in the time of Pericles. *Id.* 12.

CARCINUS, a constellation, the same as the Cancer. *Lucan* 9, 536.

CARDACES, a people of Asia Minor. *Strab* 15.

CARDIA, a town in the Thracian Chersonesus, at the top of the Sinus Melanis. It was destroyed by Lysimachus when he founded Lysimachia, a little south of it. It derived its name from the word καρδία *cor*, owing to the shape of the ground on which it stood resembling that of a *heart*. It was also called Hexamilitus, corrupted now into *Exemil*, from the width of the isthmus near which it stood. *Plin.* 4, 11.

CARDUCHI, a warlike people in the northern part of Assyria, now the *Kourds*, *Died.* 14.

CARES, a nation which inhabited Caria, and thought themselves the original possessors of that country. They became so powerful that their country was not sufficiently extensive to contain them all, upon which they seized the neighbouring islands of the Ægean sea. These islands were conquered by Minos king of Crete. Nileus son of Codrus invaded their country, and slaughtered many of the inhabitants. In this calamity, the Carians, surrounded on every side by enemies, fortified themselves in the mountainous parts of the country, and, soon after, made themselves terrible by sea They were anciently called Leleges. *Herod.* 1, 146 et 171. —*Paus.* 1, 10.—*Strab.* 13.—*Curt.* 6, 3.—*Justin* 13, 4.—*Virg. Æn.* 8, 725

CARESA, an island of the Ægean sea, opposite Attica.

CARESSUS, a river of Troas.

CARFINIA, an immodest woman, mentioned *Juv.* 2, 69.

CARIA, now *Aidonelli*, a country of Asia Minor bounded on the north by Ionia and Lydia, on the west by the Ægean sea, on the south by the Mediterranean sea, and on the east by Pisygia and Lycia. It was for some time called Phœnicia, because the Phœnicians had considerable establishments there; and afterwards it received the name of Caria from Car, one of its kings, who first practised augury. The chief towns were called Halicarnassus, where Jupiter was the chief deity, Heraclea, Antioch, Myndus Laodicea, Alabanda, &c. As Caria probably abounded in figs, a particular sort has been called *Carica*, and the words, *in Care periculum*, have been proverbially used to signify a thing of no great value when exposed to any danger. (*Vid* Cares.) *Plin.* 5, 29. 13, 5.—*Ptol* 5, 3.—*Mela*, 1, 16. 2, 7.—*Oic. Flacc.* 27. *Dav.* 1, 42. 2, 40. —A pest of Thrace. *Mela*, 2, 2.

CARIAS, a town of Peloponnesus.——A general. *Vid.* Laches.

CARIATÆ, a town of Bactriana, where the philosopher Callisthenes was imprisoned by Alexander, for refusing to pay him divine honours, and afterwards shamefully put to death.

CARILLA, a town of the Pisani, destroyed by Annibal, for its great attachment to Rome. *Sil. Ital.* 8.

CARINA, a virgin of Caria, &c. *Polyæn.* 8.

CARINÆ, a street of Rome, where Cicero, Pompey, and others of the principal Romans dwelt. It was curved at the top in the form of a ship's *keel*, whence the name. According to others, the *roofs* resembled the keels of ships reversed. *Virg Æn* 8, 361.—*Horat.* 1, *ep.* 7.

CARINE, a town near the Caicus in Asia Minor. *Herod* 7, 42.

CARINUS, M. AURELIUS, a Roman who attempted to succeed his father Carus as emperor. He was infamous for his voluptuousness and cruelty. Diocletian, elected emperor by the Roman army assembled at Chalcedon, encountered him in the vicinity of the Danube. On the first onset Carinus obtained the advantage, but one of his tribunes, whose wife he had seduced, seized the moment of revenge, by dispatching him with a single blow.

CARISIACUM, a town of ancient Gaul, now *Cressy*.

CARISSANUM, a place of Italy, near which Milo was killed. *Plin.* 2, 56.

CARMANA, the castle of Carmania, south-east of Persepolis. P. *Now Kerman.*

CARMANIA, a country of Asia, bounded by Persia on the west, Aria on the north, Gedrosia on the east, and the Erythræan sea on the south. Its name was derived from the Syriac word Carma, a *vine*, the country being famous for its grape. It is now called *Kerman*. *Arrian.*—*Plin* 6, 23.

CARMANOR, a Cretan, who purified Apollo of slaughter. *Paus.* 2, 30.

CARNE, a nymph, daughter of Eubulus and mother of Britomartis by Jupiter. She was one of Diana's attendants. *Paus* 2, 30.

CARNELUS, a deity of the Syrians, who dwelt near mount Carmel, situate between Syria and Judæa. Neither temples nor statues were raised to his honour, but merely an altar, on which prayers and sacrifices were regularly offered Vespasian was one of those who paid homage to this divinity; and he was informed by the priest called Basilides, that he would one day rise to the sovereignty of a powerful state, a prophecy which his elevation to the imperial purple soon fulfilled. *Tacit. Hist.* 2, 78.—*Suet. Vesp* 5.

CARMENTA and CARMENTIS, a prophetess of Arcadia, mother of Evander, with whom she came to Italy, and was received by king Faunus, about 60 years before the Trojan war. Her name was *Nicostrata*, and she received that of *Carmentis* from the wildness of her looks when giving oracles, as if *carens mentis*. She was the oracle of the people of Italy during her life, and after death she received divine honours. She had a temple at Rome, and the Greeks offered her sacrifices under the name of *Themis*. *Ovid. Fast.* 1, 467. 6, 530.—*Plut. in Romul.*—*Virg. Æn* 8, 339.—*Liv.* 5, 47.

CARMENTALES, festivals at Rome in honour of Carmenta, celebrated the 11th of January; near the Porta Carmentalis, below the Capitol This goddess was entreated to render the Roman matrons prolific, and their labours easy. *Liv.* 1, 7.—*Ovid Fast.* 1, 464.

CARMENTALIS PORTA, one of the gates of Rome in the neighbourhood of the Capitol. It was afterwards called *Scelerata*, because the Fabii passed through it in going to that fatal expedition where they perished. *Virg. Æn.* 8, 337.

CARMINDES, a Greek of an uncommon memory. *Plin.* 7, 24.

CARNA and CARDINEA, a goddess at Rome

who presided over fingers, as also over the entrails and secret parts of the human body. She was originally a nymph called *Grane*, who employed herself in hunting, and deserved by her chastity and the simplicity of her life the surname of Diana, which she obtained among the inhabitants of the country. Janus offered violence to her person, and to make some atonement for the insult, he gave her the power of presiding over the exterior of houses, and of removing all noxious birds from the doors. Brutus erected a temple in her honour on mount Cœlius, and at a feast which was celebrated annually in June, the Romans offered her beans, bacon, and vegetables, to represent the simplicity of their ancestors. *Ovid. Fast.* 6, 101, &c.

CARNASIUS, a village of Messenia in Peloponnesus. *Paus.* 4, 33.

CARNEADES, an eminent Greek philosopher, founder of the third or new academy, was a native of Cyrene in Africa, and is supposed to have been born, B. C. 214. He studied first under Diogenes the stoic, but subsequently attended the lectures of Egesinus who explained the doctrines of Arcesilaus, and succeeding his master in the chair of the academy, he restored its reputation by softening the prevailing pyrrhonism, and admitting practical probabilities. The doctrine of Carneades specifically was, that as the senses, the understanding, and the imagination, frequently deceive us, they cannot be infallible judges of truth, or probabilities, which, with respect to the conduct of life, are sufficient guide. He was a strenuous opponent of Chrysippus, and attacked with vigour and acuteness the theology of the stoics. He was an advocate of free-will against their doctrine of fate, and urged just the same difficulties in reconciling divine prescience with the freedom of human actions, as have divided some contending sects of christians. Carneades was as celebrated as orator as a philosopher. His voice was remarkably strong, and his delivery vehement and rapid. One of the most distinguished events of his life was his being joined in an embassy to Rome with Diogenes the stoic, and Critolaus, the peripatetic, in order to gain the mitigation of a fine inflicted under the Roman authority upon the Athenians. This extraordinary embassy was successful, and Carneades so captivated the people by his eloquence, that Cato the censor, fearful of the effect on the Roman youth, persuaded the senate to send the philosophers back to their schools without delay. He died in the ninetieth year of his age, continually complaining of the shortness of life, and lamenting that the same nature which composed the human frame could dissolve it. *Cic. ad Attic.* 12, *ep.* 23. *De Orat* 1, 45 & 155. —*Aul. Gell.* 17, 12.—*Plin.* 7, 30. — *Val. Max* 8, 8.

CARNEIA, a festival observed in most of the Grecian cities, but more particularly at Sparta, where it was first instituted, about 675 B. C. in honour of Apollo surnamed *Carneus*. It lasted nine days, and was an imitation of the manner of living in camps among the ancients. *Pæus.* 2, 11. 3, 13.—*Athen.* 4, 4.

CARNION, a town of Laconia —— A river of Arcadia. *Paus.* 8, 34.

CARNUS, a prophet of Acarnania, from whom Apollo was called *Carneus*. *Paus.* 3, 13.

CARNUTES, a people of Gaul, south-west of the Parisii. Their chief city was Autricum, afterwards called Carnutes, and now *Chartres*. *Cæs. B. G.* 6, 4.

CARPATHUS, an extensive chain of mountains in the northern parts of Dacia, called also Alpes Bastarnicæ, now *Mount Krapack*.

CARPATHUS, an island in the Mediterranean, between Rhodes and Crete now called *Scapanto*. It has given its name to a part of the neighbouring sea, thence called the *Carpathian sea*, between Rhodes and Crete. Carpathus was at first inhabited by some Cretan soldiers of Minos. It was twenty miles in circumference, and was sometimes called Tetrapolis, from its four capital cities. *Plin.* 4, 12.—*Herod.* 3, 45.—*Diod.* 5.—*Strab.* 10.—*Virg. G.* 4, 387.

CARPIA, an ancient name of Tartessus *Plin.* 6, 19.

CARPIS, a river of Mysia. *Herod.*

CARPO, a daughter of Zephyrus, and one of the Seasons. She was loved by Calamus the son of Maander, whom she equally admired. She was drowned in the Maander, and was changed by Jupiter into all sorts of fruit. *Paus.* 9, 35.

CARPOPHORA, a name of Ceres and Proserpine in Tegea from the influence they possessed over the fertility and productions of the earth. *Paus.* 8, 53.

CARPOPHORUS, an actor greatly esteemed by Domitian. *Mart. al.*—*Juv.* 6, 198.

CARRÆ and CARRHÆ, a town of Mesopotamia, south-east of Edessa. It was here that Crassus, the Roman triumvir, lost his life, in his expedition against the Parthians, who cut off his head, and poured melted gold down his throat, B.C. 53. Its inhabitants were greatly addicted to Sabaism, or the worship of the host of heaven, particularly the moon, under the masculine denomination of Lunus. It is supposed to be the Charran of the Old Testament, whence Abraham departed for the land of Canaan, and is still known as *Harran*. *Lucan*, 1, 105.—*Plin.* 5, 14.

CARRINATES SECUNDUS, a poor but ingenious rhetorician, who came from Athens to Rome, where the boldness of his expressions, especially against tyrannical power, exposed him to Caligula's resentment, who banished him. *Juv.* 7, 205.

CARSEOLI, a town of the Æqui, at the west of the lake Fucinus. Among the inhabitants, called Carseolani, there was a law to forbid the keeping of a fox alive because a boy had accidentally burnt the standing corn of the country by setting fire to the tail of one of those animals. *Ovid. Fast.* 4, 683 et seq.

CARTEIA, formerly Carpessus, now *Rocadilla*, a town of Spain, in the vicinity of Calpe, where Cneius, the son of Pompey, took refuge after the battle of Munda. *Sil. Ital.* 3, 396.

CARTENA, a town of Mauritania, on the shores of the Mediterranean, now *Tenes*.

CARTHÆA, a town in the island of Ceos, whence the epithet of Cartheius. *Ovid. Met.* 7, 368.

CARTHAGINIENSES, the inhabitants of Carthage, a rich and commercial nation. *Vid.* Carthago

CARTHAGO a celebrated city of Africa, the rival of Rome, and long the capital of the country, and mistress of Spain, Sicily, and Sardinia. The precise time of its foundation is unknown, yet most writers seem to agree that it was first built by Dido, about 869 years before the Christian era, or, according to Patercul. 65, according to Justin 72, and according to Livy 38 years before the foundation of Rome. This city and republic flourished for 737 years, and the time of its greatest glory was under Annibal and Amilcar,

whose valour and sagacity directed its forces to equal, and nearly to overturn its proud rival During the first Punic war, it contained no less than 700,000 inhabitants, and exercised its sovereignty over 300 dependent cities of Africa. It maintained three famous wars against Rome, called the Punic wars, (*Vid.* Punicum Bellum) in the third of which Carthage with more perfidy than justice, was totally destroyed by Scipio the second Africanus, B. C. 147, and only 5000 persons were found within the walls. It was 23 miles in circumference; and when it was set on fire by the Romans, it burned incessantly during seventeen days. After the destruction of Carthage, Utica became powerful, and the Romans thought themselves secure, and as they had no rival to dispute with them in the field, they fell into indolence and inactivity Cæsar planted a small colony on the ruins of Carthage. Augustus sent there 300 men, and Adrian, after the example of his imperial predecessors, rebuilt part of it, which he called Adrianopolis. Carthage was conquered from the Romans by the arms of Genserie, A. D. 439, and it was for more than a century the seat of the Vandal empire in Africa and fell into the hands of the Saracens in the 7th century. The Carthaginians were governed as a republic, and had two persons yearly chosen among them with regal authority. They were very superstitious, and generally offered human victims to their gods, an unnatural custom, which their allies wished them to abolish, but in vain. They bore the character of a faithless and treacherous people, and the proverb *Punica fides* is well known. *Strab.* 17.—*Liv.* *Epit.* 1 &c.—*Mela*, 1. &c.—*Plin.* 4, 5.—*Justin.* 4, 2.—*Liv* 4, 20, &c.—*Polyæn.* 1 et 2.—*Plut. in Annib. &c.*—*Oic. in Agr.* 2, 35 *Roll.* 2, 94.——Nova, a town built in Spain, on the coasts of the Mediterranean, by Asdrubal the Carthaginian general. It was taken by Scipio, when Hanno surrendered himself after a heavy loss. It now bears the name of *Carthagena Mela*, 1, 7.—*Ptol* 2 6.—*Polyb.* 10.—*Liv.* 26 43, &c.—*Sil.* 15, 220, &c.——A daughter of Hercules.

CARTHASIS, a Scythian, &c. *Curt* 7, 7.

CARTHEA a town of Cos. *Ovid. Met* 7, *fab.* 9.

CARUS a Roman emperor who succeeded Probus He was a prudent and active general; he conquered the Sarmatians, and continued the Persian war which his predecessor had commenced. He reigned two years, and died on the banks of the Tigris as he was going in an expedition against Persia, A D. 283 He made his two sons, Carinus and Numerianus, Cæsars; and as his many virtues said promised the Romans happiness, he was made a god after death. *Eutrop.*——One of those who attempted to scale the rock Aornus by order of Alexander. *Curt* 8, 11

CARVILIUS, a king of Britain, who attacked Cæsar's naval station by order of Cassivelaunus, &c. *Cæs Bel. G.* 5, 22.——Spurius, a Roman, who made a large image of the breast-plates taken from the Samnites, and placed it in the capitol. *Plin* 34, 7.——The first Roman who divorced his wife, during the space of about 600 years This was for barrenness, B. C 231. *Dionys Hal.* 2.—*Val. Max* 2, 1.

CARYA, a town of Arcadia. *Liv.* 31, 16.—A city of Laconia. *Paus.* 3, 10. Here a festival was observed in honour of Diana *Caryatis* It was then usual for virgins to meet at the celebration, and join in a certain dance, said to have been first instituted by Castor and Pollux. When Greece was invaded by Xerxes, the Lacedæmonians did not appear before the enemy for fear of displeasing the goddess, by not celebrating her festival. At that time the peasants assembled at the usual place, and sang pastorals called Βουκολιασμοι, from Βουκολος, a *herdsman*. From this circumstance, some suppose that Bucolics originated *Stat. Theb* 4, 225.

CARYANDA, a town and island on the coast of Caria, now *Kasacoun.*

CARYÆ, the inhabitants of Carya in Arcadia, who allied themselves with the Persians against the Grecian states. The Greeks, on the successful termination of the war, razed the treacherous city to the ground, put all the males to the sword, reduced the women to slavery, and, in order to perpetuate the memory of the transaction, employed their images in the servile office of supporting public buildings. Hence the *Caryatides* of ancient architecture. *Vitruv* 1, 1

CARYSTIUS ANTIGONUS, an historian, &c. B C. 248.

CARYSTUS, a maritime town on the south of Eubœa, famous for the quarries of marble found in mount Ocha, at the foot of which it was situated. It is now *Castel Rosso. Strab.* 10.—*Plin.* 4, 12 36 6.—*Liv* 31, 45. 32, 16.—*Tibull* 3 *el* 5, 15.—*Ovid Fast* 4, 282.—*Lucan.* 5, 232 – *Stat.* 2, 93.—*Martial* 9 *ep* 76.

CARYUM a place of Laconia, where Aristomenes preserved some virgins, &c. *Paus* 4 16.

CASCA SERVILIUS, one of Cæsar's assassins, who gave him the first blow. *Plut. in Cæs.*

CASCELLIUS AULUS, a lawyer of great merit in the Augustan age. *Horat. Art. Poet.* 371

CASILINUM, a town of Campania. When it was besieged by Hannibal, a mouse sold for 200 denarii, though Strabo says this price was given for a medimnus of corn, and that the avaricious seller perished, and the purchaser survived. The place was defended by 540 or 570 natives of Præneste, who, when half their number had perished either by war or famine, surrendered to the conqueror. Modern *Capua* is generally supposed to occupy its site. *Val. Max.* 7, 6.—*Liv.* 23, 19.—*Strab* 5.—*Cic. de Sen.* 2, 57.—*Plin* 3, 5.

CASINA and CASINUM, a town of Campania. *Sil.* 4, 227.—*Liv.* 9, 28. 23, 13.

CASIUS, a mountain near the Euphrates —— Another between Pelusium and Rhinocorura, projecting into the sea, and resembling at a distance large heaps of sand Pompey was slain near it, and there afterwards his tomb was raised by Adrian. Jupiter, surnamed *Casius* had a temple there. *Strab.* 16.—*Plin.* 5, 12.—*Lucan.* 8, 858 ——Another in Syria, below Antiochia, from whose summit the sun might be seen rising according to Pliny, at the fourth watch of the night, when the surrounding country was enveloped in darkness. *Plin.* 5, 22 6, 12.—*Strab* 16.—*Mela*, 1, 10. 2, 8.—*Lucan.* 8, 257.

CASMENÆ, a town built by the Syracusans in Sicily. *Thucyd* 6, 5.

CASMILLA, the mother of Camilla. *Virg. Æn.* 11, 543.

CASPERIA, wife of Rhœtus king of the Marrubii, committed adultery with her son-in-law. *Virg. Æn.* 10. 388 ——A town of the Sabines, now *Aspra Virg Æn* 7, 714.

CASPERCLA, a town of the Sabines. *Sil.* 8, 416

CASPIÆ PORTÆ, or PYLÆ, the Caspian pass, a name given by ancient writers to different

passes at mount Caucasus. It was properly applied to a defile to the east of Rhagæ in Media. *Dod.* 1.—*Plin.* 5, 27. 6, 13.

CASPIANA, a country of Armenia, at the south-west of the Caspian sea.

CASPII, a Scythian nation near the Caspian sea. Such as had lived beyond their 70th year were starved to death. Their dogs were remarkable for their fierceness. *Herod.* 3, 92, &c. 7, 67, &c.—*C. Nep* 14, 8.—*Curt.* 4, 12.—*Mela*, 3, 5 —*Virg Æn.* 6, 798.

CASPIUM MARE, or HYRCANUM, a large sea in the form of a lake, which has no communication with other seas, and lies between the Caspian and Hyrcanian mountains, at the north of Parthia, receiving in its capacious bed the tribute of several large rivers. Ancient authors assure us, that it produced enormous serpents and fishes, different in colour and species from those of all other waters. The south-eastern part was termed Mare Hyrcanum, a name which the Greeks extended to the whole sea. The Tartars call it *Akdengis*, or the *White Sea*; the Georgians call it the *Kurtschelhan Sea*; and by the Persians it is styled *Gursen*, from the old Persian capital *Gurgan*, which stood in its vicinity. Its greatest length is 640 miles, and its average breadth 260; and though it receives the waters of several considerable rivers, among which is the Rha or *Volga*, it has no visible outlet. This sea has been observed, notwithstanding, to remain equally full, the true reason of which is perhaps to be sought in the porous nature of its bottom. There are no tides in it, and on account of its numerous shoals, it is navigable to vessels drawing only nine or ten feet water. It has strong currents, and, like inland seas, is liable to violent storms. Some navigators examined it in 1709, by order of the Czar Peter; and after the labour of three years, a map of its extent was published. Its waters are described as brackish, and near the shores not impregnated with salt so much as the wide ocean. *Herod* 1, 202. &c.—*Curt.* 3, 2. 6, 4 7, 3.—*Strab.* 11.—*Mela*, 1, 2. 3, 5 et 6.—*Plin.* 6, 13 —*Dionys. Perieg* 50.

CASPIUS MONS, a branch of mount Taurus, between Media and Armenia, at the east of the Euphrates. The Caspian Portæ passes through this mountain.

CASSANDANE, the mother of Cambyses by Cyrus. *Herod* 3, 1. 3, 2

CASSANDER, son of Antipater, made himself master of Macedonia after his father's death, where he reigned for eighteen years. He married Thessalonica, the sister of Alexander, to strengthen himself on his throne. Olympias, the mother of Alexander, wished to keep the kingdom of Macedonia for Alexander's young children; and therefore she destroyed the relations of Cassander, who besieged her in the town of Pydna, and put her to death. Roxane, with her son Alexander, and Barsena, the mother of Hercules, both wives of Alexander, shared the fate of Olympias with their children. Antigonus, who had been for some time upon friendly terms with Cassander, declared war against him; and Cassander, to make himself equal with his adversary, made a league with Lysimachus and Seleucus, and obtained a memorable victory at Ipsus, B.C. 301. He died three years after this victory, of a dropsy His son Antipater killed his mother; and for this unnatural murder, he was put to death by his brother Alexander, who, to strengthen himself, invited Demetrius, the son of Antigonus, from Asia. Demetrius took advantage of the invitation, and put to death Alexander, and ascended the throne of Macedonia. *Paus* 1, 25.—*Diod* 19.—*Justin.* 12, 13, &c

CASSANDRA, daughter of Priam and Hecuba, was passionately loved by Apollo, who promised to grant her whatever she might require, if she would gratify his passion. She asked the power of knowing futurity; and as soon as she had received it, she refused to perform her promise, and slighted Apollo. The god, in his disappointment, untied her lips with his tongue, and by this action effected that no credit or reliance should ever be put upon her predictions, however true or faithful they might be Some maintain that she received the gift of prophecy with her brother Helenus, by being placed when young one night in the temple of Apollo, where serpents were found wreathed round their bodies, and licking their ears, which circumstance gave them the knowledge of futurity. She was looked upon by the Trojans as insane, and she was even confined, and her predictions were disregarded Her beauty, however, procured her many admirers; and among them Coroebus son of Mygdon, and Othryneus, are mentioned as urging their suit by the powerful assistance they gave to Priam during the Trojan war. When Troy was taken she fled for shelter to the temple of Minerva, where Ajax found her, and offered her violence, with the greatest cruelty, at the foot of Minerva's statue. In the division of the spoils of Troy, Agamemnon, who was enamoured of her, took her as his wife, and returned with her to Greece. She repeatedly foretold to him the sudden calamities that awaited his return; but he gave no credit to her, and was assassinated by his wife Clytemnestra. Cassandra shared his fate, and saw all her prophecies but too truly fulfilled. (*Vid* Agamemnon.) *Æschyl. in Agam.* —*Homer. Il.* 13, 363 *Odyss.* 4.—*Hygin. fab.* 117.—*Virg. Æn* 2, 246, &c.—*Q. Calab.* 13, 421. —*Eurip. in Troad* —*Paus.* 1, 16. 3, 19.

CASSANDRIA, a town of the peninsula of Pallene in Macedonia, called also *Potidæa. Paus.* 5, 23

CASSIA LEX, was enacted by Cassius Longinus, A U C. 649. By it no man condemned by the people, or deprived of military power, was permitted to enter the senate house.——Another, enacted by C Cassius, the prætor, to choose some of the plebeians to be admitted among the patricians.——Another, A.U.C 616, to make the suffrages of the Roman people free and independent. It ordained that they should be received upon tablets. *Cic. in Leg* ——Another, A U.C 267, to make a division of the territories taken from the Hernici, half to the Roman people, and half to the Latins ——Another, enacted A.U.C. 596, to grant a consular power to P. Anicius and Octavius on the day they triumphed over Macedonia. *Liv.*

CASSIODORUS, M. AURELIUS a great statesman and writer in the sixth century. He recommended himself by his prudence and abilities to Theodoric king of the Goths in Italy, by whom he was made governor of Sicily, and afterwards entrusted with the highest offices of the state. Athalaric, the son and successor of Theodoric, equally respected his talents; but he was disgraced under Vitiges, and retired to Calabria in a monastery which he had founded, and there devoted himself to literature and science. He

was also fond of mechanics, and employed himself occasionally in the construction of sun-dials, water-clocks, curious lamps, &c. He wrote, besides letters, two books *De duratu lectionibus*, a treatise on orthography, and twelve books *De rebus gestis Gothorum*, preserved only in the mutilated abridgment of Jornandes. He died A.D. 562, at the age of 101. His works were edited by Chandler, 8vo. London, 1722.

CASSIOPE and CASSIOPEA, married Cepheus, king of Æthiopia, by whom she had Andromeda. She boasted herself to be fairer than the Nereides; upon which Neptune, at the request of these despised nymphs, punished the insolence of Cassiope, and sent a huge sea monster to ravage Æthiopia. The wrath of Neptune could be appeased only by exposing Andromeda, whom Cassiope tenderly loved, to the fury of this sea monster; and just as she was going to be devoured, Perseus delivered her (*Vid* Andromeda.) Cassiope was made a southern constellation, consisting of 13 stars called Cassiopeia. *Cic. de Nat. D.* 2. 43.—*Apollod.* 2. 4.—*Ovid. Met.* 4. 738.—*Hygin. fab.* 64.—*Propert.* 1. *el.* 17. 3. *Manil.* 1. 354.——A city of Epirus near Thesprotia. *Plin.* 3. 14.——Another in the island of Corcyra. *Plin.* 4. 12.——The wife of Epaphus. *Stat. Silv.*

CASSITERIDES, islands in the western ocean, where tin was found, supposed to be the *Scilly islands* of the moderns. The name Cassiterides is derived from the Greek word Κασσιτερος, signifying *tin*. *Plin.* 3. 22.

C. CASSIUS LONGINUS, a celebrated Roman, who made himself known first by being quæstor to Crassus in his expedition against Parthia, from which he extricated himself with uncommon address. He followed the interest of Pompey, and when Cæsar had obtained the victory in the plains of Pharsalia, Cassius was one of those who owed their life to the mercy of the conqueror. He married Junia the sister of Brutus, and with him he resolved to murder the man to whom he was indebted for his life, on account of his oppressive ambition, and before he stabbed Cæsar, he addressed himself to the statue of Pompey, who had fallen by the avarice of him whom he was going to assassinate. When the provinces were divided among Cæsar's murderers, Cassius received Africa, and when his party had lost ground at Rome, by the superior influence of Augustus and M. Antony, he retired to Philippi, with his friend Brutus and their adherents. In the battle that was fought there, the wing which Cassius commanded was defeated, and his camp was plundered. In this unsuccessful moment he suddenly gave up all hopes of recovering his losses, and concluded that Brutus was conquered and ruined as well as himself. Fearful to fall into the enemy's hands, he ordered one of his freedmen to run him through, and he perished by that very sword which had given wounds to Cæsar. His body was honoured with a magnificent funeral by his friend Brutus, who declared over him that he deserved to be called the last of the Romans. If he was brave, he was equally learned. Some of his letters are still extant among Cicero's epistles. He was a strict follower of the doctrines of Epicurus. He was often too rash and too violent, and many of the wrong steps which Brutus took are to be ascribed to the prevailing advice of Cassius. He is accused by Paterculus to have been a better commander than Brutus, though a less sincere friend. The day after Cæsar's murder he dined at the house of Antony, who asked him whether he had then a dagger concealed in his bosom; yes, replied he, if you aspire to tyranny. Cassius had been even from his youth remarkable for his republican and independent spirit. When at school, he gave Faustus, Sylla's son, a violent box on the ear, for boasting of the greatness and absolute power of his father; and when called to account for this before Pompey, he with an undaunted boldness declared that if Faustus still dared to repeat the same words, he would repeat his blows. Though in his late years attached to the doctrines of Epicurus yet he always adhered to the temperance of the stoics, and drank nothing but water; whence Cæsar, when advised to beware of Antony and Dolabella, exclaimed, that he feared not the fat and the sleek, but rather the pale and the lean, alluding to Brutus and Cassius. *Suetan. in Cæs et Aug.*—*Plut. in Brut. et Cæs.*—*Patercc.* 2. 46.—*Dio* 40.——Lucius, brother to Catus, was made tribune, and [illegible]ibited by his brother [illegible]urder. *Cic. Fam.* 12. *ep.* 2. *Att.* 14. *ep.* 2.4.——Another of the same

engaged to set Rome o[illegible]
ty before the conspira
Sall. in Cat.——A Roman citiz[illegible]

his son to death, on pretence of his raising commotions in the state. *Val. Max.* 5. 8.——A tribune of the people, who made many laws tending to diminish the influence of the Roman nobility. He was competitor with Cicero for the consulship.——One of Pompey's officers, who, during the civil wars, revolted to Cæsar with ten ships, though he might have secured his person, when he crossed the Hellespont, after the battle of Pharsalia.——A poet of Parma, of great genius. He espoused the cause of Brutus, and

tius Marcus. According to the scholiast on Horace, however, he retired to Athens, where he was put to death by Varus, by the order of Augustus. His tragedies and other poems were much admired, and were edited by the poet Statius some time after. *Horat Sat.* 1. 10. 62. *Ep.* 1. 4. 3.——Spurius, Viscellinus, a Roman, put to death on suspicion of his aspiring to tyranny, after he had been three times consul B.C. 485. The cause of his condemnation probably was his proposing an agrarian law so offensive to the patricians, that they interpreted his popularity to views against the independence of his country. Cassius was the first who was made master of horse to a dictator. *Dion.* 11.—*Val. Max.* 6. 3.——Brutus, a Roman who betrayed his country to the Latins, and fled to the temple of Pallas, where his father confined him, and he was starved to death.——Q. Longinus, an officer of Cæsar. He had first sided with Pompey in the civil wars, but revolted to Cæsar, by whom he was made commander of the southern parts of Spain. His severity was so great, and his exactions so cruelly levied, that the Spaniards attempted to murder him; and he at last left the province in disgrace, and was drowned on his return in the mouth of the Iberus. *Dio* 41. 24. 42, 16.—*Cæs Alex.* 48.——A consul, to whom Tiberius married Drusilla, daughter of Germanicus. *Suetan. in Cal.* 57.——A lawyer whom Nero put to death because he bore the name of J. Cæsar's murderer. *Suet in Ner* 37.——L. Hemina, the most ancient writer of annals at Rome. He lived A.U.C. 608.——Lucius Longinus, a Roman lawyer, whose

severity in the execution of the law has rendered the words *Cassiana judicia* applicable to rigid judges. He made a law to [illegible] people [illegible] the Comit[illegible] to be [illegible] by ballot not to [illegible] for treason. *Cic. pro Rosc.* 30.——Longinus, a critic. (*Vid.* Longinus.)——Lucius, a consul with C. Marius, slain with his army by the Tigurini, a people of Helvetia. It is generally supposed that he is the person who brought Jugurtha to Rome, on a public promise of safety, and made him depend upon his integrity as on the most solemn pledges of the state. *Cæs. B. G.* 1, 12 et 17.—*Liv.* 65.—*Sallust Jug* 33.——M. Scæva, a soldier of uncommon valour in Cæsar's army. *Val. Max.* 3, 2.——An officer under Aurelius, made emperor by his soldiers, and murdered three months after.——Peducæus, a tribune who appealed from the decision of Metellus upon the acquittal of some Vestal virgins for incest, and who caused them on a second trial to be condemned to death. *Liv.* 63.——Gaius Varus, a man who favoured the Manilian law, and was consul with Tit. Varro, when Verres was prætor in Sicily. *Cic. Verr.* 1, 23 & 41.——Felix, a physician in the age of Tiberius, who wrote on animals.——Severus, an orator who wrote a severe treatise on illustrious men and women. He died in exile, in his 25th year. (*Vid* Severus.) The family of the Cassii branched into the surname of Longinus, Viscellinus, Brutus, &c.

CASSIVELA[illegible] reign authority when J. Cæsar made [illegible] descent upon Britain. *Cæs Bell G.* 5, 19, &c.

CASSOTIS, a nymph and fountain of Phocis. *Pans* 10, 24.

CASTABÀLA, a city of Cilicia, east of Anazarbus, whose inhabitants made war with their dogs. It is now *Karrabdat.*——Another in Cappadocia, north east of Cybistra, famous for a temple of Diana Persica. It is now *Sagdeh Strab.* 12.

CASTÀLIA, a town near Phocis.——A daughter of the Achelous

CASTALIUS, a son of Terra, father of Thyas who became mother of Delphus by Apollo. *Paus.* 10, 6.

CASTÀLIUS FONS, or CASTALIA, a fountain of Parnassus, sacred to the Muses. The waters of this fountain were cool and excellent and they had the power of inspiring those who drank of them with the true spirit of poetry. The muses have received the surname of *Castalides* from this fountain. *Eurip Ion* 95.—*Theocr. Idyl.* 7, 14.—*Hor. Carm* 3, 4, 61.—*Virg G.* 3, 293. Another in Syria near Daphne. The waters of this fountain were said to have the power of communicating to those who drank of them a knowledge of futurity. The oracle at the fountain promised Adrian the possession of sovereign power when he was yet in a private station. Jealous of that distinguished favour, and fearing lest others should obtain the like, he ordered the fountain to be shut up with stones when he ascended the throne.

CASTANÆA, a town of Thessaly, at the foot of mount Pelion, whence the *nuces Castaneæ* received their name. *Plin* 4, 9

CASTELLUM MENAPIÒRUM, a town of Belgium on the Maese, now *Kessel.*——Morinorum, now *Mount Cassel*, in Flanders.——Cattorum, now *Hesse Cassel.*

CASTHENES, a bay of Thrace, near Byzantium.

CASTIANIRA, a Thracian mistress of Priam, and mother of Gorgythion. *Homer Il* 8.

CASTOR and POLLUX, were twin brothers, sons of Jupiter by Leda, the wife of Tyndarus. Jupiter, who was enamoured of Leda, changed himself into a beautiful swan, and desired Venus to metamorphose herself into an eagle. After this transformation the goddess pursued the god with apparent ferocity, and Jupiter fled for refuge into the arms of Leda, who was bathing in the Eurotas. Jupiter took advantage of his situation, and nine months after, Leda, who was already pregnant, brought forth two eggs, from one of which came Pollux and Helena, and from the other, Castor and Clytemnestra.

The two former were the offspring of Jupiter, and the latter were believed to be the children of Tyndarus. Some suppose that Leda brought forth only one egg, from which Castor and Pollux sprung. Mercury, immediately after [illegible]ied the two brothers to Pallene, [illegible]e educated, and as soon as they had arrived to years of maturity, they embarked with Jason to go in quest of the golden [illegible]

[illegible]rage; Pollux conquered and slew [illegible]he combat of the cestus, and was [illegible]ver alle[illegible]ckoned the god and patron of boxing [illegible] Castor distinguished himself in the management of horse. The brothers cleared the Hellespont and the neighbouring seas from pirates after their return from Colchis, from deemed the friends of navigation. During the Argonautic expedition, in a violent storm, two flames of fire were seen to play around the heads of the sons of Leda, and immediately the tempest ceased and the sea was calmed. From this occurrence their power to protect sailors was more firmly credited, and the two mentioned fires, which are very common in storms, have since been known by the name of Castor and Pollux, and when they both appeared, it was a sign of fair weather, but if only one was seen, it prognosticated storms and the aid of Castor and Pollux was consequently solicited. Castor and Pollux made war against the Athenians to recover their sister Helen, whom Theseus had carried away; and from their clemency to the conquered, they acquired the surname of *Anaces*, or benefactors. They were initiated in the sacred mysteries of the Cabiri, and in those of Ceres of Eleusis. They were invited to a feast when Lynceus and Idas were going to celebrate their marriage with Phœbe and Talaira, the daughters of Leucippus, who was brother to Tyndarus. Their behaviour after this invitation was cruel. They became enamoured of the two women whose nuptials they were to celebrate, and resolved to carry them away and marry them. This violent step provoked Lynceus and Idas: a battle ensued, and Castor killed Lynceus, and was killed by Idas. Pollux revenged the death of his brother by killing Idas; and, as he was immortal and tenderly attached to his brother, he entreated Jupiter to restore him to life, or to be deprived himself of immortality. Jupiter permitted Castor to share the immortality of his brother; and consequently as long as the one was upon earth, so long was the other detained in the infernal regions, and they alternately lived and died every day, or, according to others, every six months. This act of fraternal love Jupiter rewarded by making the two brothers constellations in heaven, under the name of

Gemini, which never appear together, but when one rises the other sets and so on alternately. Castor made Talaira mother of Anogon, and Phœbe had Mnaseleus by Pollux. They received divine honours after death, and were generally called *Dioscuri*, sons of Jupiter. White lambs were more particularly offered on their altars, and the ancients were fond of swearing by the divinity of the *Dioscuri*, by the expressions *Ædepol* and *Ædastor*. Among the ancients, and especially among the Romans, there prevailed many public reports, at different times, that Castor and Pollux had made their appearance their armies, and mounted on white steeds, had marched at the head of their troops, and furiously attacked the enemy. Their surnames were many, and they were generally represented mounted on two white horses, armed with a spear, and riding side by side, with their head covered with a bonnet, on whose top glittered a star They were called Dioscuri as sons of Jupiter, Anaces or Anactes for their clemency and benevolence to the Athenians, Ambulii from the extended duration of their life, Apheteri because they presided over boundaries, and (Ebali, Therapnæi, and Amyclæi fratres, from the residence they had made at those places in Greece. *Theocr. Id. in Dac.*—*Pind. Nem. od.* 10.—*Val. Max* 1, 8.—*Ovid. Met* 6, 10). *Fast* 5, 701. *Am* 3, *el.* 2, 54.—*Hygin. fab.* 77 et 78.—*Homer Hymn in Jov. puer.* 2.—*Eurip in Helen. In Orest*—*Plut. in The.*—*Virg Æn.* 6 121.—*Manil Arg* 2.—*Luc.* 2.—*Dionys. Hal* 6.—*Justin* 20, 3.—*Horat. Sat.* 2, 1 27.—*Flor* 2 12.—*Cic de Nat D.* 2, 2 3, 21.—*Apollon* 1 *Argonaut.* 1, 8, 9. 2, 4, 3, 11.—*Paus* 3, 24, 4 3 et 27.—An ancient physician.——A swift runner.——A friend of *Æneas*, who accompanied him into Italy. *Virg Æn* 10, 124.——An orator of Rhodes, said to be grandson to king Deiotarus, whom he accused before Cæsar of having conspired against his life. He wrote two books on Babylon, and one on the Nile. *Cic in Dei* 1.—*Plut.*——A gladiator. *Horat.* 1, *ep* 18, 10.

CASTRA ALEXANDRI, a place of Egypt about Pelusium. *Curt.* 4, 7.——Cornelia a maritime town of Africa, between Carthage and Utica, where Scipio Africanus Major first encamped when he landed in Africa. *Mela*, 1 7.——Annibalis, a town of the Bruttii, now *Rocella*. *Plin.* 3, 10.——Cyri, a country of Cilicia, where Cyrus encamped when he marched against Croesus. *Curt.* 3, 4.——Iovia, a town of Spain.——Posthumiana, a place of Spain. *Hirt Hisp.* 8.

CASTRATIUS a governor of Placentia during the civil wars of Marius. *Val. Max.* 6 2.

CASTRUM NOVUM, a place on the coast of Etruria. *Liv.* 36, 3 ——Truentinum, a town of Picenum, near the mouth of the Truentus. *Cic. de Attic* 8. *ep* 12.——Inui a town on the shores of the Tyrrhene sea. *Virg. Æn.* 6, 775.

CASTULO, a town of Hispania Bætica on the Bætis west of Corduba. It was the native place of Imilce wife of Annibal. *Plut in Sert.*—*Liv.* 24, 41.—*Ital* 3, 99 et 391.

CATABATHMUS, from the Greek word Κατα-βαθμος, a descent, a broad and deep valley, originally forming the limits between Cyrenaica and Egypt, and afterwards between Cyrenaica and Marmarica. It was surnamed *Magnus*, to distinguish it from a smaller Catabathmus in the Lybian nome. It is now called *Akabe Oumbeid*. *Sallust. Jug.* 17 et 19.—*Plin.* 5, 5.

CATADUPA, the name of the large cataracts of the Nile, whose noise was said by the ancients to be so terrible as to stun the ears of all travellers for some time, and totally to deprive the people who dwelled near them of the sense of hearing. *Cic de Somn Scip.* 5.

CATAMANTELES, a king of the Sequani, in alliance with Rome. &c. *Cæs. Bell. G.* 1, 3

CATANA, a town of Sicily at the foot of mount Ætna founded by a colony from Chalcis, 753 years before the Christian era. Hiero, king of Syracuse, having become master of the place, transferred the former inhabitants to Leontium, and settled in their territory at the foot of Ætna 5000 Peloponnesians and 5000 Syracusans. The name of the city he changed into Ætna. After his death, the city was taken by the Siculi, and wrested from these by the old inhabitants of Catana, who had been transplanted to Leontium. The city once more resumed the name of Catana. Ceres had here a temple, in which none but women were permitted to appear. It was large and opulent, and it is rendered remarkable for the dreadful overthrows to which it has been subjected from its vicinity to Ætna. It is now called *Catania*. *Cic in Verr* 4, 53. 5, 84.—*Diod.* 11 et 14.—*Strab.* 6.—*Thucyd* 6, 3.

CATAONIA, a country above Cilicia, near Cappadocia. *C Nep in Dat* 4.

CATARACTÆ, a river of Pamphylia, discharging its waters into the sea near Attalia. It derived its name from its impetuosity Now, the *Duden*.

CATENES, a Persian by whose means Bessus was seized. *Curt* 7, 43.

CATHÆA, a country of Asia, north-east of the Malli, in the vicinity of the Hydraotes. The chief city was Sangala.

CATHARI, certain gods of the Arcadians.——An Indian nation, where the wives accompany their husbands to the burning pile, and are burnt with them. *Diod.* 17.

CATIA, an immodest woman, mentioned *Horat Sat.* 1, 2, 93

CATIÆNA, a courtezan in Juvenal's age. *Juv.* 3 133

CATIENUS, an actor at Rome in Horace's age, *Sat.* 2, 3, 61 ——P. Plotinus, a freedman, so attached to his patron, that he threw himself on his funeral pile, though appointed heir of all his fortune and independence. *Plin* 7, 36.

CATILINA, L. SERGIUS, a noble Roman, of patrician rank, remarkable for the daring profligacy of his conduct He is represented as having been guilty even in his youth of the most shocking enormities During the sanguinary administration of Sylla, he was the chief instrument of his cruelties, and headed a band of assassins, who dragged out of the houses and temples persons, whose names were included in the list of proscription and cruelly murdered them in the presence of his employer. He was also active in searching out and assassinating many knights and senators, before they knew they were proscribed. By these and similar acts he recommended himself to Sylla, who appointed him prætor, B C 68, and the next year he obtained Africa for his province, where his rapacity and cruelty knew no bounds. For this he was accused on his return to Rome, but was saved by bribery. Sunk at last in infamy, he secretly meditated the ruin of his country and conspired with many of the most illustrious of the Romans, as dissolute as himself, to extirpate the senate, plunder the treasury, and set the city

on fire. This conspiracy was timely discovered by the consul Cicero, whom he had resolved to murder; and Catiline, after he had declared his intentions in the full senate, and attempted to vindicate himself on seeing five of his accomplices arrested, retired to Gaul, where his partisans were assembling an army; while Cicero at Rome punished the condemned conspirators. Antonius, the other consul, who had formerly been of Catiline's faction, but who had been gained over to the side of the state by Cicero, pursued the insurgents with an army. Upon overtaking them, not daring to face Catiline himself, he pretended indisposition, and devolved the command on his lieutenant Petreius, who attacked Catiline's ill-disciplined troops, and routed them. The battle was fought at Pistoria, ment, fighting with bravery becoming a better cause, about the middle of December, B C 63. It has been reported that Catiline and the other conspirators drank human blood, to make their oaths more firm and inviolable. Sallust has *Catil.—Virg. Æn.* 8, 668

5, 10.

CATILLI, a people near the river Anio. *Sil.* 4. 221.

CATILLUS, or CATILUS, a son of Amphiaraus who came to Italy with his brothers Coras and Tiburtus, where he built the town of Tibur, frequently called *Merula Catili*, and assisted Turnus against Æneas. *Virg. Æn.* 7, 672.—*Horat od.* 1, 18, 2.

CATINA, a town of Sicily, called also Catana. (*Vid* Catana.)——Another of Arcadia

M CATIUS, an epicurean philosopher of Insubria, who wrote a treatise in four books, on the nature of things, and the *summum bonum*, and an account of the doctrine and tenets of Epicurus. But as he was not a sound or faithful follower of the epicurean philosophy, he has been ridiculed by *Horat Sat.* 2. 4.—*Quintil* 10, 1.——Vestinus, a military tribune in M. Antony's army. *Cic. Dor.* 10, 28

CATIVULCUS, a king of the Eburones, who poisoned himself that he might not fall into Cæsar's power. *Cæs B. G* 6.

CATIZI, a tribe among the Pygmæans supposed to have been driven from their country by cranes *Plin.* 4, 11.

CATO a surname of the Porcian family, rendered illustrious by M Porcius Cato a celebrated Roman born at Tusculum, afterwards called *Censorius*, from his having exercised the office of censor, and *Major* to be distinguished from his great-grandson of the same name. He rose to all the honours of the state, and the first battle he ever saw was against Annibal, in which though only in his seventeenth year, he behaved with uncommon valour. In his quæstorship, under Africanus against Carthage, and in his expedition in Spain against the Celtiberians, and in Greece, he displayed equal proofs of his courage and prudence. He was remarkable for his love of temperance; he drank nothing but water, and was always satisfied with whatever meats were laid upon his table by his servants, whom he never reproved with an angry word. During his censorship, which he obtained, though he had made many declarations of his future severity if ever in office, he behaved with the greatest rigour and impartiality, showed himself an enemy to all luxury and dissipation, and even accused his colleague of embezzling the public money. He is famous for the great opposition which he made against the introduction of the finer arts of Greece into Italy, and his treatment of Carneades is well known. This prejudice arose from an apprehension that the learning and luxury of Athens would destroy the valour and simplicity of the Roman people, and he often observed to his son that the Romans would be certainly ruined whenever they began to be infected with Greek. It appears, however, that he changed his opinion, for he made himself remarkable for the knowledge of Greek, which he acquired in his old age. He himself educated his son, and instructed him in writing and grammar. He taught him dexterously to throw the javelin, and inured him to the labours of the field, and to bear cold and heat with the same indifference, and to swim across the most rapid rivers with ease and boldness. He was universally deemed so strict in his morals, that Virgil makes him one of the judges of hell. His enmity towards Carthage, however, may be deservedly censured. When commissioned by the senate to settle the disputes between Masinissa and the capital of Africa, he viewed with a jealous eye the greatness and prosperity of the rival city; and instead of the impartial umpire, he acted the inveterate foe. In every speech he inveighed against Africa, and at every opportunity, in the senate and out of the senate, *delenda est Carthago* was his most emphatic expression. Rome at last yielded to prejudice, and, as Cato wished, Carthage was reduced to ruin; but she left to her conqueror, with her empire to inherit her pride, her insolence, and her luxuries. It is said that Cato repented only of three things during his life; to have gone by sea when he could go by land, to have passed a day inactive, and to have told a secret to his wife. A statue was raised to his memory, and he distinguished himself as much for his knowledge of agriculture as for his political life. In Cicero's age there were 150 orations of his, besides letters, and a celebrated work called *Origines*, of which the first book gave a history of the Roman monarchy, the second and third an account of the neighbouring cities of Italy; the fourth a detail of the first and the fifth of the second Punic war; and in the others the Roman history was brought down to the war of the Lusitanians, carried on by Ser. Galba. Some fragments of the *Origines* remain, supposed by some to be supposititious. Cato's treatise, *De Re rustica*, was edited by Auson. Pompeus, 8vo. Ant Plant. 1590; but the best edition of Cato, &c. seems to be Gesner's, 2 vols 4to. Lips. 1735. Cato died in extreme old age about 150 B.C.; and Cicero, to show his respect for him, has introduced him in his treatise on old age, as the principal character *Plin.* 7, 14 Plutarch and C. Nepos have written an account of his life. *&c. Acad et de Senect. &c.*——Marcus, the son of the Censor, married the daughter of P. Æmylius. He lost his sword in a battle, and though wounded and tired, he went to his friends, and, with their assistance, renewed the battle, and recovered his sword. *Plut. in Cat.*——A courageous Roman, grandfather to Cato the censor. He had five horses killed under him in battles. *Plut. in Cat.*——Valerius, a grammarian of Gallia Narbonensis, in the time of Sylla, who instructed at Rome many noble pupils, and wrote some poems, one of which only

remains called Diræ, in 183 heroic lines, in which the author laments, in pathetic language, the time when he bid adieu to his native country and his favourite Lydia. *Suet. de Ill. G.* 11. —*Ovid. Trist.* 2, 1, 436.——Marcus, surnamed *Uticensis*, from his death at Utica, was great grandson to the censor of the same name. The early virtues, and the eager fondness for liberty, which appeared in his childhood, seemed to promise a great man; and, at the age of fourteen, he earnestly asked his preceptor Sarpedo for a sword, to stab the tyrant Sylla. He was austere in his morals, and a strict follower of the tenets of the stoics, he was careless of his dress, often appeared barefooted in public, and never travelled but on foot. He was such a lover of discipline, that in whatever office he was employed, he always reformed its abuses, and restored the pure regulations of ancient times. When he was set over the troops in the capacity of a commander, his removal was universally lamented, and deemed almost a public loss by his affectionate soldiers. His fondness for candour was so great, that the veracity of Cato became proverbial. In his visits to his friends he wished to give as little molestation as possible, and the importuning civilities of king Dejotarus so displeased him when he was at his court, that he hastened away from his presence. He was very jealous of the safety and liberty of the republic, and watched carefully over the conduct of Pompey, whose power and influence were great, and therefore suspected. He often expressed his dislike to serve the office of tribune, but when he saw Metellus Nepos, a man of corrupted principles, apply for it, he offered himself a candidate to oppose him, and obtained the tribuneship. In the conspiracy of Catiline, he supported the measures of Cicero, and was the chief cause that the conspirators were capitally punished. When the provinces of Gaul were decreed for five years to Cæsar, Cato observed to the senators, that they had introduced a tyrant into the Capitol. He was sent to Cyprus against Ptolemy, who had rebelled, by his enemies, at the head of whom was Clodius the tribune, who hoped that the difficulty of the expedition would injure his reputation. But his prudence extricated him from every danger. Ptolemy submitted, and after a successful campaign, Cato was received at Rome with the most distinguishing honours, which he, however, modestly declined. When the first triumvirate was formed between Cæsar, Pompey, and Crassus, Cato opposed them with all his might, and with an independent spirit, foretold to the Roman people all the misfortunes which soon after followed. After repeated applications, he was made prætor, but he seemed rather to disgrace than support the dignity of that office, by the meanness of his dress. He applied for the consulship, but could never obtain it. When Cæsar had passed the Rubicon, Cato advised the Roman senate to deliver the care of the republic into the hands of Pompey; though he was far from approving his general conduct, yet his motives he considered as less dangerous and more patriotic than those of Cæsar. Eager to show his attachment to his country, he with his son followed Pompey, as soon as he was invested with the chief command, to Dyrrachium, where, after a small victory, he was entrusted with the care of the ammunition, and of fifteen cohorts. After the battle of Pharsalia, Cato took the command of the Corcyrean fleet; and when he heard of Pompey's death on the coast of Africa, he traversed the deserts of Lybya, to join himself to Scipio. He refused to take the command of the army in Africa, a circumstance of which he afterwards repented, when he saw the weakness and the imprudence of young Scipio. The fatal battle of Thapsus, in which Juba and Scipio were defeated, added to his misfortunes, and he fled to Utica, where he hoped to collect the remains of the conquered army, and to withstand, by a bold and active defence, the rapidity of the victor. The people of the town, however, were unwilling to expose themselves to Cæsar's vengeance; and Cato, when his enemy approached near the city, disdained to fly, and rather than fall alive into the conqueror's hands, he stabbed himself, after he had read Plato's treatise on the immortality of the soul, B. C. 46, in the 49th year of his age. His first wife was Attilia the daughter of Soranus, a woman whose licentious conduct obliged him to divorce her. Afterwards he united himself to Martia, daughter of Philip. Hortensius, his friend, wished to raise children by Martia, and therefore obtained her from Cato. After the death of Hortensius, Cato took her again. This conduct was ridiculed by the Romans, who observed that Martia had entered the house of Hortensius very poor, but returned to the bed of Cato loaded with treasures. It was observed that Cato appeared in mourning, and never laid himself down at his meals since the defeat of Pompey, but always sat down, contrary to the custom of the Romans, as if depressed with the recollection that the supporters of republican liberty were decaying. Plutarch has written an account of his life. *Lucan.* 1, 128, &c. —*Val. Max.* 2, 10.—*Horat. Od.* 3, 21.—*Virg. Æn.* 6, 841. 8, 670.——A son of Cato of Utica, who was pardoned by Cæsar, and fell in the battle of Philippi, after he had acquired much honour. *Plut. in Cat. Min.*——Cæsus, the grandson of the censor and of Paulus Æmylius, was consul, and distinguished himself as an orator. He was accused of extortion, and condemned by the Mamilian law, and he retired in exile to Tarraco in Spain. *Cic. Ver.* 4, 10. *Br.* 28 et 34. *Balb* 11. ——Another of the same family, made tribune, A.U.C. 697. He opposed the restoration of Ptolemy to the kingdom of Egypt, and at the instigation of Pompey and Crassus, he attempted to resist the election of magistrates, because the consuls withstood his innovations with respect to the laws. *Cic. Q. Fr.* 2, *ep.* 6.—*Liv.* 105.

CATREUS, a king of Crete, killed by his son at Rhodes, unknowingly. *Dicod* 5.

CATTA, a woman who had the gift of prophecy. *Suet. in Vitell.* 14.

CATTI, a powerful nation of Germany, south of the Cherusci. They inhabited what is now *Hesse*, and part of *Franconia* and *Westphalia*. They were a warlike people, and their infantry was reckoned the best in Germany. Castellum Cattorum, now *Cassel*, and Bicurdium, now *Erfurth*, were settlements of the Catti. *Tacit. Ann.* 13, 57.

CATULIANA, a surname of Minerva, from L. Catulus, who dedicated a standard to her. *Plin.* 34, 6.

CATULLUS, C. or Q. VALERIUS, a poet of Verona, whose compositions, elegant and simple, are the offspring of a luxuriant imagination. He was descended of an illustrious family, and came to Rome with Manlius in his youth, to t

his understanding, and more studiously to devote himself to the muses. His abilities recommended him to Cicero, whose friendship and hospitality he celebrated, and he gradually became acquainted with the most distinguished characters of his age. But whilst he sang the praises of his favourite Ipsithilla, or Clodia, to whom he paid his adoration under the feigned appellation of Lesbia, he also ridiculed the follies of the age; and, as it is reported, did not scruple to direct his satire against the profligacy of Cæsar, under the name of Romulus, whose only revenge was to invite the poet, and hospitably to entertain him at his table. Catullus was the first Roman who imitated with success the Greek writers, and introduced their numbers among the Latins, in iambic verses of eleven syllables. Though the pages of the poet are occasionally disfigured with licentious expressions, and all the bitterness of satire; yet the whole is written with great purity of style. Catullus died in the 46th year of his age, B.C. 40. His compositions were numerous, and those which have survived the ravages of the times have been divided by some commentators into three books; the first of lyrics, the second of elegiacs, and the third of epigrams, though more generally comprehended under the general appellation of epigrams, 113 in number, but of very unequal length. The most applauded of his poems among the ancients was that on the death of Lesbia's sparrow. The best editions are that of Vulpius, 4to, Patavii, 1747; that of Barbou, 12mo, Paris, 1754; and that of Doering, 2 vols. 8vo, Lipz. 1788–90. The poems of Catullus have been translated into English verse by the hon. G Lamb (London, 1821). *Martial* 1, *ep.* 62.—*Ovid. Trist.* 2, 427.——A man surnamed *Urbicarius*, was a mimographer. *Juv.* 13, 111.

CATULUS, Q. LUCTATIUS, went with three hundred ships during the first Punic war against the Carthaginians, and destroyed 600 of their ships under Hamilcar, near the Ægates. This celebrated victory put an end to the war.——An orator distinguished also as a writer of epigrams, and admired for the neatness, elegance, and polished style of his compositions. Some suppose that he is the person who was consul with Marius, and who shared in his victory and his triumph over the Cimbri. He espoused the party of Sylla against Marius, and the boldness of his opposition incited his victorious enemy to destroy him, even against the powerful intercession of his numerous friends. He put an end to his life by shutting himself in a room newly plastered, where he was suffocated with the smoke of burning coals. He left behind him well written memoirs of his consulship after the manner of Xenophon, besides several elaborate orations, but only a few verses are preserved of the fragments of the poet's compositions. *Lucan.* 2, 174.—*Plut. in Mario.*——His son of the same name became known by his patriotic attachment to the glories and liberties of Rome. He was consul and censor, and in every office he studied the happiness of the people, and the prosperity of the state. He dedicated the temple of Jupiter in the capitol, after it had been burnt, and after Catiline's conspiracy was suppressed, he boldly, with gratitude and animation, hailed Cicero as the father his country. He died in an advanced old age. *Vic. Pam.* 2, *ep.* 15, *et passim.*—*Dio.* 26, 13.—*Suet. Aug.* 94.—*Liv* 98.—*Plut. in Pomp.*——A Roman sent by his countrymen to carry a present to the god of Delphi, from the spoils taken from Antiochus. *Liv.* 37.

CATURIGES, a people of Gaul, near the source of the Durance, at the foot of the Cottian Alps. Their chief cities were Caturiges, now *Chorges*, and Ebredunum, now *Embrun*. *Cæs. B. G.* 1, 10.—*Plin.* 3, 20.

CAUCASUS, an extensive chain of mountains in Asia, which the ancients erroneously regarded as a continuation of the range of Taurus. According to Strabo, it extended from the Euxine to the Caspian sea, including, as within a wall, the isthmus that separated those seas. It divided Albania and Iberia towards the south from the level country of the Sarmatæ on the north. The inhabitants of these mountains were very numerous, consisting, according to some, of 70, according to others of 300 different nations, who spoke different languages, and lived in a savage state. The breadth of this range is about 400 miles, reckoning from the mouth of the *Don* to that of the *Koama*; about 750 between the straits of *Caffa* and the peninsula of *Absheron*; and about 350 from the mouths of the Phasis to the city of *Derbend*. The etymology of the name of Caucasus is not agreed upon, the most probable opinion is, that it is a compound of a Persian word *Cau*, signifying a mountain, and a Scythian word *Casus*, that is, a *white mountain*. The ancients compared Caucasus with the Alps in point of elevation. They have indeed some just resemblance, for the middle of the chain is covered with glaciers, or white with eternal snows. The most elevated summit is about 16,710 feet above the level of the sea, which is considerably higher than *Mont Blanc*. The two principal passes over Mount Caucasus are mentioned by the ancients under the name of the Caucasian and the Albanian gates. The first is the route which leads from *Mosdok* to *Tiflis*. It is the narrow valley of four days' journey, where, according to Strabo, the river Aragon, now called *Arakul*, flows. It is, as Pliny calls it, an enormous work of nature, which has cut out a long opening among the rocks, which an iron gate would be almost sufficient to close. It was by this passage that the barbarians of the north threatened both the Roman and the Persian empire. It is now called *Dargil*. The Albanian passage has been generally supposed to be the pass of *Derbend*, along the coast of the Caspian sea. Malte Brun, however, contends that the Albanian or Sarmatian pass must have been the defile passing along the frontier of *Daghestan*, near the sources of the *Koisu*. Besides these passes leading from south to north, there is a defile leading from *Imeritia* into *Kartalinia*, distinguished as the Iberian pass, and now called *Shamopare*, which was rendered practicable for an army by the Persians in the fourth century. *Plin.* 6, 11.—*Strab.* 11.—*Herod.* 4, 203, &c.—*Virg. Ecl.* 6. *G.* 2, 440. *Æn.* 4, 366.—*Flacc.* 5, 155.—*Mela*, 1, 15 et 19.—*Ptol.* 5, 9. 6, 12.

CAUCON, a son of Clinus, who first introduced the Ceres into Messenia from Eleusis. *Paus.* 4, 1.

CAUCONES, a people of Paphlagonia, originally inhabitants of Arcadia, or of Scythia, according to some accounts. Some of them made a settlement near Dyme in Elis. *Herod.* 1, 147.—*Strab.* 8, &c.

CAUDI and CAUDIUM, a town of the Samnites, near which, in a place called *Caudinæ Furculæ*, or *Furcæ*, the Roman army under T. Veturius Calvinus and Sp. Postumius was obliged to

surrender to the Samnites, and pass under the yoke with the greatest disgrace. *Liv.* 2, 1, &c. —*Lucan.* 2, 138.

CAULONIA, or CAULON, a town of Italy near the country of the Bruttii, founded by a colony of Achæans, and destroyed in the wars between Pyrrhus and the Romans. *Paus.* 6, 3.—*Virg. Æn.* 3, 553.

CAUNUS, a man raised to affluence from poverty by Artaxerxes. *Plut. in Artax.*

CAUNUS, a son of Miletus and Cyane. He was passionately fond of, or, according to others, he was tenderly beloved by, his sister Byblis, and to avoid an incestuous commerce, he retired to Caria, where he built a city called by his own name (*Vid.* Byblis.) *Ovid. Met.* 9, *fab.* 11.—A very ancient city of Caria, at the foot of mount Taurus, west of the Sinus Glaucus. The air was particularly insalubrious in summer and autumn, by reason of the extreme heat, and the evil was increased by the abundance of its fruits. The musician Stratonicus observing the pale and sallow complexion of its inhabitants, humorously applied to them this quotation from Homer:

(Ὴε περ φύλλων γενεὴ, τοιήδε καὶ ἀνδρῶν.

On their complaining of this piece of ridicule he replied still more sarcastically, "How could I presume to stigmatise as unhealthy a town where even the dead walk?" The site of Caunus is now occupied by a village called *Kaiguez* or *Kheuges Herod.* 1, 172 et 176.—*Strab.* 14.—*Luc.* 45, 25.

CAUROS, another name for Andros. *Vid.* Andros.

CAURUS, or CORUS, in Greek Argeses, the west-north-west wind. *Virg. G.* 3, 356.

CAVARES, a people of Gaul, who inhabited the present province of *Comtat* in Provence.

CAVARILLUS, a commander of some troops of the Edui in Cæsar's army. *Cæs. Bell. G.* 7, 64.

CAVARINUS, a Gaul, made king of the Senones by Cæsar, and banished by his subjects. *Cæs Bell G.* 5, 54.

CAVII, a people of Illyricum. *Liv* 44, 30.

CAUCI, or CHAUCI, a nation of Germany, now people of *Friesland* and *Groningen*. *Lucan.*

CAICUS, a river of Mysia. *Vid* Caicus.

CAYSTER, or CAYSTRUS, a river of Asia Minor, which rises in a branch of mount Tmolus, passes through Lydia, and falls into the Ægean sea near Ephesus. According to the poets, the banks and neighbourhood of this river were much frequented by swans and other water-fowl. The Cayster is now called *Kutchuck Mendere*, or lesser Meander, from its wandering course. *Ovid. Met.* 2, 253. 5, 386.—*Mart* 1, *ep.* 54.—*Homer. Il.* 2, 461.—*Virg. G.* 1, 384.

CEA, or CEOS, an island near Eubœa, called also Cos. *Vid.* Cos.

CEADES a Thracian, whose son Euphemus was concerned in the Trojan war. *Homer. Il.* 2

CEBA, a town of Liguria, celebrated for its cheese. It is now called *Ceva*. *Plin* 11, 42.

CEBALLINUS, a man who gave information of the snares laid against Alexander. *Diod* 17.—*Curt.* 6, 7.

CEBARENSES, a people of Gaul. *Paus.* 1, 36.

CEBENNA, mountains of Gaul, now the *Cevennes*, separating the Arverni from the Helvii, and extending almost from the *Garonne* to the *Rhone*. *Cæs. B. G.* 7, 8.—*Mela*, 2, 5.

CEBES, a Theban philosopher, one of the disciples of Socrates, B.C. 405. He attended his learned preceptor in his last moments, and distinguished himself by three dialogues that he wrote; but more particularly by his tables, which contain a beautiful and affecting picture of human life, delineated with accuracy of judgment and great splendour of sentiment. Little is known of the character of Cebes from history. Plato says that he was a diligent inquirer after truth, and Xenophon speaks highly of his morals. The best edition of Cebes is that of Schweighauser, Lips, 1798, 8vo.

CEBREN, the father of Asterope. *Apollod.* 3 12.

CEBRENIA a country of Troas with a town of the same name, called after the river *Cebrenus* which is in the neighbourhood. Œnone, the daughter of the Cebrenus, receives the patronymic of *Cebrenis*. *Ovid. Met* 11, 769.—*Stat.* 1, *Sylv* 5, 21

CEBRIONES, one of the giants conquered by Venus.——An illegitimate son of Priam, killed with a stone by Patroclus. *Homer Il* 16, 727.

CEBRUS, or CIABRUS, now *Zebrilza*, a river running from south to north into the Danube and dividing Lower from Upper Mœsia.

CECIDAS, an ancient dithyrambic poet.

CECILIUS (*Vid.* Cæcilius)

CECINA, a river near Volaterra, in Etruria *Mela*, 2, 4.

A. CECINNA, a Roman knight in the interest of Pompey, who used to breed up young swallows, and send them to carry news to his friends as messengers. He was a particular friend of Cicero, with whom he corresponded. Some of his letters are still extant in Cicero. *Plin* 10 21.—*Cic* 16, *ep* 9b. *Orat* 29.——A scribe of Octavius Cæsar. *Cic.* 16 *ad Attic ep* 8.——A consular man suspected of conspiracy, and murdered by Titus after an invitation to supper. *Suet in Tit.* 6.

CECROPIA, the original name of Athens, in honour of Cecrops, its first founder. The ancients often use this word for Attica, and the Athenians are consequently called *Cecropidæ Virg. Æn.* 6, 21.—*Ovid. Met.* 7, 6?1. *Fast.* 2, 81.—*Lucan.* 3, 306.—*Plin.* 7, 56.—*Catull.* 64, 79.—*Juv.* 6, 186.

CECRÓPIDÆ, an ancient name of the Athenians, more particularly applied to those who were descended from Cecrops the founder of Athens The honourable name of Cecropidæ was often conferred as a reward for some virtuous action in the field of battle *Virg. Æn.* 6, 21.—*Ovid. Met* 7, 671

CECROPS, a native of Sais in Egypt, who led a colony to Attica, about 1556 years before the christian era, and reigned over part of the country which was called from him Cecropia. He softened and polished the rude and uncultivated manners of the inhabitants, and drew them from the country to inhabit twelve small villages which he had founded. He gave them laws and regulations, and introduced among them the worship of those deities which were held in adoration in Egypt He married the daughter of Actæus a Grecian prince, and was deemed the first founder of Athens. He taught his subjects to cultivate the olive, and instructed them to look upon Minerva as the watchful patroness of their city. It is said that he was the first who raised an altar to Jupiter in Greece, and offered him sacrifices After a reign of 50 years, spent in regulating his newly formed kingdom, and in

enlightening the minds of his subjects, Cecrops died, leaving three daughters, Aglaurus, Herse, and Pandrosos He was succeeded by Cranaus, a native of the country. Some time after, Theseus, one of his successors on the throne, formed the twelve villages which he had established, into one city, to which the name of Athens was given. (*Vid* Athenæ.) Some authors have described Cecrops as a monster, half a man and half a serpent; and this fable is explained by the recollection that he was master of two languages, the Greek and Egyptian, or that he had the command over two countries, Egypt and Greece. Others explain it by an allusion to the regulations which Cecrops made amongst the inhabitants concerning marriage and the union of the two sexes. *Paus* 1, 5.—*Strab* 9.—*Justin.* 2, 6.—*Herod.* 8, 44.—*Apollod.* 3, 14.—*Ovid Met.* 11, 561.—*Hygin. fab* 166.——The second of that name was the seventh king of Athens, and the son and successor of Erichtheus. He married Metiadusa the sister of Dædalus, by whom he had Pandion He reigned 40 years, and died 1307 B C *Apollod* 3, 15.—*Paus* 1, 5

CECRYPHALEIA, a promontory of Peloponnesus, near which the Æginetæ were defeated by the Athenians with the loss of seventy galleys. *Thucyd* 1, 105.

CEDON, an Athenian general, killed in an engagement against the Spartans *Diod* 15.

CEDREATIS, the name of Diana among the Orchomenians, because her images were hung on lofty cedars.

CEDRUSII, an Indian nation *Curt.* 9 11.

CEGLUSA, the mother of Asopus by Neptune. *Paus* 2, 12.

CEI, the inhabitants of the island Cea.

CELADON, a man killed by Perseus, at the marriage of Andromeda. *Ovid. Met.* 5, 144 —— A river of Greece, flowing into the Alpheus. *Strab* 8.—*Homer Il.* 7, 133.

CELADUS, a river of Arcadia, falling into the Alpheus. *Paus* 8, 38 ——An island of the Auriatic sea. *Mela*, 3, 1.

CELÆNÆ, or CELÆNE, a city of Phrygia, of which it was once the capital. Cyrus the younger had a palace there, with a park filled with wild beasts where he exercised himself in hunting. The river Meander traversed this city, and also the Marsyas Xerxes withdrew within place after his defeat in Greece, and built a palace and citadel. The inhabitants of Celænæ were in after days carried off by Antiochus Soter to people the city of Apamea, founded by him a mile or two to the south-east, at the junction of the Marsyas and Meander. *Strab.* 12.—*Liv* 38, 13.—*Xenoph. Anab* 1. Marsyas is said to have contended in his neighbourhood against Apollo. *Herod.* 7, 26. —*Lucan* 3, 206.

CELÆNO, one of the daughters of Atlas, ravished by Neptune, and placed among the stars after death. *Ovid. Fast* 4, 173.——One of the Harpies, daughter of Neptune and Terra, who prophesied evils to the Trojans because they had destroyed the oxen of the islands called Strophades. *Virg Æn* 3, 245.——One of the Danaides. *Apollod* 2, 1.——A daughter of Neptune and Ergea. *Hygin.*——A daughter of Hyamus, mother of Delphus by Apollo. *Paus* 10, 6.

CELEÆ, a town of Peloponnesus. *Paus* 2, 14.

CELEIA and CELA, a town of Noricum, now *Cilli. Plin.* 3, 24.

CELELTES, a people of Liguria, who submitted to the Romans A U.C. 556, under the consulate of C. Cornelius and Q. Minutius. *Liv* 32, 29.

CELENDRÆ, CELENDRIS, and CELENDRIS, a colony of the Samians in Cilicia Traehea, south-west of Seleucia. It is now *Chelendreh. Lucan.* 8, 259.

CELENEUS, a Cimmerian who first taught with what ceremonies persons guilty of murder might be expiated *Plaut.* 3 406.

CELENNA, or CELÆNA, a town of Campania, where Juno was worshipped. *Virg. Æn.* 7, 739.

CELER, a man who with Severus undertook to rebuild Nero's palace after the burning of Rome. *Tacit. Ann.* 15, 12.——A man called Fabius, who killed Remus when he leaped over the walls of Rome, by order of Romulus It is said that Romulus pursued him for so hastily shedding his brother's blood, but that he escaped his vengeance, and in consequence of this his name was afterwards adopted to express quickness and haste. *Ovid. Fast* 4, 837.—*Plut in Romul* —— Metius, a noble youth to whom Statius dedicated a poem

CELERES. *Vid.* Equites

CELETRUM, a town of Macedonia, situated in a peninsula, with its walls encompassed by a lake. *Liv.* 31, 40.

CELEUS, a king of Eleusis, father to Triptolemus by Metanira He gave a kind reception to Ceres, who taught his son the cultivation of the earth (*Vid.* Triptolemus.) His rustic dress became a proverb The invention of several agricultural instruments made of osiers is attributed to him. *Ovid Fast.* 4, 508 5, 259.—*Virg. G* 1, 165 —*Apollod.* 1, 5.—*Paus* 1, 14 ——A king of Cephallenia

CELMUS, a man who nursed Jupiter, by whom he was greatly esteemed He was changed into a magnet stone for saying that Jupiter was mortal *Ovid. Met* 4, 2 1.

CELONÆ, a place of Mesopotamia. *Diod.* 17.

CELSUS, an Epicurean philosopher in the second century, to whom Lucian dedicated one of his compositions He wrote a treatise against the Christian religion, which was answered by Origen ——Cornelius, a celebrated physician, who lived in the reigns of Augustus and Tiberius. Nothing is known with certainty of his personal history, but he is supposed from his name to have belonged to the patrician family of the Cornelii, and to have resided in the metropolis of the empire. He wrote on rhetoric, medicine, military tactics, and agriculture, and seems to have understood all these sciences perfectly. Of the eight books of Celsus which have come down to our times, the first four treat of internal maladies; the fifth and sixth of external; and the seventh and eighth of such diseases as come under the cognizance of the surgeon. Celsus was styled the Hippocrates of the Latins; and is universally admired for his extensive erudition, and the purity of his language The best editions of his work *De Medicina* are those of Almeloveen, Padua, 1722, 8vo; Krause, Lips 1766, 8vo; and Targa, Lugd. Bat. 1785, 2 vols 4to. A good English translation of Celsus was published by Dr Grieve in 1756.——Albinovanus, a friend of Horace, warned against plagiarism, 1, *ep.* 3, 15, and pleasantly ridiculed, in the 8th epistle, for his foibles. Some of his elegies have been preserved.——Juventius, a lawyer who conspired against Domitian.——Titus, a man proclaimed emperor, A.D. 265, against his will, and murdered seven days after.

CELTÆ, an ancient people, who appear at a very remote period to have extended themselves from Asia over several countries of Europe. Herodotus speaks of them as living beyond the pillars of Hercules, and as the farthest western Europeans. Strabo places them in Iberia near the Eutis and the Anas. Plutarch extends their dominion from the ocean to the Palus Mæotis. The name gradually became peculiar to fewer tribes, and in the time of Cæsar the Celtæ formed but a third part of the Gauls, who themselves formerly were but a part of the Celtæ. The territory inhabited by the Celtæ, according to the Roman dictator, reached from the ocean to the Rhenus, and from the rivers Matrona and Sequana to the Rhodanus, the Garumna, and the mountains of Cebenna. The Romans called this district *Celtica*, or *Galatia*. *Herod* 4, 49 *Strab.* 3.—*Plut in Mario* — *Cæs. Bell. G.* 1, 1, &c

CELTIBERI the inhabitants of Celtiberia, a country along the Iberus in the north east part of Spain. They formed the most numerous tribe in Spain, and originated from the Celtæ mixed with the Iberi. They were very brave, and their *census* was formidable even to the Romans. After a long resistance to the Carthaginians and Romans, they were finally subdued by the latter people, at the end of the Sertorian war. *Dod Sic.—Flor.* 2, 17.—*Strab.* 4.—*Lucan.* 4, 10.—*Sil. It.* 3, 339.

CELTICA, a well populated part of Gaul, inhabited by the Celtæ.

CELTICI, a people who inhabited the south of Lusitania. Their principal city was Emerita Augusta, now *Merida*.

CELTICUM, a promontory on the western coast of Spain, called also Artabrum and Nerium, now *Cape Finisterre*

CELTILLUS, the father of Vercingetorix among the Arverni. *Cæs. Bell. G* 7, 4.

CELTORII, a people of Gaul, near the Sennones. *Plut*

CELTOSCYTHÆ, a northern nation of Scythians *Strab.* 10.

CEMA, a mountain of Gaul, forming a part of the chain of the Alps. It is now *Cotlole*.

CEMMENUS, a lofty mountain of Gaul. *Strab.*

CEMPSI, a people of Spain at the bottom of the Pyrenean mountains. *Dionys Perieg.* 358.

CENABUM or **GENABUM** *Vid* Genabum.

CENÆUM, a promontory of Eubœa, where Jupiter *Cenæus* had an altar raised by Hercules. *Ovid. Met.* 9, 136.—*Thucyd.* 3, 93.

CENCHREÆ, now *Kenchres*, a port of Corinth on the Sinus Saronicus, or *Gulf of Engia*. In its vicinity was a spring of hot water, said to be salt, and called the bath of Helen.——A fortress of Argolis, on the frontiers of Arcadia, southwest of Argos. It defended the way from Argos to Tegea. Near this place lay the tombs of some Argives who fell in a battle against the Spartans. *Strab* 8.

CENCHRIS, the wife of Cinyras king of Cyprus, or, as others say, of Assyria. *Hygin. fab.* 58.

CENCHRIUS, a son of Neptune and Salamis, or as some say of Pyrene. He killed a large serpent at Salamis. *Paus.* 2, 2.—*Dod.* 4.

CENCHRIUS, a river of Ionia near Ephesus, where some suppose that Latona was washed after she had brought forth. *Tacit Ann* 3, 61.

CENTEPOLIS, a town of Spain, the same as Carthago Nova. *Polyb.*

CENEUS. *Vid.* Cænis.

CENIMAGNI, a people of Britain, north of the Trinobantes. *Vid* Iceni.

CENINA. *Vid.* Canina.

CENOMÂNI, a people of Gaul, belonging to the Aulerci, whose country corresponded to the diocese of *Mans* —— There was another people of the same name, who originally came from Transalpine Gaul, and settled in Italy a little after B C. 600.

CENON, a town of Italy. *Liv.* 2, 63.

CENSORES, two magistrates of great authority at Rome, first created A U.C. 312. Their office was to number the people, estimate the possessions of every citizen, reform and watch over the manners of the people, and regulate the taxes. Their power was also extended over private families; they punished irregularity, and inspected the management and education of the Roman youth. They could inquire into the expenses of every citizen, and even degrade a senator from all his privileges and honours, if guilty of any extravagance. This punishment was generally executed in passing over the offender's name in calling the list of the senators. The office of public censor was originally exercised by the kings. Servius Tullius, the sixth king of Rome, first established a *census*, by which every man was obliged to come to be registered, and give in writing the place of his residence, his name his quality, the number of his children, of his tenants, estates, and domestics, &c. The ends of the census were very salutary to the Roman republic, and while it gratified the pride of the great in proclaiming the number of their clients and dependants, it infused a spirit of public liberty, and of national independence into the whole. By means of these regular musters, the Romans became acquainted with their own strength, their ability to support a war, or to make a levy of troops, or raise a tribute. It was required that every knight should be possessed of 400,000 sesterces to enjoy the rights and privileges of his order; and a senator was entitled to sit in the senate, if he was really worth 800,000 sesterces. This laborious task of numbering and reviewing the people, was, after the expulsion of the Tarquins, one of the duties and privileges of the consuls. But when the republic was become more powerful, and when the number of the citizens was increased, the consuls were found unable to make the census, on account of the multiplicity of business. After it had been neglected for sixteen years, two new magistrates called censors were elected. They remained in office for five years, and every fifth year they made a census of all the citizens in the Campus Martius, and offered a solemn sacrifice, and made a lustration in the name of all the Roman people. This space of time was called a *lustrum*, and ten or twenty years were commonly expressed by two or four lustra. After the office of the censors had remained for some time unfilled the people jealous of their power, abridged the duration of their office, and a law was made A.U.C. 420, by Mamercus Æmilius, ordaining that they should still be elected every five years, but that their power should continue only a year and a half. After the second Punic war, they were always chosen from such persons as had been consuls; their office was more honourable, though less powerful, than that of the consuls; the badges of their office were the same, but the censors were not allowed to have lictors to walk before them as the consuls. When one of

the censors died, no one was elected in his room till the five years were expired, and his colleague immediately resigned. This circumstance originated from the death of a censor in the lustrum in which Rome was taken by the Gauls, and was ever after deemed an unfortunate event to the republic. The emperors abolished the censors, and took upon themselves to execute their office.

CENSORINUS, Ap. Cl. was compelled after many services to the state, to assume the imperial purple by the soldiers, by whom he was murdered some days after, A. D. 270.——Martius, a consul, to whom, as a particular friend, Horace addressed his 4 *od.* 8.——A very learned and ingenious grammarian of the third century, whose book *De die natali*, is extant, being edited in two, by Havercamp, L. Bat. 1767. It treats of the birth of man, of years, months, and days.

CENSUS, the numbering of the people at Rome, performed by the censors, *a censeo*, to value. (*Vid.* Censores.)——A god worshipped at Rome, the same as Consus.

CENTARBTUS, a Galatian, who, when Antiochus was killed, mounted his horse in the greatest exultation. The horse, as if conscious of disgrace, immediately leaped down a precipice, and killed himself and his rider. *Plin.* 8, 42.

CENTAURI, a people of Thessaly, represented by mythologists as half men and half horses. They were the offspring of Centaurus, son of Apollo, by Stilbia, daughter of the Peneus. According to some, the Centaurs were the fruit of Ixion's adventure with the cloud in the shape of Juno, or, as others assert, of the union of Centaurus with the mares of Magnesia. This fable of the existence of the Centaurs, monsters supported upon the four legs of a horse, arises from the ancient people of Thessaly having tamed horses, and having appeared to their neighbours mounted on horseback, a sight very uncommon at that time, and which, seen at a distance, seems only one body, and consequently one creature. Some derive the name ἀπὸ τοῦ κεντεῖν ταύρους, *goading bulls*, because they went on horseback after their bulls which had strayed, or because they hunted wild bulls with horses. Some of the ancients have maintained, that monsters like the Centaurs can have existed in the natural course of things. Plutarch in *Sympos.* mentions one seen by Periander tyrant of Corinth; and Pliny, 7, 3, says, that he saw one embalmed in honey, which had been brought to Rome from Egypt in the reign of Claudius. The battle of the Centaurs with the Lapithæ is famous in history. Ovid has elegantly described it, and it has also employed the pen of Hesiod, Valerius Flaccus, &c; and Pausanias in *Eliac.* says, it was represented in the temple of Jupiter at Olympia, and also at Athens by Phidias and Parrhasius, according to Pliny, 36, 5. The origin of the battle was a quarrel at the marriage of Hippodamia with Pirithous, where the Centaurs, intoxicated with wine, behaved with rudeness, and even offered violence to the women that were present. Such an insult irritated Hercules, Theseus, and the rest of the Lapithæ, who defended the women, wounded and defeated the Centaurs, and obliged them to leave their country, and retire to Arcadia. Here their insolence was a second time punished by Hercules, who, when he was going to hunt the boar of Erymanthus, was kindly entertained by the Centaur Pholus, who gave him wine which belonged to the rest of the Centaurs, but had been given them on condition of their treating Hercules with it, whenever he passed through their territory. They resented the liberty which Hercules took with their wine, and attacked him with uncommon fury. The hero defended himself with his arrows, and defeated his adversaries, who fled for safety to the Centaur Chiron. Chiron had been the preceptor of Hercules, and therefore they hoped that he would desist in his presence. Hercules, though awed at the sight of Chiron, did not desist, but, in the midst of the engagement, he wounded his preceptor in the knee, who, in the excessive pain he suffered, exchanged immortality for death. The death of Chiron irritated Hercules the more, and the Centaurs that were present were all entirpated by his hand, and indeed few escaped the common destruction. The most celebrated of the Centaurs were Chiron, Eurytus, Amycus, Gryneus, Caumas, Lycidas, Arneus, Medon, Rhœtus, Pisenor, Mermeros, Pholus, &c. *Diod.* 4.—*Hesiod. in Scut. Hercul.*—*Homer. Il. et Odyss.*—*Ovid. Met.* 12.—*Strab.* 9.—*Paus* 5, 10, &c.—*Ælian. V. H.* 11, 2.—*Apollod.* 2, 3, 5.—*Virg. Æn* 6, 286.—*Hygin. fab.* 33 et 62.—*Pindar Pyth.* 2.

CENTAURUS, a ship in the fleet of *Æneas*, which had the figure of a Centaur. *Virg. Æn.* 5, 122.

CENTOBRICA, a town of Coltiberia. *Vid. Mar.* 5, 1.

CENTORES, a people of Scythia. *Flacc.*

CENTORIPA, or CENTUMPIA. *Vid.* Centuripa.

CENTRITES, a river of Armenia Major, flowing under the ramparts of Tigranocerta, and discharging itself into the Euphrates. Diodorus Siculus says that it flowed between Armenia and Media, and in Xenophon's Anabasis it is said to have separated Armenia from the country of the people called Carduchi. Its modern name is *Khobour*.

CENTRONES, a people of Gaul, among the Alpes Graiæ, who, along with the Graioceli and Caturiges, were defeated by Cæsar in several engagements. Their chief city was Forum Claudii Centronum, now *Centron*.——There was a people of Gaul of the same name subject to the Nervii, now supposed to be in the territory of *Courtray*. *Cæs B. G.* 1, 10. 5, 38.—*Plin.* 3, 20.

CENTRONIUS, a man who squandered his immense riches on useless and whimsical buildings. *Jur* 14, 86.

CENTUMCELLÆ, now *Civita Vecchia*, a sea-port town of Etruria, north-west of Cære. Trajan made this the place of his residence, where he entertained his friends and the great men of his court, with music, plays, and banquets, not sumptuous but moderate. In progress of time, he gave it importance by erecting a harbour, which he called after his own name. The harbour was formed by running out two piers into the sea, and constructing in the interval an island, which served to break the violence of the waves, and to secure the ships in the inner basin from storms and bad weather. *Plin.* 6, *ep.* 31.—*Ruffi.* 1, 247.

CENTUMVIRI, the members of a court of justice at Rome. They were originally chosen, three out of each of the thirty-five tribes of the people, and though 105, they were always called Centumviri. They were afterwards increased to 180, and still retained their original name. The prætor sent to their tribunal causes of the

greatest importance, as their knowledge of the law was extensive. They were called together by setting up a spear; at first by those who had discharged the office of quæstor, afterwards by the decemviri who presided among them during the absence of the prætor. Trials before them were usually held in the Basilicæ, spacious halls built around the forum for the administration of justice. They continued to act as judges for a whole year. *Cic. de Orat.* 1, 35.—*Quintil.* 4, 5, et 11.—*Plin* 6, *ep.* 33.

CENTURIA, a division of the people among the Romans, consisting of a hundred. At first a century contained a hundred as the word implies, but not so afterwards. The Roman people were originally divided into three tribes, and each tribe into ten curiæ. Servius Tullius made a census; and when he had enrolled the place of habitation, name, and profession of every citizen, which amounted to 80,000 men, all able to bear arms, he divided them into six classes and each class into several centuries or companies of a hundred men. The first class consisted of eighty centuries, forty of which were composed of men from the age of forty-five and upwards, appointed to guard the city. The forty others were young men, from seventeen to forty-five years of age, appointed to go to war, and fight the enemies of Rome. Their arms were all the same, that is, a buckler, a cuirass, a helmet, cuishes of brass, with a sword, a lance, and a javelin, and as they were of the most illustrious citizens, they were called by way of eminence *Classici*, and their inferiors *infra classem*. They were to be worth 100 000 *asses*, or pounds of brass; or 10,000 *drachmæ*, according to the Greek way of computing, which sum is commonly reckoned equal to L.322 15s. 4d. sterling; but if we suppose each pound of brass to contain twenty-four *asses*, as was the case afterwards, it will amount to L. 7,750. The second, third, and fourth classes, consisted each of twenty centuries, ten of which were composed of the more aged, and the others of the younger sort of people. Their arms were a large shield, a spear, and a javelin; they were to be worth in the second class 75,000 *asses*, or about L. 121. In the third 50,000, or about L.80; and in the fourth 25,000, or about L.40. The fifth class consisted of thirty centuries three of which were carpenters by trade, and the others of different professions, such as were necessary in the camp. They were all armed with slings and stones. They were to be worth 11,000 *asses*, or about L.18. The sixth class contained only one centuria comprising the whole body of the poorest citizens, who were called *Proletarii*, as their only service to the state was procreating children. They were also called *capite censi*, as the censor took notice of their person, not of their estate. In the public assemblies in the Campus Martius, at the election of public magistrates, or at the trial of capital crimes, the people gave their vote by centuries, whence the assembly was called *comitia centuriata*. In these public assemblies, which were never convened, but only by the consuls at the permission of the senate, or by the dictator, in the absence of the consuls, some of the people appeared under arms, for fear of an attack from some foreign enemy. When a law was proposed in the public assemblies, its necessity was explained, and the advantages it would produce to the state were enlarged upon in a harangue; after which it was exposed in the most conspicuous parts of the city three market days, that the people might see and consider. Expostulo it to public view, was called *propunere legem*, and explaining it, *promulgare legem*. He who merely proposed it, was called *lator legis*; and he who dwelt upon its importance and utility, and wished it to be enforced, was called *auctor legis*. When the assembly was to be held, the auguries were consulted by the consul, who, after haranguing the people, and reminding them to have in view the good of the republic, dismissed them to their respective centuries, that their votes might be gathered. They gave their votes *viva voce*, till the year of Rome A.U.C 615, when they changed the custom, and gave their approbation or disapprobation by ballots thrown into an urn. If the first class was unanimous, the others were not consulted, as the first was superior to all the others in number; but if they were not unanimous they proceeded to consult the rest, and the majority decided the question. This advantage of the first class gave offence to the rest; and it was afterwards settled, that one class of the six should be drawn by lot, to give its votes first, without regard to rank or priority. After all the votes had been gathered, the consul declared aloud, that the law which had been proposed was duly and constitutionally approved. The same ceremonies were observed in the election of consuls, prætors, &c. The word *Centuria* is also applied to a subdivision of one of the Roman legions. *Vid.* Legio.

CENTURIPA, (*æ*, or *æ*, *arum*), now *Centorbi*, a town of Sicily on the eastern coast, at a small distance from Catana. *Cic in Verr.* 4, 23.—*Ital.* 14, 265.—*Plin* 3, 8.

CEOS and CEA, an island of the Ægean sea, one of the Cyclades, opposite the promontory of Sunium. It was peopled by an Ionian colony from Attica, and is said to have introduced a great degree of elegance in female dress. It once possessed four cities named Iulis, Carthæa, Coressia, and Poessa; but in the time of Strabo only the two former existed, the other two having been swallowed up by an earthquake. It is now *Zea*. *Herod* 8, 1 et 46.—*Plin.* 4, 12.

CEPHALÆ, a promontory of Africa, situate at the commencement of the Syrtis Major. It is thought to be the present *Cape Mesurata*.

CEPHALENIA and CEPHALLENIA, an island in the Ionian sea, below Corcyra, whose inhabitants went with Ulysses to the Trojan war. It was known in the time of Homer by the names of Samos and Black Epirus (Σάμος μέλαινα); and had anciently four cities, named Same, Prone, Cranii, and Talæ. It is said to have derived its name from Cephalus, husband of Procris. It is now called *Cephalonia* and is the largest of the *Ionian Islands*, as they are termed. *Strab.* 10.—*Plin* 4, 12.—*Homer. Il.* 2, 631.—*Thucyd.* 2. 30.—*Paus.* 6 15.

CEPHALEN, a noble musician, son of Lampus. *Paus* 10 7.

CEPHALO an officer of Eumenes. *Diod.* 19.

CEPHALŒDIS and CEPHALŒDIUM, now *Cephalu*, a town on the northern coast of Sicily. *Sil* 14, 253.—*Cic. in Verr.* 3, 51.

CEPHALON, a native of Ionia, who flourished in the reign of Adrian. He was the author of a history of Troy; and he likewise wrote an epitome of general history from the time of Ninus to that of Alexander the Great, which he divided into nine books, distinguished by the names of the nine Muses, probably in imitation of Hero-

dotus. He is said to have affected not to know the place of his nativity; being induced by ridiculous vanity, to imagine that different cities would contend for the honour of having given birth to him, as in the case of Homer. *Dionys. Hal.* 1, 11.—*Suidas.*

CEPHALUS, son of Deioneus, king of Thessaly, by Diomede, daughter of Xuthus, married Procris, daughter of Erechtheus, king of Athens. Aurora fell in love with him, and carried him away; but he refused to listen to her addresses, and was impatient to return to Procris. The goddess sent him back; and to try the fidelity of his wife she made him put on a different form, and he arrived at the house of Procris in the habit of a merchant. Procris was deaf to every offer; but she suffered herself to be seduced by the gold of this stranger, who discovered himself the very moment that Procris had yielded up her virtue. This circumstance so ashamed Procris, that she fled from her husband, and devoted herself to hunting in the island of Eubœa, where she was admitted among the attendants of Diana, who presented her with a dog always sure of his prey, and a dart which never missed its aim, and always returned to the hands of its mistress of its own accord. Some say that the dog was a present from Minos, because Procris had cured his wounds. After this Procris returned in disguise to Cephalus, who was willing to disgrace himself by some unnatural concessions to obtain the dog and the dart of Procris. Procris discovered herself at the moment that Cephalus showed himself faithless, and a reconciliation was easily made between them. They loved one another with more tenderness than before, and Cephalus received from his wife the presents of Diana. As he was particularly fond of hunting, he every morning repaired early to the woods, and when tired with excessive toil and fatigue, he laid himself down in the cool shade, earnestly calling for *Aura*, or the refreshing breeze. This ambiguous word was mistaken for the name of a mistress, and some cruel informer reported to the jealous Procris, that Cephalus daily paid a visit to a mistress, whose name was Aura. Procris too readily believed the information, and secretly followed her husband into the woods. According to his daily custom, Cephalus retired to enjoy the cooling shade, and called after Aura. At the name of Aura, Procris eagerly lifted up her head to see her expected rival. Her motion occasioned a rustling among the leaves of the bush that concealed her; and as Cephalus listened, he thought it to be a wild beast, and he let fly his unerring dart. Procris was struck to the heart, and instantly expired in the arms of her husband, confessing that ill-grounded jealousy was the cause of her death. After this Cephalus fled to Amphitryon, who, pitying his case, not only received him kindly, but made him governor of the island, which from him was called Cephalonia or Cephalenia. According to Apollodorus there were two persons of the name of Cephalus; one, son of Mercury and Herse carried away by Aurora, with whom he dwelt in Syria, and by whom he had a son called Tithonus. The other married Procris, and was the cause of the tragical event, mentioned above. Cephalus was father of Arcesius by Procris, and of Phæton, according to Hesiod, by Aurora. *Ovid Met.* 7, *fab.* 26.—*Hygin fab.* 189.—*Apollod* 3, 15.——A Corinthian lawyer, who assisted Timoleon in regulating the republic of Syracuse. *Diod.* 16.—*Plut. in Tim.*——A king of Epirus. *Liv.* 45, 26.——An orator frequently mentioned by Demosthenes.

CEPHEIS, a name given to Andromeda as daughter of Cephus. *Ovid. A. A.* 1 193.

CEPHENES, an ancient name of the Persians. *Herod.* 7, 61.——A name of the Æthiopians, from Cepheus one of their kings. *Ovid. Met.* 5, 1.

CEPHEUS, a king of Æthiopia, father of Andromeda, by Cassiope. He was one of the Argonauts, and was changed into a constellation after his death. *Ovid. Met.* 4, 669 *&c.* 12.—*Pers.* 4, 35. 8, 4.—*Apollod.* 1, 9. 2, 1, 4 et 7. 3, 8, mentions one, son of Aleus, and another, son of Belus. The former he makes king of Tegea, and father of Sterope, and says, that he, with his twelve sons, assisted Hercules in a war against Hippocoon, where they were killed. The latter he calls king of Æthiopia, and father of Andromeda.——A son of Lycurgus present at the chace of the Calydonian boar. *Apollod.* 1, 8

CEPHISIA, a part of Attica, through which the Cephisus flows. *Plin.* 4, 7.

CEPHISIADES, a patronymic of Etecoles, son of Andreus and Evippe, from the supposition of his being the son of the Cephisus. *Paus.* 9, 34.

CEPHISIDORUS, a tragic poet of Athens, in the age of Æschylus.——An historian, who wrote an account of the Phocian war.

CEPHISION, the commander of some troops sent by the Thebans to assist Megalopolis, *&c. Diod.* 16.

CEPHISODOTUS, a disciple of Isocrates, a great reviler of Aristotle, who wrote a book of proverbs. *Athen.* 2.

CEPHISUS and CEPHISSUS, a celebra ed river of Greece, that rises at the foot of Parnassus, close to Lilæa, and after traversing the whole of Phocis, enters Bœotia, where it empties itself into the lake Copais. The Graces were said to be particularly attached to this river, and are hence called the goddesses of the Cephisus. There were two other rivers of the same name in Attica, one of which commenced north of Decelea, and after flowing through the Attic plains, and passing under the long walls, discharged itself into the sea near Phalerum; and the other took its source north of Phyle, and joined the Sinus Saronicus near Sunium. *Strab.* 9.—*Plin.* 4, 7.—*Paus.* 9, 24.—*Homer Il.* 2. 29.—*Lucan.* 3, 175.—*Ovid. Met.* 1, 367. 3, 18.——A man changed into a sea monster, by Apollo, when lamenting the death of his grandson. *Ovid Met* 7, 388

CEPHREN, a king of Egypt, who built one of the pyramids. *Diod.* 1.

CEPIO, or CÆPIO, a man who, by a quarrel with Drusus, caused a civil war at Rome, *&c.*——Servilius, a Roman consul, who put an end to the war in Spain. He took gold from a temple, and for this sacrilege the rest of his life was always unfortunate. He was conquered by the Cimbrians, his goods were publicly confiscated, and he died at last in prison.

CERAMBUS, a man changed into a beetle, or, according to others, into a bird on mount Parnassus, by the nymphs, before the deluge. *Ovid, Met* 7, *fab* 9.

CERAMICUS, now *Keramo*, a bay of Caria, north of the peninsula of Doris, receiving its name from Ceramus. *Plin.* 5, 29.—*Mela*, 1, 16.——A principal division of the city of Athens, it derived its name from Ceramus, the son of

Bacchus and Ariadne, or more probably from the word *κέραμος*, owing to the number of *potteries* which were formerly situated in it. It was divided into two parts, one of which was within the city, and contained a great number of temples, theatres, porticoes, &c.; the other was in the suburbs, was a public burying place, and contained the academy and several other buildings. *Plin.* 35, 12.—*Cic. de Fatub.* 1, 11. *Ad Att* 1, *ep.* 10.—*Paus.* 1, 3.

CERAMICUS, a place of Rome, where Cicero's house was built. *Cic. ad Attic*

CERAMUS, a small town and fortress of Caria, east of Halicarnassus. It is now called *Keramo.*

CERANTÆ, a people of Cyprus, said to have been metamorphosed into bulls.

CERASUS (*untis*), now *Keresoun*, a city of Pontus on the sea coast, south-west of Trapezus. It was built by the inhabitants of Sinope in Paphlagonia to whom it paid a yearly tribute. It was much improved by Pharnaces, grandfather of Mithridates Eupator, who gave it the name of Pharnacia, though some distinguish Cerasus from the city of Pharnacia. According to Ammianus Marcellinus, the cherry (*cerasum*) derives its name from Cerasus, having been brought from thence by Lucullus. *Martial* 22, 13.—*Plin.* 15, 25, 16, 18, 17, 11.—*Mela*, 1, 19.

CERATON, a celebrated altar in the temple of Apollo at Delos. It was totally erected with the horns of stags, without the assistance of cement; and as it was the work of the god who presided over the temple, it not only commanded the attention of worshippers, but passed for one of the wonders of the world. It was said to exist still in the time of Plutarch. Theseus, on his victorious return from Crete visited Delos and offered sacrifices on the Ceraton, round which he led in solemn dance the band of Athenians who had accompanied his expedition. *Ovid. Heroid* 20, 99.—*Plut. de Ind. Anim. et in Thes.*—*Callimac. in Apoll*

CERAUNIA and CERAUNII, large mountains of Epirus, extending far into the sea, and forming a promontory which divides the Ionian and Adriatic seas. They were so called from being frequently struck with lightning. They are the same as the Acroceraunia. (*Vid.* Acroceraunium.)——Mount Taurus is also called Ceraunius. *Plin.* 5, 27.

CERAUNII, mountains of Asia, opposite the Caspian sea. *Mela*, 1, 19

——CERAUNUS, a surname of Ptolemy II., from his boldness. C. *Nep. Reg.* 3.——A surname given by Clearchus, tyrant of Heraclea in Pontus, to his son, in contempt of Jupiter's thunder. *Justin* 16, 5.

CERBALUS, a river of Apulia, now *Cervaro*. *Plin* 3, 11.

CERBERUS, a dog of Pluto the fruit of Echidna's union with Typhon. He had fifty heads, according to Hesiod, and three according to other mythologists. He was stationed at the entrance into hell, as a watchful keeper, to prevent the living from entering the infernal regions, and the dead from escaping from their confinement. It was usual for those heroes, who in their lifetime visited Pluto's kingdom, to appease the barking mouths of Cerberus with a cake. Orpheus lulled him to sleep with his lyre; and Hercules dragged him from hell when he went to redeem Alcestis. Homer speaks of this animal, but does not mention either his name, or the nature of his form; Hesiod, therefore, is the first who calls him Cerberus. *Virg. Æn.* 5, 134. 6, 417.—*Homer. Odyss.* 11, 622.—*Paus.* 2, 31. 3, 25.—*Hesiod. Theog* 312.—*Tibull* 1, *el.* 10, 35.

CERCAPHUS, a son of Æolus.——A son of Sol, of great power at Rhodes. *Diod.* 5.

CERCASORUM, a town of Egypt, where the Nile divides itself into the Pelusian and Canopic mouths. Now *El Akaas.* *Herod* 2. 17

CERCÆS, one of the Oceanides. *Hesiod. Theog* 355.

CERCESTES, a son of Ægyptus and Phœnissa. *Apollod.* 2, 1.

CERCIDAS, a native of Megalopolis, who wrote Iambics. *Athen.* 10.—*Ælian V. H.* 13

CERCINA and CERCINNA, now *Kerkenno*, a small island of the Mediterranean, near the smaller Syrtis, on the coast of Africa. *Sallust.* 1. *Ann.* 1, 53.—*Strab* 17.—*Liv.* 33, 48.—*Plin.* 5, 7.——A mountain of Thrace, towards Macedonia. *Thucyd* 2, 98.

CERCINIUM, a town of Thessaly. *Liv* 31, 41

CERCIUS and RHETUS, charioteers of Castor and Pollux

CERCOPES, a people of Ephesus, made prisoners by Hercules. *Apollod* 2, 6.——The inhabitants of the island Pithecusa, changed into monkeys on account of their dishonesty. *Ovid Met.* 14. 91.

CERCOPS, a Milesian, author of a fabulous history, mentioned by Athenæus.——A Pythagorean philosopher.

CERCYON and CERCYONES, a king of Eleusis, son of Neptune, or, according to others, of Vulcan. He obliged all strangers to wrestle with him; and as he was a dexterous wrestler, they were easily conquered and put to death. After many cruelties, he challenged Theseus in wrestling and he was conquered and put to death by his antagonist. His daughter, Alope, was loved by Neptune, by whom she had a child. Cercyon exposed the child, called Hippothoon; but he was preserved by a mare, and afterwards placed upon his grandfather's throne by Theseus. *Ovid. Met.* 7. 439.—*Hygin fab.* 187.—*Plut. in Thes.*—*Paus.* 1, 5 et 39.

CERCYRA. *Vid.* Corcyra

CERDYLIUM, a place near Amphipolis. *Thucyd.* 5, 6.

CERÆLIA, festivals in honour of Ceres; first instituted at Rome by Memmius the ædile and celebrated on the 19th of April. Persons in mourning were not permitted to appear at the celebration; therefore they were not observed after the battle of Cannæ. They are the same as the Thesmophoria of the Greeks. *Vid.* Thesmophoria.

CERES, the goddess of corn and of harvests, was daughter of Saturn and Vesta. She had a daughter by Jupiter, whom she called Pherephata, *fruit-bearing*, and afterwards Proserpine. This daughter was carried away by Pluto, as she was gathering flowers in the plains near Enna. The rape of Proserpine was grievous to Ceres, who sought her all over Sicily; and when night came, she lighted two torches in the flames of mount Ætna, to continue her search by night all over the world. She at last found her veil near the fountain Cyane; but no intelligence could be received of the place of her concealment, till at last the nymph Arethusa informed her that her daughter had been carried away by Pluto. No sooner had Ceres heard this, than she flew to heaven with her chariot drawn by two dragons, and demanded of Jupiter the restoration of her

daughter. The endeavours of Jupiter to soften her by representing Pluto as a powerful god, to become her son-in-law, proved fruitless, and the restoration was granted, provided Proserpine had not eaten any thing in the kingdom of Pluto Ceres upon this repaired to Pluto, but Proserpine had eaten the grains of a pomegranate which she had gathered as she walked over the Elysian fields, and Ascalaphus, the only one who had seen her, discovered it to make his court to Pluto. The return of Proserpine upon earth was therefore impracticable, but Ascalaphus, for his unsolicited information, was changed into an owl. (*Vid* Ascalaphus.) The grief of Ceres for the loss of her daughter was so great, that Jupiter granted Proserpine to pass six months with her mother, and the rest of the year with Pluto. During the inquiries of Ceres for her daughter, the cultivation of the earth was neglected, and the ground became barren, therefore, to repair the loss which mankind had suffered by her absence the goddess went to Attica, which was become the most desolate country in the world, and instructed Triptolemus of Eleusis in every thing which concerned agriculture. She taught him how to plough the ground, to sow and reap the corn, to make bread, and to take particular care of fruit trees. After these instructions, she gave him her chariot and commanded him to travel all over the world, and communicate his knowledge of agriculture to the rude inhabitants, who hitherto lived upon acorns and the roots of the earth. (*Id.* Triptolemus.) Her beneficence to mankind made Ceres respected. Sicily was supposed to be the favourite retreat of the goddess, and Diodorus says, that she and her daughter made their first appearance to mankind in Sicily, which Pluto received as a nuptial dowry from Jupiter when he married Proserpine. The Sicilians made a yearly sacrifice to Ceres, every man according to his abilities, and the fountain of Cyane, through which Pluto opened himself a passage with his trident, when carrying away Proserpine, was publicly honoured with an offering of bulls, and the blood of the victims was shed in the waters of the fountain. Besides these, other ceremonies were observed in honour of the goddesses who had so peculiarly favoured the island. The commemoration of the rape was celebrated about the beginning of the harvest, and that of the search of Ceres at the time that corn is sown in the earth. The latter festival continued six successive days; and during the celebration, the votaries of Ceres made use of some free and wanton expressions, as that language had made the goddess smile while melancholy for the loss of her daughter Anthe, which had been so eminently distinguished by the goddess, gratefully remembered her favours in the celebration of the Eleusinian mysteries (*Id.* Eleusinia.) Ceres also performed the duties of a legislator, and the Sicilians found the advantages of her salutary laws; hence, her surname of Thesmophora. She is the same as the Isis of the Egyptians, and her worship, it is said, was first brought into Greece by Erechtheus. She met with different adventures when she travelled over the earth, and the impudence of Stellio was severely punished. To avoid the importunities of Neptune, she changed herself into a mare; but the god took advantage of the metamorphosis, and from their union arose the horse Arion. (*Vid* Arion.) The birth of this monster so offended Ceres, that she withdrew herself from the sight of mankind; and the earth would have perished for want of her assistance, had not Pan discovered her in Arcadia, and given information of it to Jupiter. The Parcæ were sent by the god to comfort her, and at their persuasion she returned to Sicily, where her statues represented her veiled in black, with the head of a horse, and holding a dove in one hand, and in the other a dolphin. In their sacrifices the ancients offered Ceres a pregnant sow, as that animal often injures and destroys the productions of the earth. While the corn was yet in the grass, they offered her a ram, after the victim had been led three times round the field. Ceres was represented with a garland of ears of corn on her head, holding in one hand a lighted torch, and in the other a poppy, which was sacred to her. She appears as a country-woman mounted on the back of an ox, and carrying a basket on her left arm, and holding a hoe, and sometimes she rides in a chariot drawn by winged dragons. She was supposed to be the same as Rhea, Tellus, Cybele, Bona Dea, Berecynthia, of the Phrygians, the Isis of the Egyptians, the Adargatis of the Syrians, the Hera of the Arcadians, &c. She was said to be the mother of Plutus the god of riches, whom she bore to Jasius son of Jupiter and Electra in Arcadia. The Romans paid her great adoration, and her festivals were yearly celebrated by the Roman matrons in the month of April, during eight days. These matrons abstained during several days from the use of wine and every carnal enjoyment. They always bore lighted torches in commemoration of the goddess; and whoever came to these festivals without a previous initiation, was punished with death. *Ceres* is metaphorically called *bread* and *corn*, as the word *Bacchus* is frequently used to signify *wine*. *Apollod.* 1, 5. 2, 1. 3, 12 et 14.—*Plaut.* 1, 31. 2, 34. 3, 23. 8, 25, &c.—*Diod.* 1, &c.—*Ovid. Fast.* 4, 400, &c. *Met.* 5, *fab.* 7, 8, &c.—*Claudian. de Rapt. Pros.*—*Cic. in Verr.* 7.—*Callimach. in Cer.*—*Liv.* 29 et 31.—*Stat. Theb.* 12.—*Dionys. Hal.* 1. 34.—*Hygin. P. A.* 2.—*Hesiod. Theog.* 454, 912, et 970.—*Virg. G.* 1, 147 et 343.

CERIALIS ANICIUS, a consul elect, who wished a temple to be raised to Nero, as to a god, after the discovery of the Pisonian conspiracy, &c. *Tacit. Ann.* 15. 74.

CERILLA, or CERILLÆ, now *Cirella Vecchia*, a town of the Bruttii, south-west of Pandosia. *Strab.* 6.—*Sil. Ital.* 8, 580.

CERINTHUS, now *Kumi*, a town of Eubœa, situated on the Euripus, north-east of Chalcis. Its inhabitants went to the Trojan war, headed by Elphenor, son of Chalcodon. *Homer. Il.* 2, 54.—*Strab.* 10.—A beautiful youth, long the favourite of the Roman ladies, and especially of Sulpitia, &c. *Horat. Sat.* 1, 2, 51.—One of the early heretics from christianity.

CERMANUS, a place where Romulus was exposed by one of the servants of Amulius. *Plut. in Romul.*

CERNE, an island without the pillars of Hercules, on the western coast of Africa. Hanno says, in his Periplus, that it was at the same distance from the pillars of Hercules that these were from Carthage. Here he planted a colony, and it was always the depot of the Carthaginians on the Atlantic coast of Africa. It appears to have been the same with the modern island of *Suana*. *Strab.* 1.—*Plin.* 5 et 6.

CERON, a fountain of Histiæotis, whose waters

rendered black all the sheep that drank of them. *Plin.* 3, 2

CEROPASADES, a son of Phrastes king of Persia, given as a hostage to Augustus.

CERPHERES, a king of Egypt, who is supposed to have built the smallest pyramid.

CERRETANI, a people of Spain, inhabiting the district now called *Cerdagne* in *Catalonia*. *Plin.* 3, 3.

CERRHÆI, a people of Greece, who profaned the temple of Delphi. *Phut. in Sol*

CERSOBLEPTES, a king of Thrace, conquered by Philip king of Macedonia. *Polyæn.* 7, 31.

CERTIMA, a town of Celtiberia, which was taken by Gracchus *Liv* 40, 47.

CERTONIUM, a town of Asia Minor, between Adramyttium and the Caicus. *Xenoph. Anab* 7, 8, 4.

CERVARIUS, a Roman knight, who conspired with Piso against Nero. *Tacit. Ann.* 15, 50.

P. CERVIUS, an officer under Verres. *Cic. in Verr* 5, 44.

CERYCES, a sacerdotal family at Athens *Thucyd.* 8, 53.

CERYNEA, a town of Achaia, north west of Bura, whither the inhabitants of Mycenæ retired when their city was destroyed by the Argives *Paus.* 7, 25.

CESELLIUS BALBUS, a turbulent Carthaginian, who dreamt of money, and persuaded Nero that immense treasures had been deposited by Dido in a certain place, which he described. Inquiry was made, and when no money was found, Cesellius destroyed himself. *Tacit. Ann.* 16, 1, &c.

CESENNIA, an infamous prostitute, born of an illustrious family at Rome. *Juv.* 6, 135.

CESTIUS, an Epicurean of Smyrna, who taught rhetoric at Rhodes, in the age of Cicero.——A governor of Syria. *Tacit. H.* 5 ——Severus, an informer under Nero. *Tacit. H.* 4.——Proculus, a man acquitted of an accusation of embezzling the public money. *Id Ann.* 30 ——A bridge at Rome.

CESTRINA, a small district of Epirus. *Paus* 2, 23.

CESTRINUS, a son of Helenus and Andromache. After his father's death, he settled in Epirus, above the river Thyamis, and called the country Cestrina. *Paus.* 1, 11.

CETES, a king of Egypt, the same as Proteus *Diod.* 1.

CETHEGUS, the surname of one of the branches of the Cornelii.——Marcus, an eloquent orator called from his persuasive powers *Suadæ Medulla*. He was consul in the second Punic war *Cic. in Brut.* 15.——A tribune at Rome, of the most corrupted morals, who joined Catiline in his conspiracy against the state, and was commissioned to murder Cicero. He was apprehended, and, with Lentulus, put to death by the Roman senate. *Phut. in Cic &c.*——A Trojan, killed by Turnus. *Virg. Æn.* 12, 513.——P Corn. a powerful Roman, who embraced the party of Marius against Sylla. His mistress had obtained such an ascendancy over him, that she distributed his favours; and Lucullus was not ashamed to court her smiles, when he wished to be appointed general against Mithridates.——A senator put to death for adultery, under Valentinian.

CETII, a people of Mysia, who probably took their name from the river Cetius, which traversed their country, and discharged itself into the Adriatic.

CETIUS, a river of Mysia.——A ridge of mountains in Noricum, forming its eastern boundary. According to Busching it extended from near the source of the *Save* towards the *Danube*, about nine British miles on the west of Vienna. It is now called *Kahlenberg*.

CETO, a daughter of Pontus and Terra, who married Phorcys, by whom she had the three Gorgons, &c. *Hesiod. Theog.* 237.—*Lucan.* 9, 646.

CEUS and CÆUS, a son of Cœlus and Terra, who married Phœbe, by whom he had Latona and Asteria. *Hesiod Theog.* 135.—*Virg Æn* 4, 179 ——The father of Trœzen. *Homer. Il.* 2, 334.

CEYX, a king of Trachinia, son of Lucifer and husband of Alcyone. He was drowned as he went to consult the oracle of Claros. His wife was apprised of his misfortune in a dream, and found his dead body washed on the sea shore. They were both changed into birds, called Alcyons. (*Vid* Alcyone) *Ovid Met.* 11, 587. *Hesiod.* 18, 81.—*Paus* 1, 32. According to *Apollod.* 1, 7, 2, 7, the husband of Alcyone and the king of Trachinia were two different persons.

CHABERIS, a river of India, rising in the *Western Ghauts*, and after traversing the country of the Bati, or *Coimbatoor*, running with a south easterly course past Tallara, or *Tanjore*, into the bay of *Bengal*, which it enters by various mouths opposite the island of *Ceylon*. It is now the *Cauvery*.——A town of India, at the northern mouth of the river Chaberis, now *Cauverypatam*.

CHABINUS, a mountain of Arabia Felix. *Diod* 3.

CHABÔRAS or, as Strabo and Ammianus Marcellinus call it, Aborras, a river of Mesopotamia, rising in the lower part of mount Masius, and flowing with a circuitous course into the Euphrates near the town of Circesium It is called the Araxes by Xenophon, in his account of the expedition of the younger Cyrus. It is now the *Khabour*.

CHABRIA, a village of Egypt, near Pelusium.

CHABRIAS, an Athenian general and philosopher, who chiefly signalised himself when he assisted the Bœotians against Agesilaus. In this celebrated campaign, he ordered his soldiers to put one knee upon the ground, and firmly to rest their spears on the other, and to cover themselves with their shields, by which means he daunted the enemy, and had a statue raised to his honour in that same posture. He assisted also Nectanebus, king of Egypt and conquered the whole island of Cyprus; but he at last fell a sacrifice to his excessive courage, and despised to fly from his ship, when he had it in his power to save his life like his companions. B.C 376. *C. Nep. in vita.*—*Diod.* 16.—*Plut. in Phoc.*

CHABRYIS, a king of Egypt. *Diod.* 1.

CHÆREA, the name of one of Terence's enacters in his Eunuch.

CHÆREAS an Athenian, who wrote on agriculture.——An officer at Rome, who murdered Caligula, A. D. 41, to prevent the infamous death which was prepared against himself. In destroying the tyrant, Chæreas hoped to rouse his countrymen to assert their ancient liberties; but his efforts were vain, and the elevation of Claudius to the throne was followed by the death of the murderer and of his associates.——An Athenian, &c. *Thucyd.* 8, 74, &c.

CHÆRÆMON, a comic poet, and disciple of Socrates ——A stoic, who wrote on the Egyptian priests.

CHÆRÊPHON, a tragic poet of Athens, in the age of Philip of Macedonia

CHÆRESTRÂTA, the mother of Epicurus, descended of a noble family.

CHÆRINTHUS, a beautiful youth, &c. *Horat. Serm* 1, 2, 81.

CHÆRIPPUS, an extortioner, &c. *Juv.* 8, 96.

CHÆRO, the founder of Chæronea. *Plut. in Syll*

CHÆRONIA, CHÆRONEA, and CHERRONEA, a city of Bœotia, anciently called Arne, and situate on the Cephissus. It was memorable for the defeat of the Athenians by the Bœotians, B.C 447, and much more for their irretrievable defeat by Philip, B C 338, which put an end to the liberties of Greece. Here also Sylla defeated Archelaus, the lieutenant of Mithridates, with an army greatly inferior in number. It was the birth-place of Plutarch. It is now *Kapourna Paus.* 9, 40 —*Plut. in Pelop &c* —*Strab* 9.

CHALÆON, a port of the Locri Ozolæ, southwest of Crissa.

CHALCÆA, a town of Caria.——Of Phœnicia.

CHALCEA, an island with a town near Rhodes. *Plin* 5, 3 ——A festival at Athens. *Vid* Panathenæa.

CHALCÊDON and CHALCEDÔNIA, now *Kadikeui*, an ancient city of Bithynia, opposite Byzantium, built by a colony from Megara, seventeen years before the founding of Byzantium It was first called Procerastes, and afterwards Colpusa. Its situation, however, was so improperly chosen, that it was called the city of blind men, intimating the inconsiderate plan of the founders, in overlooking the more advantageous position of Byzantium. *Strab.* 7.—*Plin.* 5, 32.—*Mela*, 1, 19.

CHALCIDÊNE, a part of Syria, very fruitful. *Plin* 5, 24.

CHALCIDENSES, the inhabitants of the isthmus between Teos and Erythræ ——A people near the Phasis.

CHALCIDEUS, a commander of the Lacedæmonian fleet, killed by the Athenians, &c. *Thucyd* 8 8.

CHALCIDICE, a district of Macedonia, lying between the Sinus Strymonicus and Thermaicus. It comprehended three peninsulas, Acte, Sithonia, and Phlegra or Pallene.——Another in Syria

CHALCIDÎCUS, (of *Chalcis*), an epithet applied to Cumæ in Italy, as built by a colony from Chalcis *Virg. Æn.* 6, 17.

CHALCIOLUS, a surname of Minerva, because she had a temple at Chalcis in Eubœa, or because she had a brazen (χαλκεὸς) altar in one of her temples She was also called Chalcioecis and Chalcidica; and some of her festivals celebrated at Sparta also bore the same name. *C. Nepos*, 4 —*Ælian V. H* 9, 12.—*Liv* 35 36.

CHALCIOPE, a daughter of Æetes king of Colchis, who married Phryxus son of Athamas, who had fled to her father's court for protection She had some children by Phryxus and she preserved her life from the avarice and cruelty of her father, who had murdered her husband to obtain the golden fleece. (*Vid.* Phryxus.) *Ovid. Heroid* 17, 232.—*Hygin. fab.* 14, &c.——The mother of Tarssalus by Hercules. *Apollod.* 2, 7.——The daughter of Rhexenor, who married Ægeus. *Id.* 3, 1.

CHALCIS, now *Egripo*, the chief city of the island of Eubœa, situate in that part which is nearest to Bœotia. It was founded, according to some authors, by an Ionian colony from Athens, after the siege of Troy; but Homer speaks of it as existing before this event. The inhabitants were renowned for their skill in navigation, but they were very generally reproached on account of the dissoluteness of their manners. Chalcis was one of the three cities which Philip, son of Demetrius, used to call "the fetters of Greece." *Strab* 10.—*Hom. Il.* 2, 538.—*Cic. N. D.* 3, 19. ——Another of Macedonia ——Another of Ætolia, now *Galata Hom. Il.* 2, 640.——Another of Syria, now *Kinnesrin.*

CHALCITIS, a country of Ionia. *Paus.* 7, 5.

CHALCODON, a son of Egyptus, by Arabia. *Apollod* 2, 1.——A man of Cos, who wounded Hercules *Id.* 2, 7.——The father of Elephenor, one of the Grecian chiefs in the Trojan war. *Hom Il.* 2, 17.——A man who assisted Hercules in his war against Augias *Paus* 8, 15.

CHALCUS, a man made governor of Cyzicus by Alexander *Polyæn*

CHALDÆA, a country of Asia, towards Arabia and the Persian gulf and west of the mouth of the Tigris and Euphrates. Some writers make it a part of Babylonia. The Chaldæans, who are called in Hebrew *Chasdim*, were a Shemitic tribe. They were famous for their skill in the sciences, especially in astronomy. They are said to have recorded observations of the heavenly bodies above 4000 years before the Christian era. They were also soothsayers, and pretended to judge of future events by the study of the stars. *Cic. de Div.* 1, 1 —*Diod.* 2 —*Strab.* 2.—*Plin.* 6, 26.

CHALDÆI, the inhabitants of Chaldæa.

CHALEB, a herald of Busiris, put to death by Hercules. *Apollod* 2, 5.

CHALESTRA, a town of Macedonia, near the mouth of the Axius. *Herod* 7, 123.

CHALONITIS, a country of Media.

CHALYBES and CALYBES, a people of Asia Minor, in the south-east part of Pontus, once very powerful, and possessed of a great extent of country, abounding in iron mines, where the inhabitants worked naked. The Calybes attacked the ten thousand in their retreat, and behaved with much spirit and courage They were partly conquered by Crœsus, king of Lydia. They were sometimes called Chaldæi. *Virg. Æn.* 8, 421.—*Strab.* 12, &c.—*Apollon* 2, 375 —*Xenoph. Anab.* 4, &c.—*Herod.* 1, 28.—*Justin* 44, 3.

CHALYBON, now supposed to be *Aleppo*, a town of Syria, which gave the name of *Chalybonitis* to the neighbouring country. *Vid.* Berœa

CHALYBONÎTIS, a country of Syria, so famous for its wines that the kings of Persia drank no other.

CHALYBS, now *Parga*, a river of Spain, where *Justin* 44, 3, places the people called Calybes.

CHAMAVI, a people of Germany, south-east of the Frisii. *Tacit. in Germ.*

CHANE, a river between Armenia and Albania, falling into the Caspian sea.

CHAON, a mountain of Peloponnesus. ——A son of Priam. *Vid* Chaonia.

CHAONES, a people of Epirus

CHAONIA, a mountainous part of Epirus, which receives its name from Chaon a son of Priam, inadvertently killed by his brother Helenus. There was a wood near, where doves (*Chaonides aves*) were said to deliver oracles. The

words *Chaonius victus* are by ancient authors applied to acorns, the food of the first inhabitants. *Lucan.* 6, 426.—*Claudian. de Pros. rapt* 3, 47.—*Virg. Æn* 3, 335.—*Propert.* 1, *el.* 9.—*Ovid. A. A.* 1.

CHAONITIS, a country of Assyria.

CHAOS, a rude and shapeless mass of matter, and confused assemblage of inactive elements, which, as the poets suppose, pre-existed the formation of the world, and from which the universe was formed by the hand and power of a superior being. This doctrine was first established by Hesiod, from whom the succeeding poets have copied it; and it is probable that it was obscurely drawn from the account of Moses, by being copied from the annals of Sanchoniathon, whose age is fixed antecedent to the siege of Troy. Chaos was deemed, by some, as one of the oldest of the gods, and invoked as one of the infernal deities *Virg. Æn.* 4, 510.—*Ovid. Met.* 1, *fab.* 1.—*Lucret.* 1.—*Diod.* 1.

CHARADRA, a town of Phocis, situate on a high and rugged rock, about 20 stadia from Lilæa. *Herod.* 8, 33.

CHARADROS, a river of Phocis, which passed near the town of Charadra, and soon after discharged itself into the Cephisus. *Stat. Theb* 6, 46.

CHARADRUS, a place of Argos, where military causes were tried. *Thucyd.* 5, 60.

CHARÆADAS, an Athenian general sent with twenty ships to Sicily during the Peloponnesian war. He died 426 B.C &c. *Thucyd.* 3, 86.

CHARAX, a town of Armenia ——A philosopher of Pergamus, who wrote a history of Greece in 40 books.

CHARAXES and CHARAXUS, a Mitylenean, brother to Sappho, who became passionately fond of the courtezan Rhodope, upon whom he squandered all his possessions, and reduced himself to poverty, and the necessity of piratical excursions. *Ovid. Herod.* 15, 117.—*Herod.* 2, 135, &c.

CHARAXUS, one of the Centaurs who was present at the marriage of Pirithous. He was attacked by Rhœtus, who struck his head with a burning brand, and set his hair on fire, so that he died in the most excruciating torments. *Ovid. Met.* 12, 272.

CHARES, an Athenian general ——A statuary of Lindus, who was twelve years employed in making the famous Colossus at Rhodes. *Plin.* 34, 7.——A man who wounded Cyrus when fighting against his brother Artaxerxes.——An historian of Mitylene, who wrote a life of Alexander.——An Athenian, who fought with Darius against Alexander. *Curt* 4, 5.——A river of Peloponnesus. *Plut in Arat.*

CHARICLES, one of the thirty tyrants set over Athens by the Lacedæmonians. *Xenoph. Memor.* 1.—*Arist Polit.* 5, 6 ——A famous physician under Tiberius. *Tacit. Ann.* 6, 50.

CHARICLIDES, an officer of Dionysius the younger, whom Dion gained to dethrone the tyrant. *Diod.* 16.

CHARICLO, the mother of Tiresias, greatly favoured by Minerva. *Apollod.* 3, 6 ——A daughter of Apollo, who married the centaur Chiron. *Ovid. Met.* 2, 635.

CHARIDEMUS, a Roman exposed to wild beasts. *Martial.* 1, *ep.* 44 ——An Athenian banished by Alexander, and killed by Darius, &c.

CHARILA, a festival observed once in nine years by the Delphians. It owes its origin to this circumstance: In a great famine the people of Delphi assembled and applied to their king to relieve their wants. He accordingly distributed the little corn which he had among the noblest; but as a poor little girl, called Charila, begged the king with more than common earnestness, he beat her with his shoe, and the girl, unable to bear his treatment, hanged herself in her girdle. The famine increased; and the oracle told the king, that to relieve his people, he must atone for the murder of Charila. Upon this a festival was instituted, with expiatory rites. The king presided over this institution, and distributed pulse and corn to such as attended. Charila's image was brought before the king, who struck it with his shoe; after which it was carried to a desolate place, where they put a halter round its neck, and buried it where Charila was buried. *Plut. in Quæst Græc.*

CHARILAUS and CHARILLUS a son of Polydectes king of Sparta, educated and protected by his uncle Lycurgus. He made war against Argos, and attacked Tegea. He was taken prisoner, and released on promising that he would cease from war, an engagement which he soon broke. He died in the 64th year of his age *Paus* 2, 36, 6, 4.——A Spartan who changed the monarchical power into an aristocracy. *Arist. Polit.* 5, 12. ——A man of Palæpolis who betrayed his native city into the hands of Publ. Philo the Roman general *Liv.* 8, 25.

CHARILLUS, one of the ancestors of Leutychides. *Herod.* 6, 131.

CHARIS, a goddess among the Greeks surrounded with pleasures, graces, and delight. She was the wife of Vulcan. *Homer Il.* 18, 382.

CHARISIA, a town of Arcadia. *Paus.* 8, 3 ——A festival in honour of the Graces, with dances which continued all night. He who continued awake the longest was rewarded with a cake.

CHARISIUS, an orator at Athens. *Cic. in B.* 83

CHARISTIA, festivals at Rome, celebrated on the 20th of February, by the distribution of mutual presents, with the intention of reconciling friends and relations. *Val. Max.* 2, 1.—*Ovid Fast.* 2.

CHARITES and GRATIÆ, the Graces, daughters of Venus by Jupiter or Bacchus, are three in number, Aglaia, Thalia, and Euphrosyne. They were the constant attendants of Venus and they were represented as three young, beautiful, and modest virgins, all holding one another by the hand. They presided over kindness, and all good offices, and their worship was the same as that of the nine muses, with whom they had a temple in common. They were generally represented naked, because kindnesses ought to be done with sincerity and candour. The moderns explain the allegory of their holding their hands joined, by observing, that there ought to be a perpetual and never-ceasing intercourse of kindness and benevolence among friends. Their youth denotes the constant remembrance that we ought ever to have of kindnesses received: and their virgin purity and innocence teach us, that acts of benevolence ought to be done without any expectation of restoration, and that we ought never to suffer others or ourselves to be guilty of base or impure favours. Homer speaks only of two Graces, one of whom he calls the wife of Vulcan, and the other Pasithea; and the Lacedæmonians also worshipped only two, Cleta and Phaena. *Theocr. Id. in Ch.*—*Paus.* 9, 35 —

Hesiod. Th. 64 et 907.—*Orpheus, Hymn.*—*Apollod.* 1.—*Hygin. præf. fab.*—*Homer. Il.* 14.—*Eurip. in Here. Fur.* 673.—*Horat.* 1, *od.* 30, 5.—*Seneca de Benef.* 1, 4.—*Aul. Gell.* 14, 11.

CHARITON, a Greek author, was a native of Aphrodisium, and lived in the fourth century. He wrote a romance called "The Loves of Chæreas and Callirhoe," which has been much admired for its elegance and the originality of the characters it describes. There is a very learned edition of Chariton, by Reiske, with D'Orville's notes, 2 vols. 4to, Amst. 1750.

CHARMADAS, a philosopher of uncommon memory. *Plin.* 7, 24.

CHARME and CARME, the mother of Britomartis by Jupiter.

CHARMIDES, a Lacedæmonian, sent by his king to quell a sedition in Crete. *Paus* 3, 2.——A boxer. *Id.* 6, 7.——A philosopher of the third academy, B.C. 95.

CHARMINUS, an Athenian general, who defeated the Peloponnesians. *Thucyd.* 8, 42.——CHARMIONE, a servant maid of Cleopatra, who stabbed herself after the example of her mistress. *Plut in Anton.*

CHARMIS, a physician of Marseilles, in Nero's age, who used cold baths for his patients, and prescribed medicines contrary to those of his contemporaries. *Plin.* 21, 1.

CHARMOSYNA, a festival in Egypt. *Plut. de Isid.*

CHARMUS, a poet of Syracuse. His compositions were collected by Clearchus the disciple of Aristotle, but only a few scattered fragments are to be found in Athenæus.

CHARON, a Theban, who received into his house Pelopidas and his friends, when they delivered Thebes from tyranny, &c. *Plut. in Pelop.*——An historian of Lampsacus, son of Pythus, who wrote two books on Persia, besides other treatises, B.C. 479.——An historian of Naucratis, who wrote a history of his country, and of Egypt.——A Carthaginian writer, &c.——A god of hell, son of Erebus and Nox, who conducted the souls of the dead in a boat over the rivers Styx and Acheron to the infernal regions, for an obolus. Such as had not been honoured with a funeral were not permitted to enter his boat, without previously wandering on the shore for one hundred years. If any living person presented himself to cross the Stygian lake, he could not be admitted before he showed Charon a golden bough, which he had received from the Sybil; and Charon was imprisoned for one year, because he had ferried over, against his own will, Hercules without this passport. Charon is represented as an old robust man, with a hideous countenance, long white beard, and piercing eyes. His garment is ragged and filthy, and his forehead is covered with wrinkles. As all the dead were obliged to pay a small piece of money for their admission, it was always usual, among the ancients, to place under the tongue of the deceased a piece of money for Charon. This fable of Charon and his boat is borrowed from the Egyptians, whose dead were carried across a lake, where sentence was passed on them, and according to their good or bad actions, they were honoured with a splendid burial, or left unnoticed in the open air. (*Vid.* Acherusia.) *Diod.* 1.—*Senec. in Herc. Fur. act.* 3, 760.—*Virg. Æn.* 6, 298, &c.

CHARONDAS, a celebrated legislator of the Thurians, and a native of Catana in Sicily, flourished about 444 B.C. He forbade any citizen to appear armed in the assembly of the people; but one day going thither in haste, without thinking of his sword, he was no sooner made to observe his mistake, than he plunged it into his breast. *Val. Max.* 6, 5.

CHARONIUM, a cave near Nysa, where the sick were supposed to be delivered from their disorders by certain superstitious solemnities.

CHARONTUS, an epithet for caves, some of which are found in Italy and in other parts of the world, where the air is so loaded with a poisonous vapour that animals cannot live in them even for a few moments.

CHAROPS and CHAROPES, a Trojan killed by Ulysses. *Homer. Il.*——A powerful Epirot, who assisted Flaminius when making war against Philip the king of Macedonia, and sent his son to Rome to receive and finish there his education. *Liv.* 32, 6 et 11. 43, 5.—*Plut. in Flam.*——The first decennial archon at Athens. *Paterc.* 1, 8.

CHARYBDIS, a dangerous whirlpool on the coast of Sicily, opposite another whirlpool called Scylla, on the coast of Italy. It was very dangerous to sailors, and it proved fatal to part of the fleet of Ulysses. The exact situation of the Charybdis is not discovered by the moderns, as no whirlpool sufficiently tremendous is now found to correspond with the descriptions of the ancients. The words

Incidit in Scyllam qui vult vitare Charybdim,

became a proverb, to show that in our eagerness to avoid one evil, we often fall into a greater. The name of *Charybdis* was properly bestowed on mistresses who repay affection and tenderness with ingratitude. It is supposed that Charybdis was an avaricious woman, who stole the oxen of Hercules, for which theft she was struck with thunder by Jupiter, and changed into a whirlpool.—*Lycophr. in Cass.*—*Homer Odyss.* 12.—*Propert.* 3, *el.* 11.—*Ital.* 14.—*Ovid. in Ibin. de Ponto*, 4, *el.* 10. *Amor.* 2, *el.* 16.—*Virg. Æn.* 3, 420.

CHAUCI, a people of Germany, north east of the Frisii, celebrated for their love of justice. They were divided into Majores and Minores. The latter dwelt between the Amisia, or *Ems*, and the Visurgis, or *Weser*; the former between the Visurgis and the Albis, or *Elbe. Tacit. Germ.* 35.

CHAURUS. *Vid.* Caurus.

CHELÆ, a Greek word, (χηλαὶ), signifying *claws*, which is applied to the Scorpion, one of the signs of the zodiac, and lies according to the ancients, contiguous to Virgo. *Virg. G.* 1, 33.

CHELIDON, a mistress of Verres. *Cic. in Verr.* 1, [illegible] 10.

CHELIDONIA, a festival at Rhodes, in which the boys walked from door to door, and sang a song called *Chelidonisma*, because it was begun with an invocation to the *chelidon*, or swallow. *Athen.* 8.——The Wind Favonius was called the *Chelidonia*, from the 5th of the ides of February to the 7th of the calends of March, the time when swallows first made their appearance. *Plin.* 2, 47.

CHELIDONIÆ, now *Kelidoni* a group of islands, south of the Sacrum Promontorium, upon the coast of Lycia, very dangerous to mariners. *Dionys. Perieg.* 500.—*Plin.* 5, 27 et 31.—*Liv.* 33, 41.

CHELIDONIS, a daughter of king Leon, thrice married Cleonymus, and committed adultery with Acrotatus. *Plut. in Pyrr.*

CHELIDÓNIUM PROMONTORIUM, probably the same with the Sacrum Promontorium.

CHELÓNE, a nymph changed into a tortoise by Mercury, for not being present at the nuptials of Jupiter and Juno, and condemned to perpetual silence for having ridiculed these deities

CHELÓNIS, a daughter of Leonidas king of Sparta, who married Cleombrotus. She accompanied her father, whom her husband had expelled, and soon after went into banishment with her husband, who had in his turn been expelled by Leonidas. *Plut in Agid. et Cleom.*

CHELONOPHÁGI, a people of Caramania, who not only used the flesh of tortoises for food, but likewise covered their houses with the shells of these animals. There was also a people of the same name in Æthiopia. *Plin* 6, 23.

CHEMMIS, an island at the Sebennytic mouth of the Nile, situate on a deep lake adjoining the city of Butus. It was covered with palm trees, and distinguished by a temple of Apollo. *Herod* 2, 156.——A town of Upper Egypt, on the east bank of the Nile. Its Greek name is Panopolis, and Chemmis its Egyptian name, is still discovered in that of *Ekhmin*. (*Vid.* Panopolis.) *Herod*. 2, 91.

CHENION, a mountain in Asia Minor, from which the 10,000 Greeks first saw the sea. *Diod.* 14.

CHEOPS and CHEOSPES, a king of Egypt, after Rhampsinitus, who built famous pyramids, upon which 1060 talents were expended only in supplying the workmen with leeks, parsley, garlic, and other vegetables. *Herod.* 2, 124.

CHEPHREN, a brother of Cheops, who also built a pyramid. The Egyptians had so strong an aversion to the memory of these two royal brothers, that they would never mention their names, but always attributed their pyramids to one Philitis, a shepherd who fed his cattle in those parts. *Herod* 2, 127.

CHERÆMOCRATES, an artist who built Diana's temple at Ephesus, &c. *Strab* 14.

CHERISÓPHUS a commander of 800 Spartans, in the expedition which Cyrus undertook against his brother Artaxerxes. *Diod* 14.

CHERONÆA. *Vid.* Charonea.

CHERÓPHON, a tragic writer of Athens, in the age of Philip. Among his compositions there is a tragedy mentioned under the title of Heraclides. The application with which he studied had such effect upon his constitution, that from his paleness he was surnamed Byzinos. *Philostr. vita.*

CHERRONÉSUS. *Vid* Chersonesus.

CHERSIAS, an Orchomenian, [illegible] killed to Periander by Calo. Pausanias praises some of his poetry, 9, 38; the greater part of which was already lost, though partially preserved in the history of the Orchomenians

CHERSIDAMAS, a Trojan, killed by Ulysses in the Trojan war. *Ovid Met.* 13, 259.

CHERSIPHRO, an architect, whose abilities were exercised in the construction of Diana's temple at Ephesus *Plin* 36, 14.

CHERSONÉSUS, a Greek word, from χέρσος, land, and νῆσος, an island, which signifies the same as *Peninsula*; or a tract of land encompassed by water on all sides, except where it is joined to the mainland by a narrow neck or isthmus. There were many of these among the ancients, of which these five were the most celebrated: one called *Thracia*, or *Chersonesus*; one called *Taurica* at the south of Thrace and west of the Hellespont, where Miltiades led a colony of Athenians, and built a wall across the isthmus. From its isthmus to its further shores, it measured 420 stadia, extending between the bay of Melas and the Hellespont. The third called *Taurica*, now *Crim Tartary*, was situate near the Palus Mæotis. The fourth, called *Cimbrica*, now *Jutland*, is in the northern parts of Germany; and the fifth, called *Aurea* now *Malaya*, lies in India, beyond the Ganges. *Herod.* 6, 33. 7, 58.—*Liv.* 31, 16.—*Cic.ad Br.*2.——Also a peninsula near Alexandria in Egypt. *Hirt Alex.* 10.

CHERUSCI, a people of Germany, between the Visurgis, or *Weser*, and the Albis, or *Elbe*, southeast of the Chauci. They were brave and powerful, but degenerated so far, in consequence of defeats which they suffered from the Romans and the Longobardi as to become subject to the latter people. *Tacit.—Ger. B. G.* 6, 9.

CHIDÓRUS, a river of Macedonia near Thessalonica, not sufficiently large to supply the army of Xerxes with water *Herod* 7, 127

CHILIARCHUS, a great officer of state at the court of Persia. *C. Nep. in Conon.*

CHILIUS and CHILÉUS, an Arcadian, who advised the Lacedæmonians, when Xerxes was in Greece, not to desert the common cause of their country. *Herod.* 9, 9.

CHILO a Spartan philosopher, son of Damagetus. He was called one of the seven wise men of Greece, and he distinguished himself by not only the delivery of excellent moral precepts, but by a temperate and exemplary life. He was short in his manner of speaking, from whence the epithet of Chilonian is applied to concise laconic expressions. The elegies he wrote did not amount to 200 verses; and nothing is extant besides his moral sentences and a letter to Periander, preserved by Diogenes Laertius. Three of his maxims, as conveying the purest morality, were inscribed in gold letters in the temple at Delphi, and fully deserved immortality. They were, Know thyself Desire nothing too much—and Misery is the sure companion of debt and strife. He died through excess of joy, in the arms of his son, who had obtained a victory at Olympia, B.C. 597, and the crowded assembly who assisted at the celebration, honoured the memory of the philosopher by attending his funeral. *Laert* 1, 72.—*A. Gell.* 1, 3.—*Plin* 7, 33.——One of the Ephori at Sparta, B C. 556

CHILONIS, the wife of Theopompus king of Sparta. *Polyæn.* 8.

CHIMÆRA, a celebrated monster, sprung from Echidna and Typhon, which had three heads, that of a lion, of a goat, and of a dragon, and continually vomited flames. The foreparts of its body were those of a lion, the middle was that of a goat, and the hinder parts were those of a dragon. It generally lived in Lycia, about the reign of Jobates, by whose orders Bellerophon, mounted on the horse Pegasus, overcame it. This fabulous tradition is explained by the recollection that there was a burning mountain in Lycia, called Chimæra, whose top was the resort of lions, on account of its desolate wilderness; the middle, which was fruitful, was covered with goats; and at the bottom the marshy ground abounded with serpents. Bellerophon is said to have conquered the Chimæra because he first made his habitation on that mountain. Plutarch says, that it was the captain of some pirates, who adorned their ship with the images of a lion, a goat, and a dragon. From the union of the

Chimæra with Orthes, sprung the Sphinx, and the lion of Nemæa. *Homer. Il.* 6, 181.—*Hesiod. Theog.* 323.—*Apollod.* 1, 9. 2, 3.—*Lucret.* 5, 903.—*Ovid. Met.* 9, 646.—*Virg. Æn.* 6, 288.——One of the ships in the fleet of Æneas. *Virg. Æn.* 5, 118.

CHIMARUS, a river of Argolis. *Paus.* 2, 36.

CHIMERIUM, a mountain of Phthiotis, in Thessaly. *Plin.* 4, 8.

CHIOMARA, a woman who cut off the head of a Roman tribune when she had been taken prisoner, &c. *Plut. de Virt. Mul.*

CHION, a Greek writer, whose epistles were dited. *cum notis*, Coberg, 8vo, Lips. 1765.

CHIONE, a daughter of Daedalion, of whom Apollo and Mercury became enamoured. To enjoy her company, Mercury lulled her to sleep with his caduceus, and Apollo, in the night, under the form of an old woman, obtained the same favours as Mercury. From this embrace Chione became mother of Philammon and Autolycus, the former of whom, as being son of Apollo, became an excellent musician; and the latter was equally notorious for his robberies, of which his father Mercury was the patron. Chione grew so proud of her commerce with the gods, that she even preferred her beauty to that of Diana, for which impiety she was killed by the goddess, and changed into a hawk. *Ovid. Met.* 11, *fab.* 6.——A daughter of Boreas and Orythia, who had Eumolpus by Neptune. She threw her son into the sea, but he was preserved by his father. *Apollod.* 3, 15.—*Paus.* 1, 38.——A famous prostitute. *Martial.* 3, *ep.* 34.

CHIONIDES, an Athenian poet, supposed by some to be the inventor of comedy.

CHIOS, now *Scio*, an island in the Ægean sea, between Lesbos and Samos, on the coast of Asia Minor. According to Strabo, it is 900 stadia in circuit. It anciently bore the names of Æthalia, Macris, and Pityusa, but the most prevalent name was Chios, derived from the Greek word *χίων, snow*, because its mountains were often covered with it, or from the Syriac term signifying *mastic*, with which the island abounds. It was well inhabited, and could once equip 100 ships; and its chief town called Chios had a beautiful harbour, which could contain eighty ships. The wine of this island, so much celebrated by the ancients, is still in general esteem. Chios was one of the places which laid claim to the honour of having given birth to Homer. *Plut. de Virt. Mul.*—*Horat. Od.* 3, 19, 5. *Sat.* 1, 10, 34.—*Paus.* 7, 4.—*Mela*, 2, 2.—*Strab.* 2.

CHIRON, a centaur, half a man and half a horse, son of Philyra and Saturn, who had changed himself into a horse, to escape the inquiries of his wife Rhea. Chiron was famous for his knowledge of music, medicine, and shooting. He taught mankind the use of plants and medicinal herbs; and he instructed, in all the polite arts, the greatest heroes of his age, such as Achilles, Æsculapius, Hercules, Jason, Peleus, Æneas, &c. He was wounded in the knee by a poisoned arrow, by Hercules, in his pursuit of the centaurs. Hercules flew to his assistance; but as the wound was incurable, and the cause of the most excruciating pains, Chiron begged Jupiter to deprive him of immortality. His prayers were heard, and he was placed by the god among the constellations, under the name of Sagittarius. *Hesiod. in Scuto*—*Homer. Il.* 11.—*Paus.* 3, 18. 5, 19. 9, 31.—*Ovid. Met.* 2, 676.—*Apollod.* 2, 5. 3, *id.*—*Horat. epod.* 13.

CHLOE, a surname of Ceres at Athens. Her yearly festivals, called Chloeia, were celebrated with much mirth and rejoicing, and a ram was always sacrificed to her. The name of Chloe is supposed to bear the same signification as *Flora*, so often applied to the goddess of corn. The name, from its signification (χλόη, *herba virens*,) has generally been applied to women possessed of beauty, and of simplicity. *Paus.* 1, 22.

CHLORÆUS, a priest of Cybele, who came with Æneas into Italy, and was killed by Turnus. *Virg. Æn.* 11, 768.——Another, &c.

CHLORIS, the goddess of flowers, who married Zephyrus. She is the same as Flora. *Ovid. Fast.* 5.——A daughter of Amphion, son of Jasus and Persephone, who married Neleus king of Pylos, by whom she had one daughter and twelve sons, who all, except Nestor, were killed by Hercules. *Homer. Odyss.* 11, 280.—*Paus.* 2, 21. 9, 36.——A prostitute, &c. *Horat.* 3, *od.* 15.

CHLORUS, a river of Cilicia. *Plin.* 5, 27.——Constantine, one of the Cæsars, in Diocletian's age, who reigned two years after the emperor's abdication, and died July 25, A.D. 306.

CHOARINA, a country near India, reduced by Craterus, &c.

CHOASPES, a son of Phasis, &c. *Flacc.* 5, 555.——A river of India, falling into the Indus near the modern city of *Attock*. *Curt.* 5, 2.—A river of Susiana. *Vid* Eulæus.

CHOBUS, a river of Colchis. *Arrian.*

CHOERADES, islands in the Ionian sea, off the coast of Iapygia. *Thucyd* 7, 33.——Islands of the Euxine sea, near the Hellespont, supposed to be the same with the Cyanean isles.——Islands of the Sinus Persicus.——Islands on the coast of Eubœa, near mount Caphareus, where the Oilean Ajax is said to have suffered shipwreck, after having violated Cassandra.

CHOERAS, a place in the island of Eubœa. *Herod.* 6 101.

CHOERILUS, a tragic poet of Athens, who wrote 150 dramas, of which thirteen obtained the prize.——An historian of Samos.——Two other poets, one of whom was very intimate with Herodotus. He wrote a poem on the victory which the Athenians had obtained over Xerxes, and on account of the excellence of the composition, he received a piece of gold for each verse from the Athenians, and was publicly ranked with Homer as a poet. The other was one of Alexander's flatterers and friends. It is said the prince promised him as many pieces of gold as there should be good verses in his poetry, and as many also on his forehead as there were bad, and in consequence, this, scarce six of his verses in each poem were entitled to gold, while the rest were rewarded with the castigation. *Plut. in Alex.*—*Horat.*, 2, 1, 232.

CHONNIDAS, a man made preceptor to Theseus, by his grandfather Pittheus king of Troezene. The Athenians instituted sacrifices to him for the good precepts which he had inculcated into his pupil. *Plut in Thes.*

CHONOPHIS an Egyptian prophet. *Plut. de Sacrat. Gen.*

CHORASMII, a people of Asia, between Sogdiana and the north-eastern shore of the Caspian. Their chief town was Chorasmia, or Gorgo, now *Old Urganch*. *Herod* 3, 93.

CHORINEUS, a man killed in the Rutulian war. *Virg. Æn.* 9, 571.——Another. *Id* 12, 298.——A priest with Æneas. *Id.*

CHOROEBUS, a man of Elis, who obtained a

pine the first olympiad. (*Vid.* Corœbus.)——A youth of Mygdonia, who was enamoured of Cassandra. *Virg. Æn.* 2, 341.——A man who voluntarily devoted himself to death to free his native country Thebes from a pestilence. *Stat. Theb.* 2, 231. 6, 286.

CHOSROES, a king of Persia, who ascended the throne, A. D. 531. His memory is still venerated in the East, and his virtues obtained him the titles of the *Magnanimous* and the *Just*.—— The second of the same name was grandson to the preceding, and succeeded to the throne, A. D. 590. The first years of his reign were highly prosperous; but in the last six, his kingdom was overrun by foreign enemies, and himself deposed and put to death by his own son.

CHREMES, a sordid old man, mentioned in Terence's Andria. *Horat. in Art.* 94.

CHREMETES, a river of Libya, falling into the Atlantic ocean, now the *Zaire*.

CHRESPHONTES, a son of Aristomachus. *Vid.* Aristodemus.

CHRESTUS, an approved writer of Athens. &c. *Colum de R. R.* 1, 1.

CHRISTUS, the name of our blessed Saviour, derived from a Greek word signifying *anointed*. The heathen historians have repeatedly mentioned him and the character of his religion. His followers were called Christians first at Antioch, and the appellation then seemed to convey more reproach than respectability. *Plin.* 10, *ep.* 97.—*Acts* 11, 26.—*Sueton.*—*Tacit Ann.*

CHROMIA, a daughter of Nonus. *Paus.* 5, 1.

CHROMIOS, a son of Neleus and Chloris, who, with ten brothers, was killed in a battle by Hercules.——A son of Priam, killed by Diomedes. *Apollod.* 3, 12.

CHROMIS, a captain in the Trojan war. *Homer. Il.* 2, 865.——A young shepherd. *Virg. Ecl.* 6.——A Phrygian killed by Camilla. *Id. Æneid* 11, 675.——A son of Hercules. *Stat.* 6, 346

CHROMIUS, a son of Pterilaus. *Apollod.* 2, 4. ——An Argive, who, alone with Alcenor, survived a battle between 300 of his countrymen and 300 Spartans. *Herod.* 1, 82.

CHRONIUS, a man who built a temple of Diana at Orchomenos. *Paus.* 8, 48.

CHRONOS, the Greek name of Saturn, or time, in whose honour festivals called *Chronia* were yearly celebrated by the Rhodians, and some of the Greeks.

CHRYASUS, a king of Argos, descended from Inachus.

CHRYSA and CHRYSE, a town of Troas, south of the island of Tenedos, famous for a temple of Apollo Smintheus, and equally known for being the birth place of Chryseis the wife of Ection. *Homer. Il.* 1, 37 et 431.—*Strab.* 13.—*Ovid. Met.* 13, 174.——A daughter of Halmus, mother of Phlegias by Mars. *Paus* 9, 36.

CHRYSAME, a Thessalian, priestess of Diana Trivia. She fed a bull with poison, which she sent to the enemies of her country, who eat the flesh, and became delirious, and were an easy conquest. *Polyæn.*

CHRYSANTAS, a man who refrained from killing another, by hearing a dog bark. *Plut. Quæst. Rom.*

CHRYSANTHIUS, a philosopher in the age of Julian, known for the great number of volumes which he wrote.

CHRYSANTIS, a nymph who told Ceres when she was at Argos with Pelasgus, that her daughter had been carried away. *Paus.* 1, 14.

CHRYSAOR, a son of Medusa by Neptune. Some report, that he sprang from the blood of Medusa, armed with a *golden sword*, whence his name χρυσος ἀορ. He married Callirhoe, one of the Oceanides, by whom he had Geryon, Echidna, and the Chimæra. *Hesiod. Theog.* 295.——A rich king of Iberia. *Diod.* 4.——A son of Glaucus. *Paus.* 5, 21.

CHRYSAOREUS, a surname of Jupiter, from his temple at Stratonice, where all the Carians assembled upon any public emergency. *Strab* 4.

CHRYSAORIS, a town of Cilicia. *Paus.* 5, 21

CHRYSAS, a river of Sicily, falling into the Simæthus, and worshipped as a deity. *Cic. in Verr.* 4, 44.

CHRYSEIS, the daughter of Chryses. *Vid.* Chryses.

CHRYSERMUS, a Corinthian, who wrote a history of Peloponnesus, and of India, besides a treatise on rivers. *Plut. in Parall.*

CHRYSES, the priest of Apollo, father of Astynome, called from him *Chryseis*. When Lyrnessus was taken, and the spoils divided among the conquerors, Chryseis, who was the wife of Ection, the sovereign of the place, fell to the share of Agamemnon. Chryses, upon this, went to the Grecian camp to solicit his daughter's restoration; and when his prayers were fruitless, he implored the aid of Apollo, who visited the Greeks with a plague, and obliged them to restore Chryseis. It is with this pathetic story that the Iliad opens, and the manner in which Agamemnon resents the restitution, and provokes the indignation and the enmity of Achilles, gives interest to the poem, and produces the dreadful catastrophe which decides the fate of Troy. *Homer Il.* 1, 11, &c.——A daughter of Minos. *Apollod* 3, 1.

CHRYSIPPE, a daughter of Danaus. *Apollod.* 2, 1.

CHRYSIPPUS, a natural son of Pelops, highly favoured by his father, for which Hippodamia, his step-mother, ordered her own sons, Atreus and Thyestes, to kill him, and to throw his body into a well, on account of which they were banished. Some say that Hippodamia's sons refused to murder Chrysippus, and that she did it herself. They further say, that Chrysippus had been carried away by Laius, king of Thebes, to gratify his unnatural lusts, and that he was in his arms when Hippodamia killed him. *Hygin. fab.* 85.—*Plato de Leg.* 6.—*Apollod.* 3, 5.—*Paus* 6, 20 ——A Stoic philosopher, born at Soloe in Cilicia Campestris. Having spent his paternal fortune he devoted himself to philosophy at Athens, where he became a disciple of Cleanthes, the successor of Zeno. He was more remarkable for the subtlety than the soundness of his logic, and was led by his practice of taking opposite sides of a question by turns, to the maintenance of much paradox and absurdity. He has in this way been charged with maintaining some doctrines of the most licentious kind, whilst his own conduct was philosophically prudent and temperate. He engaged deeply in those disputes concerning moral and physical evil, fate, freewill, and power, which have at all times so much perplexed metaphysicians; and as might be expected, with more refinement than clearness. He wrote books on a great variety of subjects, but chiefly on the dialectic art. He died at an advanced age, B.C. 208. *Val. Max.* 8, 7. —*Diod.*—*Horat. Sat.* 2, 3, 40. There were also others of the same name. *Laert.*——A freedman

of Cicero, reduced again to servitude in consequence of his bad conduct. *Cic. ad Att.* 7, *ep.* 2. 11, *ep.* 2.

CHRYSIS, a mistress of Demetrius. *Plut in Demet.* ——A priestess of Juno at Mycenæ. The temple of the goddess was burned by the negligence of Chrysis, who fled to Tegea, to the altar of Minerva. *Paus.* 2, 17.

CHRYSOASPIDES, soldiers in the armies of Persia, whose arms were all covered with gold to display the opulence of the prince whom they served, whence the name. *Justin.* 12, 7.

CHRYSOCĔRAS, or the *Golden Horn*, a long cove on the north-east side of Byzantium, forming an excellent harbour, whence its name.

CHRYSOGŌNUS, a freedman of Sylla. *Cic. pro Rosc* ——A celebrated singer in Domitian's reign. *Juv.* 6, 74.

CHRYSOLĀUS, a tyrant of Methymna, &c. *Curt* 4, 8.

CHRYSONDIUM, a town of Macedonia. *Polyb* 5.

CHRYSŌPŌLIS, now *Scutari*, a promontory and port of Asia Minor, opposite to Byzantium. The Athenians fortified this place, established a toll to be paid by the ships which came hither from the Euxine, and stationed a fleet here of thirty sail. *Polyb.* 4.

CHRYSORRHOAS, a river of Syria, near the city of Damascus, called also Bardines and Pharpar, and now *Barrada*. ——A river of Lydia *Id* Pactolus.

CHRYSOSTOM, JOHN, a native of Antioch, who became bishop of Constantinople, and one of the most illustrious fathers of the church. In eloquence and benevolence he was equally known; but the divisions of the age embittered in some degree his happiness, and he was banished from his see by his enemies, though afterwards restored. He died at Pityus, on the Euxine sea, A. D. 407, aged 53. His works were edited by Montfaucon, in 13 vols. fol.

CHRYSOTHĔMIS, a name which is given by Homer to Iphigenia daughter of Agamemnon and Clytemnestra. *Il.* 9, 145 ——A Cretan, who first obtained the poetical prize at the Pythian games. *Paus.* 10, 7.

CHRYXUS, a leader of the Boii, grandson to Brennus, who took Rome. *Sil.* 4, 148.

CITHONĬA, a daughter of Erechtheus, who married Butes. *Apollod.* 3, 15 ——A surname of Ceres, either from χθὼν, *terra*, because she was goddess of the *earth*, or, from a temple built to her by Cithonia, at Hermione. She had a festival there called by the same name, and celebrated every summer. During the celebration, the priests of the goddess marched in procession, accompanied by the magistrates, and a crowd of women and boys in white apparel, with garlands of flowers on their heads. Behind was dragged an untamed heifer, just taken from the herd. When they came to the temple, the victim was let loose, and the door-keepers, who till then had kept the temple gates open, having made all secure, four old women, armed with scythes, were left within, who pursued the heifer, and killed it as soon as they were able, by cutting its throat. A second, a third, and a fourth victim, were in a like manner dispatched by the old women; and it was observable, that they all fell on the same side. *Paus.* 2, 35.

CITHONIUS, a centaur, killed by Nestor in a battle at the nuptials of Pirithous *Ovid. Met.* 12, 441 ——One of the soldiers who sprang from the dragon's teeth, sown by Cadmus. *Hygin. fab.* 178. ——A son of Ægyptus and Calliadne. *Apollod.* 2, 1.

CIBĂLIS, now *Fulanha*, a town of Pannonia, north-west of Sirmium. It was famous for the defeat of Licinius by Constantine, and was also the birth-place of Gratian. *Eutrop.* 10, 4.—*Marcell* 30, 24.

CIBARĬTIS, a country of Asia, near the Mæander.

CIBYRA, a considerable trading city in the southern angle of Phrygia, between Caria and Lycia. It was called Major to distinguish it from another city of the same name in Pamphylia. It was originally colonized by the Lydians, and subsequently by the Pisidians, who removed it to a more advantageous situation. Its influence and power extended far over the adjoining country, and it could raise no less than 30,000 foot and 2000 horse. It was nearly destroyed by an earthquake, but was afterwards restored by Tiberius. Four different dialects were in use at Cibyra, viz. the Lycian, the Greek, the Pisidian, and the Lydian. Dr Cramer observes, that no traces of its site have as yet been discovered, but it is probable that they are to be found not far from *Demirli*. *Strab* 12.—*Tacit. Ann* 4, 13.—— A town of Pamphylia, south-east of Aspendus. *Strab.* 14.

C. CICERRIUS, a secretary of Scipio Africanus, who obtained a triumph over the Corsicans. *Liv.* 41 et 42.

M. T CICERO, born at Arpinum, was son of a Roman knight, and lineally descended from the ancient kings of the Sabines. His mother's name was Helvia. After displaying many promising abilities at school, he was taught philosophy by Philo, and law by Mutius Scævola. He acquired and perfected a taste for military knowledge under Sylla, in the Marsian war, and retired from Rome, which was divided into factions, to indulge his philosophic propensities. He was naturally of a weak and delicate constitution, and he visited Greece on account of his health; though perhaps, the true cause of his absence from Rome might be attributed to his fear of Sylla. His friends, who were well acquainted with his superior abilities, were anxious for his return; and when at last he obeyed their solicitations, he applied himself with uncommon diligence to oratory, and soon distinguished above all the speakers of his age in the Roman forum. When he went to Sicily as quæstor, he behaved with great justice and moderation; and the Sicilians remembered with gratitude the services of Cicero, their common patron, who had delivered them from the tyranny and avarice of Verres. After he had passed through the offices of ædile and prætor, he stood a candidate for the consulship, A. U. C. 691; and the patricians and plebeians were equally anxious to raise him to that dignity, against the efforts and bribery of Catiline. His new situation was critical, and required circumspection. Catiline, with many dissolute and desperate Romans, had conspired against their country, and combined to murder Cicero himself. In this dilemma, Cicero, in full senate, accused Catiline of treason against the state; but as his evidence was not clear, his efforts were unavailing. He, however, stood upon his guard and by the information of his friends, and the discovery of Fulvia, his life was saved from the dagger of Marcius and Cethegus, whom Catiline had sent to assassinate him. After this, Cicero commanded Catiline, in the senate to

leave the city, and this desperate conspirator marched out in triumph to meet the 20,000 men who were assembled to support his cause. The lieutenant of C. Antony, the other consul, defeated them in Gaul, and Cicero, at Rome, punished the rest of the conspirators with death. This capital punishment, though inveighed against by J. Cæsar as too severe, was supported by the opinion of Lutatius Catulus and Cato, and confirmed by the whole senate. After this memorable deliverance, Cicero received the thanks of all the people, and was styled *The father of his country and a second founder of Rome.* The vehemence with which he had attacked Clodius, proved injurious to him; and when his enemy was made tribune by the influence of Cæsar and Pompey, he began to be apprehensive for his safety. Legal forms, however, and not immediate violence, were the arms which Clodius wished to use against Cicero; and, accordingly, a law was passed by means of the tribune, which enacted that whosoever had put to death a Roman citizen uncondemned, should be interdicted the use of fire and water. Cicero, though not named, saw that his measures against Catiline were called in question, and therefore, though the Roman knights, to the number of 20,000, and the senate, put on mourning on his account, and espoused his cause as their own, he, after much hesitation, determined to go into voluntary exile. His departure from Rome to Macedonia was followed by the plunder of his property, the destruction of his house, the ill-treatment of his wife and family, and the disgraceful promulgation of a law which forbade him, on pain of death, to approach within 468 miles of the city. He was not, however, neglected or despised in his banishment. Wherever he went, he was received with the highest marks of approbation and reverence, a circumstance, which perhaps, when he considered his unmerited treatment, might produce upon his spirits that dejection of mind, and those wailings of grief, so unworthy the greatness of his former character. The storm of adversity, however, which burst upon him was but momentary; and when the faction had subsided at Rome, and Pompey had exerted himself in his favour, the whole senate and people were unanimous for his return. After sixteen months' absence, he entered Rome with universal satisfaction; and, in the fulness of his gratitude, thanked the senate and people in two orations still extant. Though now frequently engaged in the defence of his clients and friends as an orator, he did not display that vigour of mind, and independence of conduct, which might have rendered him the censor of faction and conspiracy. He still knew that Clodius was his enemy, and while he attempted to flatter and conciliate the overgrown power of Cæsar and Pompey, and timidly to accommodate his opinions and measures to the necessities of the times, he contributed, by the respectability of his name, to forge those fetters which soon fatally shackled the liberties and independence of his country. When the vacant provinces were divided by lot among the senators, according to a law enacted by Pompey, Cicero received to his share Cilicia, with some of the neighbouring districts, and he conducted himself with so much integrity in his administration, and displayed so much prudence against the enemy, that for his successful campaign, at his return he was honoured with a triumph, which, however, the violence of party prevented him to enjoy. After much hesitation, during the civil commotions which arose between Cæsar and Pompey, he joined himself to the latter, and followed him to Greece. When victory had declared in favour of Cæsar at the battle of Pharsalia, Cicero went to Brundusium, and was reconciled to the conqueror, who treated him with great kindness and humanity. From this time Cicero retired into the country, and seldom visited Rome, particularly devoting himself to study and the composition of his philosophical books. When Cæsar had been stabbed in the senate, Cicero, who was present, recommended a general amnesty, and was the most earnest to decree the provinces to Brutus and Cassius. But when he saw the interest of Cæsar's murderers decrease, through their indolence and want of resolution, and the crafty Antony, by his intrigues and dissimulation, rise into power, he determined to retire to Athens, but went no farther than Syracuse. On his speedy return to Rome, he discovered that the country was more than usually distracted by private and public dissensions; but whilst he boldly opposed the views of Antony, he was not sufficiently circumspect against the schemes of young Octavius, afterwards called Augustus. His age, his influence, and respectability, were powerful associates in courting popularity, and therefore it is not surprising to find Augustus eager to obtain the approbation of Cicero, and expressing his wish to become his colleague in the consulship. That wish was not sincere; all former professions of friendship were quickly forgotten at the secret call of ambition, and while Cicero hoped for the firm re-establishment of the consular government and the independence of the senate, Augustus was silently making rapid strides towards the sovereign power. The death of the two consuls at Mutina, which Antony had besieged, exhibited the views of parties. Without hesitation, without regard for the opinion of his friends, Augustus joined his interest to that of Antony, and the triumvirate was soon after formed. The great enmity which Cicero bore to Antony was fatal to him; and Augustus, Antony, and Lepidus, the triumvirs, to destroy all cause of quarrel and each to dispatch his enemies, produced their lists of proscription. About two hundred were doomed to death, and Cicero was among the number upon the list of Antony. Augustus yielded a man to whom he partly owed his greatness, and Cicero was pursued by the emissaries of Antony, among whom was Popilius, whom he had defended upon an accusation of parricide. He had fled in a litter towards the sea of Caieta, and when the assassins came up to him, he put his head out of the litter, and it was severed from the body by Herennius. This memorable event happened the 7th of December, 43 B.C. after the enjoyment of life for 63 years, 11 months, and 5 days. The head and right hand of the orator were carried to Rome, and hung up in the Roman forum; and so inveterate was Antony's hatred against the unfortunate man, that even Fulvia the triumvir's wife, wreaked her vengeance upon his head, and drew the tongue out of the mouth, and bored it through repeatedly with a gold bodkin, verifying in this act of inhumanity what Cicero had once observed, that *no animal is more revengeful than a woman.* Cicero has acquired more real fame by his literary compositions than by his spirited exertions as a Roman senator. The learning and the abilities

which he possessed, have been the admiration of every age and country, and his style has always been accounted as the true standard of pure latinity. The words *nasutior poeta* have been verified in his attempts to write poetry; and the satire of Martial, *Carmina quæ scribit musis et Apolline nullo*, though severe, is true. He once formed a design to write the history of his country, but he did not pursue the plan. He translated many of the Greek writers, poets as well as historians, for his own improvement. When he travelled into Asia, he was attended by most of the learned men of his age; and his stay at Rhodes in the school of the famous Molo, conduced not a little to perfect his judgment. Like his countrymen, he was not destitute of ambition, and the arrogant expectations with which he returned from his quæstorship in Sicily are well known. He was of a timid disposition, and he who shone as the father of Roman eloquence, never ascended the pulpit to harangue, without feeling a secret emotion of dread. His conduct during the civil wars is far from that of a patriot; and when we view him, dubious and irresolute, sorry not to follow Pompey, and yet afraid to oppose Cæsar, the judgment would almost brand him with the name of coward. In his private character, however, Cicero was of an amiable disposition; and though he was too elated with prosperity, and debased by adversity, the affability of the friend conciliated the good graces of all. He married Terentia, whom he afterwards divorced, and by whom he had a son and a daughter. He afterwards married a young woman, to whom he was guardian; and because she seemed elated at the death of his daughter Tullia, he repudiated her. The works of Cicero, which are very numerous, have been commonly distributed into four classes, comprehending *rhetorical treatises*, *orations*, *philosophical works*, and *epistles*. Of the first class, the most valuable are *De Oratore*, a dialogue laying down the principles and rules of the rhetorical art; *De claris Oratoribus*, entitled *Brutus*, giving a short character of the most eminent speakers of Greece and Rome; and the *Orator*, delineating the character of the perfect orator. The number of *orations* remaining under his name amount to fifty-six, and they comprise the whole period of his public life. They are a treasure not only of eloquence, but of historical and juridical matter. The matter of his *philosophical* works was taken from the Grecian schools; of these, the principal that treat of the philosophy of nature are *De natura Deorum*, a dialogue in which the various theories of heathen antiquity on the nature of the gods are clearly and eloquently displayed; *De Divinatione et de Fato*, in which he shows himself superior to the superstitions of his age and country; and *Somnium Scipionis*, a fancy piece, founded on the Platonic doctrines concerning the soul. One of the most elaborate of Cicero's works that relate to moral philosophy is entitled *De Finibus*, and discusses the several opinions entertained by the Grecian philosophers on the end of *good* and *evil*. His *Tusculanæ Quæstiones* treat of the contempt of pain and death, the remedies of grief and mental perturbation, and the sufficiency of virtue to a happy life. His essay *De officiis* is an excellent summary of practical ethics, chiefly upon the principles of the stoics. His *Academicæ Quæstiones* contain his own opinions more directly than any other of his works. His dialogues *De Senectute* and *De Amicitia* are very elegant pieces of moral writing. In his treatise *De Legibus* he explains the grounds of jurisprudence. In the part of his work *De Republica*, recently discovered, he discusses the different kinds of constitutions and their respective advantages, with a particular reference to that of Rome. The *epistles* of Cicero afford excellent specimens of the style adapted to such compositions, and abound with various information, political and domestic. The best editions of Cicero's entire works are, that of Elzevirius, 10 vols. 12mo, L. Bat. 1642; that of Verburgius, 2 vols. fol. Amst. 1724; that of Olivetus, 9 vols. 4to, Genev 1758; that of Ernesti, 8 vols. 8vo, Hal. 1774—7; and that of Schützius, 20 vols. 8vo, Lips. 1814—19. Among the numerous editions of his separate works the most worthy of notice are those of the *De Oratore*, by Pearcius and Müllerus; of the *Orationes*, by Grævius; of the *De natura Deorum*, by Klinderwaterus and Creuzerus; of the *De Divinatione*, *De Legibus*, *Academicæ Quæstiones*, and *De Finibus*, by Goerenius; of the *Tusculanæ Quæstiones*, by Wolfius, of the *De Officiis*, by Heusingerus; and of the *Epistolæ*, by Schützius. Most of his productions have been translated into various languages. Melmoth's versions of the Familiar Epistles, and of the treatises on Old Age and Friendship, are the happiest of these attempts in the English language. *Plutarch. in vita — Quintil.— Dio. Cass.— Appian.— Florus.— C. Nep in Attic.— Eutrop.—Cic. &c* —— Marcus, the son of Cicero, was taken by Augustus as his colleague in the consulship. He revenged his father's death, by throwing public dishonour upon the memory of Antony. He disgraced his father's virtues, and was so fond of drinking, that Pliny observes, he wished to deprive Antony of the honour of being the greatest drunkard in the Roman empire. *Plut. in Cic.*—— Quintus, the brother of the orator, was Cæsar's lieutenant in Gaul, and proconsul of Asia for three years. He was proscribed with his son at the same time as his brother Tully, but he might have escaped if he had fled with sufficient speed. When overtaken by Antony's emissaries, the son nobly offered himself to the sword of the assassins, refusing to discover his father; but the latter rescued his affectionate son from torture by betraying his hiding-place, and they enjoyed the mutual satisfaction of perishing both at the same moment by the hand of their merciless executioners. *Plut. in Cic.— Appian.*

CICERONIS VILLA, a place near Puteoli in Campania. *Plin.* 31, 2

CICONES, a people of Thrace near the Hebrus. Ulysses, at his return from Troy, conquered them, and plundered their chief city Ismarus, because they had assisted Priam against the Greeks. They tore to pieces Orpheus, for his obscene indulgences. *Ovid. Met.* 10, 83. 15, 313 —*Virg. G.* 4, 520, &c.— *Mela*, 2, 2.

CICOTA, an old avaricious usurer. *Horat. Serm.* 2, 3, 69.

CILICIA, a country of Asia Minor, bounded by Syria on the east, by Cappadocia and Phrygia on the north, by Pamphylia on the west, and by the Mediterranean on the south. Three narrow passes led into it, the Pylæ Ciliciæ on the side of Cappadocia, and on the east the Pylæ Amanicæ and Pylæ Syriæ. It was divided into Campestris and Trachea, or the level and rugged Cilicia. The former was one of the most fertile tracts in Asia, but the latter was remarkably sterile. The inhabitants enriched themselves by

piratical excursions, till they were conquered by Pompey. The country was opulent, and was governed by kings, under some of the Roman emperors; but reduced into a province by Vespasian. Cicero presided over it as proconsul. It receives its name from Cilix, the son of Agenor. *Apollod.* 3, 1.—*Varro, R. R.* 2, 11.—*Sueton. in Vesp.* 8.—*Herod.* 2, 17, 34.—*Justin.* 11, 11.—*Curt.* 3, 4.—*Plin.* 5, 27.——Part of the country between Æolia and Troas is also called Cilicia. *Strab.* 13, calls it Trojan, to distinguish it from the other Cilicia. *Plin.* 5, 27.

CILIX, a son of Phœnix, or according to Herodotus, of Agenor, who after seeking in vain his sister Europa, settled in a country to which he gave the name of Cilicia. *Apollod.* 3, 1.—*Herod.* 7, 91.

CILLA, a town of Africa Propria. *Diod.* 20.——A town of Æolia. *Herod.* 1, 149.——Of Troas, which received its name, according to Theopompus, from a certain Cillus, who was one of Hippodamia's suitors, and was killed by Œnomaus. *Homer. Il.* 1, 38.—*Ovid. Met.* 13, 174.

CILLUS, a general of Ptolemy, conquered by Demetrius. *Diod.* 19.

CILLUS, a charioteer of Pelops, in whose honour a city was built. *Strab* 13.

CILO, JUN., an oppressive governor of Bithynia and Pontus. The provinces carried their complaints against him to Rome; but such was the noise of the flatterers that attended the emperor Claudius, that he was unable to hear them, and when he asked what they had said, he was told by one of Cilo's friends, that they returned thanks for his good administration; upon which the emperor said, Let Cilo be continued two years longer in his province. *Dio* 60.—*Tacit. Ann* 12, 21.

CIMBER, TULL, one of Cæsar's murderers. He laid hold of the dictator's robe, which was a signal for the rest to strike *Plut in Cæs.*

CIMBERIUS, a chief of the Suevi.

CIMBRI, a people of Germany, who invaded the Roman empire with a large army, and were conquered by Marius. They inhabited the Chersonesus Cimbrica, now *Jutland. Flor.* 3, 3.

CIMBRICUM BELLUM, was begun by the Cimbri, Teutones, and Ambrones, by an invasion of the Roman territories, B C. 109. These barbarians were so courageous, and even desperate, that they fastened their first ranks each to the other with cords. In the first battle they defeated the consul Papirius Carbo; in another they routed the consul M Junius Silanus; in a third, L. Cassius; and in a fourth, the brave M. Aurelius Scaurus, whom they took prisoner and put to death. After several other successes, they were totally defeated by the valour and policy of Marius and Catulus. Marius, in his second consulship, was chosen to carry on the war: he met the Teutones and Ambrones at Aquæ Sextiæ, where, after a bloody engagement, he left dead on the field of battle 20,000, and took 90,000 prisoners, B.C. 102. The Cimbri, who had formed another army, had already penetrated into Italy, where they were met at the river Athesis, by Marius and his colleague Catulus, a year after. An engagement ensued, and 140,000 of them were slain. This last battle put an end to this dreadful war, and the two consuls entered Rome in triumph. *Flor.* 3, 3.—*Plin.* 7, 23. 37, 1.—*Mela*, 3, 3.—*Paterc.* 2, 12.—*Plut in Mario.*

CIMINUS, now *Viterbe*, a lake and mountain of Etruria. *Virg Æn.* 7, 697.—*Liv.* 9, 36.

CIMMERII, a people near the Palus Mæotis, who invaded Asia Minor, and seized upon the kingdom of Cyaxares. After they had been masters of the country for twenty-eight years, they were driven back by Alyattes king of Lydia *Herod.* 1, 6, &c. 4, 1, &c.——Another nation on the western coast of Italy, generally imagined to have lived in caves near the sea-shore of Campania, and there, in concealing themselves from the light of the sun, to have made their retreat the receptacle of their plunder. In consequence of this manner of living, the country which they inhabited was supposed to be so gloomy, that, to mention a great obscurity, the expression of *Cimmerian darkness* has proverbially been used. Homer, according to Plutarch, drew his images of hell and Pluto from this gloomy and dismal country, where also Virgil and Ovid have placed the Styx, the Phlegethon, and all the dreadful abodes of the infernal regions. *Homer. Odyss.* 13.—*Virg. Æn.* 6, 107.—*Ovid. Met.* 11, 592, &c. —*Strab.* 5.

CIMMERIS, a town of Troas, formerly called Edonis. *Plin.* 5, 30.

CIMMERIUM, a town in the interior of the Taurica Chersonesus, north of mount Cimmerius. It is now *Eski Crimm.*——A town of Italy, in Campania, near the Lucrine and Avernian lakes.

CIMOLUS, one of the Cyclades, situate between Melos and Siphnus. It produced a kind of fuller's earth, of great use in whitening cloth. Its figs also were much esteemed. It is now *Kimoli*, though more generally known by the name of *Argentiera. Ovid. Met.* 7, 463.—*Plin.* 35, 15.

CIMON, an Athenian, son of Miltiades and Hegisipyle, famous for his debaucheries in his youth, and the reformation of his morals when arrived to years of discretion. When his father died, he was imprisoned, because unable to pay the fine levied upon him by the Athenians; but he was released from confinement by his sister and wife Elpinice. (*Vid.* Elpinice.) He behaved with great courage at the battle of Salamis, and rendered himself popular by his munificence and valour. He defeated the Persian fleet, and took 200 ships, and totally routed their land army, the very same day. The money which he obtained by his victories was not applied to his own private use; but with it he fortified and embellished the city. The greatness and goodness of his character, however, could not shield him against the jealousy and the illiberal suspicions of a fickle multitude; he was accused of treason, and though his life and general conduct were his best defence, he was, by the artifice and influence of his rival, Pericles, banished from his country, and war was declared against Lacedæmon, that a foreign quarrel, and not the contemplation of civil dissensions, might engage the attention of the Athenians. After some time Cimon was recalled from his exile, and at his return he effected a reconciliation between Lacedæmon and his countrymen. He was afterwards appointed to carry on the war against Persia in Egypt, and Cyprus, with a fleet of 200 ships; and on the coast of Asia he gave battle to the enemy, and totally ruined their fleet. He died as he was besieging the town of Citium in Cyprus, B.C. 449, in the 51st year of his age. He may be called the last of the Greeks, whose spirit and boldness defeated the armies of the barbarians. He was such an inveterate enemy to the Persian power, that he formed a plan of

totally destroying it; and in his wars, he had so reduced the Persians, that they promised in a treaty, not to pass the Cheldonian islands with their fleet, or to approach within a day's journey of the Grecian seas. The munificence of Cimon has been highly extolled by his biographers, and he has been deservedly praised for leaving his gardens open to the public. *Thucyd* 1, 100 et 112. —*Justin.* 2, 15 —*Diod.* 11.—*Plut et C. Nep. in vita* —An Athenian, father of Miltiades. *Herod* 6, 34.——A Roman, supported in prison by the milk of his daughter.——An Athenian, who wrote an account of the war of the Amazons against his country.

CINARADAS, one of the descendants of Cinyras, who presided over the ceremonies of Venus at Paphos. *Tacit. Hist.* 2, 3.

CINCIA LEX, was enacted by M. Cincius Alimentus, tribune of the people, A.U.C. 549. By it no man was permitted to take any money as a gift or a fee in judging a cause. *Liv.* 34, 4.

L. Q. CINCINNATUS, a celebrated Roman, who was informed, as he ploughed his field, that the senate had chosen him dictator. Upon this he left his ploughed land with regret, and repaired to the field of battle, where his countrymen were closely besieged by the Volsci and Æqui. He conquered the enemy, and returned to Rome in triumph; and sixteen days after his appointment, he laid down his office, and retired back to complete the cultivation of his fields. In his 80th year, he was again summoned against Præneste as dictator; and after a successful campaign, he resigned the absolute power which he had enjoyed only twenty-one days, nobly disregarding the rewards that were offered him by the senate. He flourished about 460 years before Christ. *Liv* 3, 26.—*Flor* 1, 11.—*Cic. de Finib.* 4.—*Plin.* 18, 3.

L. CINCIUS ALIMENTUS, a prætor of Sicily in the second Punic war, who wrote annals in Greek. *Dionys Hal.* 1.——Marcus, a tribune of the people, A.U.C. 549, author of the Cincia lex.

CINEAS, a Thessalian, minister and friend to Pyrrhus king of Epirus. He was sent to Rome by Pyrrhus to sue for a cessation of hostilities, and for the permanent establishment of peace; but the Romans, though conquered, refused to listen to the proposal, whilst their enemy remained in possession of any part of the Italian territory. Cineas was a man of deep penetration and of a fascinating address, and he informed his master, who was inquisitive about the state of the hostile republic, that the Roman senate were a venerable assembly of kings; and he observed further, that to fight with them was to fight against another Hydra. He was of such a retentive memory, that the day after his arrival at Rome, he could salute every senator and knight by his name. *Plut.* 7, 24.—*Cic. ad Fam* 9, *ep* 25.——A king of Thessaly. *Herod* 5, 63

CINESIAS, a Greek poet of Thebes in Bœotia, who composed some dithyrambic verses. *Athen.* 12, 29.

CINETHON, a Spartan, who wrote genealogical poems, in one of which he asserted that Medea had a son by Jason, called Medus, and a daughter called Eriopis. *Paus.* 2, 18.

CINGA, now *Cinca*, a river of Spain, flowing from the Pyrenean mountains into the Iberus. *Lucan.* 4, 21.—*Cæs B C.* 1, 48.

CINGETÓRIX, a prince of Gaul, in alliance with Rome. *Cæs. Bell. G.* 5, 3.——A prince of Britain, who attacked Cæsar's camp, by order of Cassivelaunus. *Id. ib.* 22.

CINGULUM, now *Cingoli*, a town of Picenum, whose inhabitants are called *Cingulani*. *Plin.* 3, 13.—*Cæs Bell. Civ.* 1, 15.—*Sil. It.* 10, 34.—*Cic. Att.* 7, *ep.* 11.

CINNA, L. CORN., a Roman who distinguished himself by his enmity against Sylla, when engaged in the Mithridatic wars. The violence of his conduct armed the Romans against him, and he was forcibly expelled from the city by Octavius and the patricians. This disgrace, however, did not subdue his hatred against his enemies; he recalled Marius from banishment, and joining himself to Sertorius and Carbo, he raised a large force in Italy, and with his friends he approached Rome in four divisions. The entrance of these pretended friends to the city was the signal of slaughter. Rome exhibited the appearance of a town taken by storm, her citizens were butchered with indiscriminating fury, property was plundered, and the tyrannical Cinna and Marius appointed themselves consuls without the regular formalities of election. The death of Marius, though it weakened, yet it did not destroy the power of Cinna, his oppressions and cruelties were continued till Sylla, returning victorious from the conquest of Mithridates, and encouraged and inflamed by the complaints of the Romans, who fled from the persecution of his enemy, threatened the most formidable opposition. Cinna and his friend Carbo prepared the most vigorous defence; but private revenge prevented public punishment, and Cinna perished at Ancona by the secret dagger of an offended soldier. The name of Cinna became deservedly odious to the Romans, as conveying every thing that is cruel, arbitrary, and perfidious. Cinna's daughter, called Cornelia, married Julius Cæsar, by whom she had Julia. *Plut. in Mar. Pomp. et Syll —Lucan.* 4, 822 —*Appian. Bell. Civ.* 1.—*Flor.* 3, 21.—*Paterc* 2, 20, &c.—*Plut. in Cæs.*—One of Cæsar's murderers. *Suet. Cæs.* 85.——C. Helvius Cinna, a poet intimate with Cæsar. He went to attend the obsequies of Cæsar and being mistaken by the populace for the other Cinna, he was torn to pieces. He has been praised for his abilities and for the elegance of his verses; and it is said that he employed nine years in composing a poem called Smyrna, in which he made mention of the incest of Cinyras. *Plut. in Cæs.*——A grandson of Pompey. He conspired against Augustus, who pardoned him and made him one of his most intimate friends. He was consul, and made Augustus his heir. *Dio —Senecs de Clem.* 9.——A town of Italy taken by the Romans from the Samnites.

CINNADON, a Lacedæmonian youth, who resolved to put to death the Ephori, and seize upon the sovereign power. His conspiracy was discovered, and he was put to death. *Aristot.*

CINNAMUS, a hair-dresser at Rome, ridiculed by *Martial*, 7, *ep.* 63.

CINNIANA, a town of Lusitania, famous for the valour of its citizens. *Val. Max* 6, 4.

CINXIA, a surname of Juno, who presided over marriages, and was supposed to untie the girdles of new brides.

CINYPS and CINYPHUS, a small river of Africa, which rises in the Mons Charitum, and after crossing the country of the Macæ, empties itself into the sea. It is now the *Khahan. Virg. G.* 3, 312.—*Herod.* 4, 198.—*Plin.* 5, 4.—*Martial*, 7, *ep.*94.—*Ovid. Met.* 7, 272. 15, 755.

CINYRAS, a king of Cyprus, son of Paphus, who married Cenchreis, by whom he had a daughter called Myrrha. Myrrha fell in love with her father; and, in the absence of her mother at the celebration of the festivals of Ceres, she introduced herself into his bed by means of her nurse. Cinyras had by her a son called Adonis; and when he knew the incest which he had committed, he attempted to stab his daughter, who escaped his pursuit and fled to Arabia, where, after she had brought forth, she was changed into a tree which still bears her name. Cinyras, according to some, stabbed himself. He was so rich, that his opulence, like that of Crœsus, became proverbial. *Ovid. Met.* 10, *fab.* 9.—*Plut. in Paralt.*—*Hygin. fab* 242, 248, &c.——A son of Laodice. *Apollod.* 3, 9.——A man who brought a colony from Syria to Cyprus. *Id* 3, 14.——A Ligurian, who assisted Æneas against Turnus. *Virg. Æn.* 10, 186.

CIOS, a river of Thrace, rising in the north-western part of mount Rhodope, and discharging itself into the Ister. It is now the *Esker*. *Plin.* 5, 32.——A river of Bithynia, which waters a town of the same name.

CIPPUS, a noble Roman, who, as he returned home victorious is said to have found two horns suddenly growing on his head, a prodigy which a soothsayer explained, by informing him, that if he entered the city he must reign there. Unwilling to enslave his country, he assembled the senate without the walls, and banished himself for ever from the city, and retired to live upon a single acre of ground. *Ovid. Met.* 15, 565.

CIRCÆUM, a promontory of Latium, near a small town called *Circeii*, at the southern extremity of the Pontine marshes. It is celebrated in fable for having been the residence of Circe. It is now called *Monte Circello* *Ovid Met.* 14, 248.—*Virg. Æn.* 7, 799.—*Liv* 6, 17.—*Cic. N. D.* 3, 19.

CIRCE, a daughter of Sol and Perseis, celebrated for her knowledge of magic and venomous herbs. She was sister to Æetes king of Colchis, and Pasiphae the wife of Minos. She married a Sarmatian prince of Colchis, whom she murdered to obtain his kingdom. She was expelled by her subjects, and carried by her father upon the coasts of Italy, in an island called Ææa. Ulysses, at his return from the Trojan war, visited the place of her residence; and all his companions, who ran headlong into pleasure and vo[illegible]m. were changed by Circe's potions into filthy swine. Ulysses, who was fortified against all enchantments by an herb called *moly*, which he had received from Mercury, went to Circe, and demanded, sword in hand, the restoration of his companions to their former state. She complied, and loaded the hero with pleasures and honours. In this voluptuous retreat, Ulysses had by Circe one son called Telegonus, or two according to Hesiod, called Agrius and Latinus. For one whole year Ulysses forgot his glory in Circe's arms, and at his departure the nymph advised him to descend into hell, and consult the manes of Tiresias, concerning the fates that attended him. Circe showed herself cruel to Scylla her rival, and to Picus. (*Vid.* Scylla and Picus.) *Ovid. Met.* 14, *fab.* 1 et 5.—*Horat.* 1, *ep.* 2. 2, *od.* 17.—*Virg. Ecl* 8, 70. *Æn.* 3, 386. 7. 10.—&c.—*Hygin fab.* 125.—*Apollon.* 4, *Arg.*—*Homer. Odyss.* 10, 136, &c.—*Apollod.* 1, 9. —*Hesiod. Th.* 956.—*Strab* 5.

CIRCENSES LUDI, games performed in the circus at Rome. They were dedicated to the god Consus, and were first established by Romulus at the rape of the Sabines. They were in imitation of the Olympian games among the Greeks, and by way of eminence were often called the great games. Their original name was Consualia, and they were first called Circensian by Tarquin the elder after he had built the Circus. They were not appropriated to one particular exhibition; but were equally celebrated for leaping, wrestling, throwing the quoit and javelin, races on foot as well as in chariots, and boxing Like the Greeks, the Romans gave the name or Pentathlum or Quinquertium to these five exercises. The celebration continued five days, beginning on the 15th of September. All games in general that were exhibited in the Circus, were soon after called Circensian games. Some sea-fights and skirmishes, called by the Romans Naumachiæ, were afterwards exhibited in the Circus. *Virg. Æn.* 8, 636.

CIRCIUS, a part of mount Taurus. *Plin.* 5, 27. ——A rapid and tempestuous wind frequent in Gallia Narbonensis, and said to be unknown in any other country. *Lucan.* 1, 408.

CIRCUM PADANI AGRI, the country around the river Po. *Liv.* 21, 35.

CIRCUS, an edifice in use among the Romans for the exhibition of chariot races, and other games It was of an oblong form, straight at one end, and curved at the other, the length being about three times the breadth, or somewhat more. At the straight end were thirteen openings, or *ostia*, of which that in the middle, where the chariots entered, was the widest. On each side of this wider one were six openings called *carceres*, where the chariots stood previous to the start. On both sides of the circus, and on the curved end, were the seats of the spectators rising gradually one above another, like steps, and resting on strong arches At the foot of the seats there was a broad ditch, termed *Euripus*, to prevent the wild beasts from approaching the spectators. Within was an open space (*arena*), covered with sand, where the games were exhibited. This space was divided lengthways into two parts by a wall (*spina*), four feet high and twelve thick, adorned with little temples, altars, statues, obeliskes, pyramids, and conical towers. Of these last (*metæ*) there were three at each end, which served as goals, round which the chariots turned. Near the first *meta*, opposite the curved end of the Circus, there were seven other pillars, with oval balls (*ova*) on their summits One of these balls was removed every time the chariots reached the end of the course. On the outside, the Circus was surrounded with colonnades, galleries, shops, and public places. The largest of these buildings in Rome, the Circus Maximus, was situated in the valley which separates the Palatine and Aventine hills. It was built by Tarquinius Priscus. It was 2187 feet in length, and 960 in width. According to Dionysius, it contained room for 150,000 persons, Pliny says 260,000, and P. Victor even raises the number to 385,000. Cæsar enlarged it, and his example was followed by Augustus and Claudius. Under Nero, it was burnt, and under Antoninus Pius pulled down. Trajan rebuilt it, and Constantine made further additions to it. At present, but few vestiges of it remain. *Liv.* 1, 35.—*Dionys. Hal.* 3, 68.—*Plin.* 36, 15.—*Suet. Cæs.* 39. *Claud* 21.—*Tacit. Ann* 15, 38.

CIRIS, the name of Scylla daughter of Nisus, who was changed into a bird of the same name. *Ovid. Met* 8, 151.

CIRRÆATUM, a place near Arpinum, where C. Marius lived when young. *Plut. in Mar.*

CIRRHA and CYRRHA, a maritime town of Phocis, at the head of the Sinus Crissæus, serving as a harbour to Delphi, being sixty stadia distant from it. According to Sir W. Gell, its ruins are near the village of *Xeno Pegadia*. *Lucan.* 3, 179.

CIRTHA and CIRTA, the capital of Numidia, situated on a branch of the river Ampsagas, about 48 miles from the sea. It is said to have obtained its name from the Punic word *Cartha, a city*, because it was originally the only great city in the country. It was the residence of Syphax, Masinissa, and their successors. When Cæsar was prosecuting the war in Africa, and stood in some danger of being overpowered by Scipio and Juba, he was suddenly assisted in his operations by an attack made upon Cirtha by one Sittius. This adventurer had wandered from Rome with a band of soldiers, and had contrived with much good fortune to become possessed of such great power by mixing in the contentions of the Moors, that he took the capital with but little difficulty, and thus compelled Juba to employ all his force in the defence of his own kingdom. This diversion gave Cæsar an immense advantage; and, therefore, upon the termination of the war, he rewarded Sittius and his troops, by giving them Cirtha and the surrounding country. The city now took the name of *Sittianorum Colonia*. In the time of the emperor Constantine, having been nearly destroyed on account of its fidelity to that prince, he restored it, giving it the name of Constantina, which name is preserved to the present day in that of *Cusantina*. *Strab* 7.

CISALPINA GALLIA. *Vid.* Gallia.

CISPADANA GALLIA. *Vid* Gallia.

CISRHENANI, part of the Germans who lived nearest Rome, on the west of the Rhine. *Cæs. B. G* 6, 2.

CISSEIS, a patronymic given to Hecuba as daughter of Cisseus

CISSEUS, a king of Thrace, father to Hecuba, according to some authors. *Virg. Æn.* 7, 320. ——A son of Melampus, killed by Æneas. *Id. En.* 10, 317.

CISSIA, a country of Susiana, of which Susa was the capital. *Herod.* 5, 49.

CISSIÆ, some gates in Babylon. *Id* 3, 155

CISSIDES, a general of Dionysius sent with nine gallies to assist the Spartans, &c. *Diod.* 15.

CISSUS, a town of Macedonia, near Thessalonica, now *Cismi*. —— A mountain of Macedonia. ——A man who acquainted Alexander with the flight of Harpalus. *Plut in Alex.*

CISSUSA, a fountain where Bacchus was washed when young. *Plut in Lys.*

CISTENÆ, a town of Æolia.——A town of Lycia. *Mela*, 1, 18.

CITHÆRON, a king who gave his name to a mountain of Bœotia, situate at the south of the river Asopus, and sacred to Jupiter and the Muses, and also frequented by the priestesses of Bacchus in the celebration of their famous orgies. Actæon was torn to pieces by his own dogs on this mountain, and Hercules killed there the immense lion *Virg Æn* 4, 303.—*Apollod.* 1, 4.—*Mela*, 2, 3,—*Strab.* 9,—*Paus.* 9, 1, &c.—*Plin* 4, 7.

CITHARISTA, a harbour of Gallia Narbonensis, now the port of *Celeste*.

CITHARISTES, a promontory of Gaul, now *Cape Sicier*.

CITIUM, now *Chiti*, a town on the southern coast of the island of Cyprus, north-east of Amathus. According to Josephus, it was built by Chittim the son of Javan. It was the birthplace of the philosopher Zeno, and of the physician Apollonius, and in it Cimon died, during his campaign against the islanders. *Plut. in Cim.*—*Thucyd.* 1, 112.

J CIVILIS, a powerful Batavian, who raised a sedition against the Roman power during the controversy for empire between Vitellius and Vespasian. *Tacit. Hist.* 1, 59.

CIZYCUM, a city of Asia in the Propontis, the same as Cyzicus. *Vid.* Cizycus.

CLADEUS, now *Stanco Kephali*, a river of Elis, discharging itself into the Alpheus. *Paus* 5, 7.

CLANIS, a centaur killed by Theseus. *Ovid Met.* 12, 379.

CLANIS, now *la Chiana*, a river of Etruria, falling into the Tiber. *Tacit. Ann.* 1, 79.

CLANIUS, a river of Campania, rising in the Apennines above Nola, and discharging its waters into the sea near Liternum. It is now the *Lagno. Virg. G.* 2, 225.—*Sil. Ital* 8, 537.

CLARUS, or CLAROS, now *Zilleh*, a town of Ionia, famous for an oracle of Apollo. It was built by Manto, daughter of Tiresias, who fled from Thebes, after it had been destroyed by the Epigoni. She was so afflicted with her misfortunes, that a lake was formed with her tears, where she first founded the oracle. Apollo was from thence surnamed *Clarius*. *Strab.* 14.—*Rutu.* 7, 3.—*Mela.* 1, 7.—*Ovid. Met.* 1, 516 —— An island of the Ægean, between Tenedos and Scios. *Thucyd.* 3, 33 —— One of the companions of Æneas. *Virg. Æn.* 10, 126

CLASTIDIUM, now *Casteggio*, a town of Liguria, north-east of Dertona. It was celebrated as the spot where Claudius Marcellus gained the *spolia opima*, by vanquishing and slaying Viridomarus king of the Gesatæ. *Strab.* 5.

CLAUDIA, *Gens*, a patrician family at Rome, descended from Atta Clausus a chief of the Sabines, who is said to have removed to Rome soon after the expulsion of the Tarquins, with a great number of adherents to the amount of 5000, according to some writers. It gave birth to many illustrious patriots in the republic; and it is particularly recorded, that there were not less than twenty-eight of that family who were invested with the consulship, five with the office of dictator, and seven with that of censor, besides the honour of six triumphs and two ovations. *Virg. Æn.* 7, 708.—*Sueton. in Tib.*—*Liv.* 6, 41.

CLAUDIA a vestal virgin, grand-daughter of Appius Cæcus, accused of incontinence. To show her innocence, she offered to remove a ship which had brought the image of Vesta to Rome, and had stuck in one of the shallow places of the river. This had already baffled the efforts of a number of men, and Claudia, after addressing her prayers to the goddess, untied her girdle, and with it easily dragged after her the ship to shore, and by this action was honourably acquitted. *Val. Max.* 5, 4.—*Propert.* 4, el. 12, 52.—*Ital.* 17, 34.—*Ovid, Fast.* 4, 315. *Ex.Ponto*, 1, ep 2, 144.——A step-daughter of M. Antony, whom Augustus married. He dismissed her undefiled, immediately after the contract of marriage, on account of a sudden quarrel with her mother

Fulvia. *Sueton. in Aug.* 62.——The wife of the poet Statius. *Stat Sylv.* 3, 5.——A daughter of Appius Claudius, betrothed to Tib. Gracchus. ——The wife of Metellus Celer, sister to P. Clodius and to Appius Claudius ——An inconsiderable town of Noricum. *Plin.* 3, 14.——A Roman road, which parted from the Via Flaminia not far from the Pons Milvius, to the north of Rome, and passing through the more inland parts of Etruria, joined the Via Aurelia at Luna. *Ovid* 1, *ex Pont el.* 8, 44.——A tribe which received its name from Appius Claudius, who came to settle at Rome with a large body of attendants. *Liv* 2, 16.—*Italic* 5.——Quinta, a daughter of Appius Cæcus, whose statue in the vestibulum of Cybele's temple was unhurt when that edifice was reduced to ashes. *Val. Max.* 1, 8.—*Tacit. Ann.* 4, 64.——Pulchra, a cousin of Agrippina, accused of adultery and criminal designs against Tiberius. She was condemned. *Tacit. Ann.* 4, 52.——Antonia, a daughter of the emperor Claudius, married Cn. Pompey, whom Messalina caused to be put to death. Her second husband, Sylla Faustus, by whom she had a son, was killed by Nero, and she shared his fate, when she refused to marry his murderer.

CLAUDIA LEX, *de comitiis*, was enacted by M Cl. Marcellus, A. U. C. 703. It ordained that no one should be allowed to stand candidate for an office while absent thus taking from Cæsar the privileges granted him by the Pompeian law. ——Another, *de usuris*, by the emperor Claudius, which forbade people to lend money to minors, on condition of payment after the death of their parents.——Another, *de naribus*, by Q Claudius the tribune, A. U. C 535. It forbade any senator, or father of a senator, to keep a vessel above the burden of 300 *amphoræ*, or eight tons, for fear of their engaging themselves in commercial schemes. The same law also forbade the sanything to the scribes and the attendants of the *quæstors*, as it was naturally supposed that people who had any commercial connexions, could not be faithful to their trust, nor promote the interest of the state.——Another, A U. C. 573, to permit the allies to return to their respective cities, after their names were enrolled. *Liv.* 41, 9.——Another, to take away the freedom of the city of Rome from the colonists, which Cæsar had carried to Novicomum *Sueton. in Jul* 28.

CLAUDIÆ AQUÆ, the first water brought to Rome by means of an aqueduct of eleven miles, erected by the censor Appius Claudius, A. U. C. 441. *Eutrop.* 2, 4.—*Liv* 9, 29.

Claudianus, a celebrated poet, born at Alexandria in Egypt, in the age of Honorius and Arcadius, who seems to possess all the majesty of Virgil, without being a slave to the corrupted style which prevailed in his age. Scaliger observes, that he has supplied the poverty of his matter by the purity of his language, the happiness of his expressions, and the melody of his numbers. As he was the favourite of Stilicho, he removed from the court, when his patron was disgraced, and passed the rest of his life in retirement, and learned ease. His poems, which are numerous, consist of panegyrics on the consulship of Honorius and other illustrious men of that age, an account of the war against the Getæ, the Gildonic war, the praises of Stilicho, verses on Eutropius and Rufinus, on the rape of Proserpine, some idyllia and epigrams, &c. The poems on Rufinus and Eutropius have been considered as the best and most finished of his compositions. The best editions of his works are that of Gesner, 2 vols. 8vo. Lips. 1759, and that of Burman, 2 vols. 4to. Amst. 1760.

CLAUDIOPOLIS, a town of Cappadocia. *Plin.* 5, 24.

CLAUDIUS I. (Tiber. Drusus Nero), son of Drusus, Livia's second son, and Antonia, succeeded as emperor of Rome, after the murder of Caligula, whose memory he endeavoured to annihilate. He made himself popular for a while, by taking particular care of the city, and by adorning and beautifying it with buildings. He passed over into Britain, and obtained a triumph for victories which his generals had won, and suffered himself to be governed by favourites, whose licentiousness and avarice plundered the state and distracted the provinces. He married four wives, one of whom, called Messalina, he put to death on account of her lust and debauchery. He was at last poisoned by another called Agrippina who wished to raise her son Nero to the throne. The poison was conveyed in mushrooms, but as it did not operate fast enough, his physician by order of the empress made him swallow a poisoned feather. He died in the 63d year of his age, 13th October, A. D. 54, after a reign of thirteen years; distinguished neither by humanity nor courage, but debased by weakness and irresolution. He was succeeded by Nero. *Tacit Ann* 11, &c.—*Dio.* 60.—*Juv* 6, 619.—*Suet. in vita.*——The second emperor of that name, was a Dalmatian, who succeeded Gallienus. He conquered the Goths, Scythians, and Heruli, and killed no less than 300,000 in a battle, and after a reign of about two years, died of the plague in Pannonia. The excellence of his character, marked with bravery, and tempered with justice and benevolence, is well known by these words of the senate, addressed to him. *Clavdi Auguste, tu pater, tu vater, tu amicus, tu bonus senator, tu vere princeps* —— Nero, a consul with Liv. Salinator, who defeated and killed Asdrubal, near the river Metaurus, as he was passing from Spain into Italy, to go to the assistance of his brother Annibal *Liv.* 27, &c.—*Horat. Od* 4, 4, 37.—*Suet in Tib.*—— The father of the emperor Tiberius, quæstor to Cæsar in the wars of Alexandria.——Pollio, an historian. *Plin.* 7, *ep.* 31.——Pontius, a general of the Samnites, who conquered the Romans at Furcæ Caudinæ, and made them pass under the yoke. *Liv.* 9, 1, &c——Petilius, a dictator, A. U. C. 442.——Appius, an orator. *Cic. in Brut.* (*Vid.* Appius.)——A consul, A. U. C. 259. He was a zealous supporter of the privileges of the patricians against the plebeians; and when the tribunes were elected, he advised the senators to control their great power by bribery and secret influence. *Liv.* 2, 21, &c.——His son of the same name inherited the prejudices of his father against the common people, and he became so unpopular, and behaved with such severity to his soldiers, that in a war, which as consul he conducted against the Volsci, the Roman army, A. U. C. 283, suffered themselves to be defeated, to show their contempt of their general. He was accused by the tribunes, but defended himself with energy and success; but before his appearance at another trial, he was found dead. *Liv* 2 56.—— Caius, the son of the preceding, was consul, A. U. C. 294; and on the death of his colleague Valerius, he had the famous Cincinnatus appointed. He was a man of great moderation; though, like his family, he boldly resisted the encroach-

ments of the people, and even recommended the use of arms to oppose the claims of the plebeians to appoint a consul from their own body. This motion was laid aside by choosing military tribunes from both patricians and plebeians. *Liv.* 3 et 4.——App. Cæcus, a Roman censor, who built an aqueduct A.U.C. 441, which brought water to Rome from Tusculum, at the distance of seven or eight miles. The water was called *Appia*, and it was the first that was brought to the city from the country. Before this age the Romans were satisfied with the waters of the Tiber, or of the fountains and wells in the city. (*Vid.* Appius.) *Liv.* 9, 29.—*Ovid. Fast.* 6, 203.—*Cic. de Sen.* 6.——A prætor of Sicily.——Publius, a great enemy to Cicero. (*Vid.* Claudius.)——Marcellus. (*Vid.* Marcellus.)——P. Pulcher, a consul, A.U.C. 505, who, when consulting the sacred chickens, ordered them to be cast into the sea because they would not eat. He was unsuccessful in his expedition against the Carthaginians in Sicily, and disgraced on his return to Rome. *Liv. ep.* 19.——App. Pulcher, a consul, A.U.C. 609, who conquered the Salassi, a nation of Gaul, after having first suffered from them a severe defeat. He obtained a triumph, against the authority of the senate and people, by means of his daughter or sister, who as a vestal virgin accompanied him in his chariot, and thus, by the sacredness of her character, prevented the interruption of his procession. *Cic. Cæcil.* 14.——*Vol. Max.* 5, 4.——Tiberius Nero, was elder brother of Drusus, and son of Livia Drusilla, who married Augustus after his divorce of Scribonia. He married Livia, the emperor's daughter by Scribonia, and succeeded in the empire by the name of Tiberius. (*Vid.* Tiberius.) *Horat.* 1, 3, 2.——The name of Claudius is common to many Roman consuls, and other officers of state; but nothing remarkable is recorded of them, and their name is but barely mentioned.

CLAUSUS, or CLAUDIUS, a king of the Sabines, who assisted Turnus against Æneas. He was the progenitor of that Appius Claudius, who retired to Rome, and became the founder of the Claudian family. *Virg. Æn.* 7, 707. 10, 345.

CLAVIENUS, an obscure poet in Juvenal's age, 1, 8.

CLAVIGER, a surname of Janus, from his being represented with a *key* (*clavis*).——Hercules received also that surname, as he was armed with a club (*clava*).

CLAZOMENÆ and CLAZOMENA, a city of Ionia, on the coast of the Ægean sea, west of Smyrna. It was founded by the Ionians and Dorians, who first settled on a site called Chytrium, which they quitted from fear of the Persians. It was the birth-place of the philosopher Anaxagoras, and other great men. Its ruins are to be seen a little to the north-east of *Vourla*. *Ital.* 1, 17.—*Plin.* 5, 29.—*Strab.* 14.—*Liv.* 38, 39.

CLEADAS, a man of Platæa, who raised tombs over those who had been killed in the battle against Mardonius. *Herod.* 9, 85.

CLEANDER, one of Alexander's officers, who killed Parmenio by the king's command. He was punished with death, for offering violence to a noble virgin, and giving her as a prostitute to his servants. *Curt.* 7. 2. 10 1.——The first tyrant of Gela. *Aristot. Polit.* 5, 12.——A soothsayer of Arcadia. *Herod.* 6, 83.——A favourite of the emperor Commodus, who was put to death, A.D. 190, after abusing public justice, and his master's confidence.

CLEANDRIDAS, a Spartan general, &c.——A man punished with death for bribing two of the Ephori.

CLEANTHES, a Stoic philosopher of Assos in Lydia, born 330 B.C. His first appearance was in the character of a wrestler. In this capacity he visited Athens, where the love of philosophy was diffused through all ranks of people. He soon caught the general spirit, and though he was possessed of no more than four *drachmæ*, he determined to put himself under the tuition of some eminent philosopher. His first master was Crates, the Academic. He afterwards became a disciple of Zeno, and a celebrated advocate of his doctrines. In order to devote the day to study, he used to draw water, and perform other laborious offices in the night, to gain a scanty subsistence. The Athenian citizens observing that, though he appeared strong and healthy, he had no visible means of subsistence, summoned him before the Areopagus, according to the custom of the city, to give an account of his manner of living. Upon this he produced a gardener for whom he drew water, and a woman for whom he ground meal, as witnesses to prove that he subsisted by the labour of his hands. His singular industry and perseverance drew upon him the admiration of his judges; but when they wished liberally to reward his merits with presents, he rejected them, observing that his labour was an inexhaustible treasure. From the manner in which this philosopher supported himself, he was called *φρεάντλης*, or, the well-drawer. For many years his poverty was so great, that he was obliged to write the heads of his master's lectures upon shells and bones, for want of money to buy paper. His natural faculties were slow, but resolution and perseverance enabled him to overcome every difficulty; and, at length, he became so complete a master of the Stoic philosophy, that he was chosen to be the successor of Zeno in his school. He wrote much, but none of his writings remain, except a hymn to Jupiter, preserved in the Anthology. Cicero calls him the father of the Stoics; and out of respect for his virtues, the Roman senate erected a statue to him at Assos. It is said that he starved himself in his 99th year, B.C. 240. *Diog. Laert.*——*Val. Max.* 8, 7.—*Sen. Ep.* 44.—*Cic. de Fin.* 2.

CLEARCHUS, a tyrant of Heraclea in Pontus, who was killed by Chion and Leonidas, Plato's pupils, during the celebration of the festivals of Bacchus, after the enjoyment of the sovereign power during twelve years, 353 B.C. *Justin* 16, 4.—*Diod.* 15.——The second tyrant of Heraclea of that name, died B.C. 286.——A Lacedæmonian sent to quiet the Byzantines. He was recalled, but refused to obey, and fled to Cyrus the younger, who made him captain of 13,000 Greek soldiers. He obtained a victory over Artaxerxes, who was so enraged at the defeat, that when Clearchus fell into his hands by the treachery of Tissaphernes, he put him to immediate death. *Diod.* 14.——A disciple of Aristotle, who wrote a treatise on tactics, &c. *Xenoph.*

CLEARIDES, a son of Cleonymus, governor of Amphipolis. *Thucyd.* 4, 134. 5, 10.

CLEMENS ROMANUS, one of the fathers of the church, said to be contemporary with St Paul. Several spurious compositions are ascribed to him, but the only thing extant is his epistle to the Corinthians, written to quiet the disturbances that had arisen there. It has been much admired for the spirit of meekness, forbearance,

and reconciliation which it uniformly breathes. The best edition is that of Wotton, 8vo, Cantab. 1713.——Titus Flavius, another of Alexandria, called from thence *Alexandrinus*, who flourished 200 A.D. During the persecution of Severus, he fled from Egypt to Jerusalem and Antioch, where by his example, his eloquence, and his writings, he powerfully recommended and enforced the genuine precepts of christianity. His works are various, elegant, and full of erudition; the best edition of which is Potter's, 2 vols. fol. Oxon. 1715.——A senator who favoured the party of Niger against Severus.

CLEO, a Sicilian among Alexander's flatterers. *Curt.* 8, 5.

CLEOBIS and BITON, two youths, sons of Cydippe, the priestess of Juno at Argos. When oxen could not be procured to draw their mother's chariot to the temple of Juno, they put themselves under the yoke, and drew it 45 stadia to the temple, amidst the acclamations of the multitude, who congratulated the mother on account of the filial affection of her sons. Cydippe entreated the goddess to reward the piety of her sons with the best gift that could be granted to a mortal. They went to rest, and awoke no more; and by this the goddess showed, that death is the only true happy event that can happen to man. The Argives raised them statues at Delphi. *Cic. Tusc.* 1, 47 — *Val. Max* 5, 4.—*Herod.* 1, 31.—*Plut. de Cons. ad Apoll.*

CLEOBULA, the wife of Amyntor, by whom she had Phœnix.——A daughter of Boreas and Orithya, called also Cleopatra She married Phineus son of Agenor, by whom she had Plexippus and Pandion. Phineus repudiated her to marry a daughter of Dardanus. *Apollod.* 3, 15.

CLEOBULINA, a daughter of Cleobulus, remarkable for her genius learning, judgment, and courage. She composed enigmas, some of which have been preserved. One of them runs thus: "A father had 12 children, and these 12 children had each 30 white sons and 30 black daughters, who are immortal, though they die every day." In this there is no need of an Œdipus to discover that there are 12 months in the year, and that every month consists of 30 days, and of the same number of nights. *Diog. Laert*

CLEOBULUS, one of the seven wise men of Greece, son of Evagoras of Lindos, famous for the beautiful shape of his body. He wrote some few verses, and died in the 70th year of his age, B.C. 556. *Diog. in vita.*—*Plut. in Symp* ——An historian *Plin.* 5, 31 ——One of the Ephori. *Thucyd.*

CLEOCHARES, a man sent by Alexander to demand Porus to surrender *Curt.* 8, 13

CLEOCRITUS, a son of Hellus. *Herod.* 6, 52. 7, 204. 8, 131. He endeavoured to recover Peloponnesus after his father's death, but to no purpose

CLEODANTES, a Roman general under Gallienus.

CLEODORA, a nymph mother of Parnassus. *Paus.* 2, 6.——One of the Danaides, who married Lyxus. *Apollod.* 2, 1.

CLEODOXA, a daughter of Niobe and Amphion, changed into a stone as a punishment for her mother's pride *Apollod.* 3, 5.

CLEOLAUS, a son of Hercules, by Argele, daughter of Thestius, who, upon the ill success of the Heraclidæ in Peloponnesus, retired to Rhodes with his wife and children. *Apollod.* 2.

CLEOMANTES, a Lacedæmonian soothsayer. *Plut. in Alex.*

CLEOMBROTUS, son of Pausanias, was king of Sparta, after his brother Agesipolis I. He made war against the Bœotians, and fear lest he should be suspected of treacherous communication with Epaminondas, he gave that general battle at Leuctra, in a very disadvantageous place. He was killed in the engagement, and his army destroyed, B.C. 371. *Diod.* 15 —*Paus.* 9, 13.—*Xenoph.*——A son-in-law of Leonidas king of Sparta, who, for a while, usurped the kingdom, after the expulsion of his father-in-law. When Leonidas was recalled, Cleombrotus was banished, and his wife, Chelonis, who had accomplished her father, now accompanied her husband in his exile. *Paus.* 3, 6. — *Plut in Ag. et Cleom.*——A youth of Ambracia, who threw himself into the sea, after reading Plato's treatise on the immortality of the soul. *Cic in Tusc.* 1, 34 — *Ovid in Ib.* 493.

CLEOMEDES, a famous athlete of Astypalæa, above Crete In a combat at Olympia, he killed one of his antagonists by a blow with his fist. On account of this accidental murder, he was deprived of the victory, and he became delirious. In his return to Astypalæa, he entered a school, and pulled down the pillars which supported the roof, and crushed to death sixty boys. He was pursued with stones, and he fled for shelter into a tomb, whose doors he so strongly secured, that his pursuers were obliged to break them for access. When the tomb was opened, Cleomedes could not be found either dead or alive. The oracle of Delphi was consulted, and gave this answer, *Ultimus heroum Cleomedes Astypalæus* Upon this they offered sacrifices to him as a god. *Paus.* 6, 9 —*Plut in Rom.*

CLEOMENES I, king of Sparta, conquered the Argives, and burnt 5000 of them by setting fire to the grove where they had fled, and freed Athens from the tyranny of the Pisistratidæ By bribing the oracle, he pronounced Demaratus, his colleague on the throne, illegitimate, because he refused to punish the people of Ægina, who had deserted the Greeks. He killed himself in a fit of madness, 491 B.C. *Herod.* 5, 6 et 7 —*Paus.* 3, 3, &c.——The 3d, succeeded his brother Agesipolis II. He reigned 61 years in the greatest tranquillity, and was father to Acrotatus and Cleonymus, and was succeeded by Areus I, son of Acrotatus. *Paus.* 3, 6.——The 3d, succeeded his father Leonidas. He was of an enterprising spirit, and resolved to restore the ancient discipline of Lycurgus in its full force, by banishing luxury and intemperance. He killed the Ephori, and removed by poison his royal colleague Eurydamidas, and made his own brother, Eucleidas, king, against the laws of the state, which forbade more than one of the same family to sit on the throne. He made war against the Achæans, and attempted to destroy their league. Aratus, the general of the Achæans, who supposed himself inferior to his enemy, called Antigonus to his assistance; and Cleomenes, when he had fought the unfortunate battle of Selasia, B.C. 222, retired into Egypt, to the court of Ptolemy Evergetes, where his wife and children had fled before him. Ptolemy received him with great cordiality; but his successor, weak and suspicious, soon expressed his jealousy of the noble stranger, and imprisoned him. Cleomenes killed himself, and his body was flayed and exposed on a cross, B.C 213. *Polyb* 6 —*Plut. in vita.*—*Justin.* 28, 4.——A man appointed by Alexander to receive the tributes of Egypt and

Africa. *Curt.* 4, 8.——A man placed as arbitrator between the Athenians and the people of Megara.——An historian.——A dithyrambic poet of Rhegium.——A Sicilian, contemporary with Verres, whose licentiousness and avarice he was fond of gratifying. &c. *in Verr.* 4, 12.——A Lacedæmonian general.

CLEON, an Athenian, who, though originally a tanner, became general of the armies of the state, by his intrigues and eloquence. He took Thoron in Thrace, and after distinguishing himself in several engagements, he was killed at Amphipolis, in a battle with Brasidas the Spartan general, 422 B.C. *Thucyd.* 3, 4, &c.—*Diod.* 12.——A general of Messenia, who disputed with Aristodemus for the sovereignty.——A statuary of Sicyon. *Paus.* 2, 8.——A poet who wrote a poem on the Argonauts.——An orator of Halicarnassus, who composed an oration for Lysander, in which he intimated the propriety of making the kingdom of Sparta elective. *C. Nep. et Plut. in Lys.*——A Magnesian, who wrote some commentaries, in which he speaks of portentous events, &c. *Paus.* 10, 4.——A Sicilian, one of Alexander's flatterers. *Curt.* 8, 5.——A tyrant of Sicyon.——A friend of Phocion.

CLEONE and CLEONA, a village of Peloponnesus, between Corinth and Argos. Hercules killed the lion of Nemæa in its neighbourhood, and thence it is called Cleonæus. It was made a constellation. *Stat. Silv.* 4, 4, 28.—*Ovid. Met.* 6, 417.—*Sil.* 3, 32.—*Paus.* 2, 15.—*Plin.* 36, 5.——A town of Phocis.

CLEONE, a daughter of Asopus. *Diod* 4, 72.

CLEONICA, a young virgin of Byzantium, whom Pausanias, king of Sparta, invited to his bed. She was introduced into his room when he was asleep, and unluckily overturned a burning lamp which was by the side of the bed. Pausanias was awakened at the sudden noise, and thinking it to be some assassin, he seized his sword, and killed Cleonica before he knew who it was. Cleonica often appeared to him, and he was anxious to make a proper expiation to her manes. *Paus.* 7, 17.—*Plut. in Cim. &c.*

CLEONICUS, a freedman of Seneca, &c. *Tacit. Ann.* 15, 45.

CLEONNIS, a Messenian, who disputed with Aristodemus for the sovereign power of his country. *Paus.* 4, 10.

CLEOPÆMUS, a son of Cleomenes II., who called Pyrrhus to his assistance, because Areus his brother's son had been preferred to him in the succession; but the measure was unpopular, and even the women united to repel the foreign prince. His wife was unfaithful to his bed, and committed adultery with Acrotatus. *Plut in Pyrrh.*—*Paus.* 1, 3.——A general, who assisted the Tarentines, and was conquered by Æmilius the Roman consul. *Strab* 6.——A person so cowardly that *Cleonymo tumidor* became proverbial. *Stud.*

CLEOPATRA, the grand-daughter of Attalus, betrothed to Philip of Macedonia, after he had divorced Olympias. When Philip was murdered by Pausanias, Cleopatra was seized by order of Olympias, and put to death. *Dod.* 16.—*Justin.* 9, 7.—*Plut. in Pyrr.*——A sister of Alexander the Great, who married Perdiccas, and was killed by Antigonus as she attempted to fly to Ptolemy in Egypt. *Diod.* 16 et 20.—*Justin.* 9, 6. 13, 6.——A mistress of Claudius Cæsar.——A daughter of Boreas. (*Vid.* Cleobula.)——A daughter of Idas and Marpessa, the daughter of Evenus, king of Ætolia. She married Meleager, son of king Œneus. *Homer, Il.* 9, 562.—*Paus.* 4, 2.——One of the Danaides. *Apollod.* 2, 1.——A daughter of Amyntas of Ephesus. *Paus.* 1, 44.——A wife of Tigranes king of Armenia, sister of Mithridates. *Justin* 38, 4.——A daughter of Tros and Callirhoe. *Apollod* 3, 12.——A daughter of Ptolemy Philometor who married Alexander Bala, and afterwards Nicanor. She killed Seleucus, Nicanor's son, because he ascended the throne without her consent. She was suspected of preparing poison for Antiochus her son, and compelled to drink it herself, B.C. 120.——A wife and sister of Ptolemy Evergetes, who raised her son Alexander, a minor, to the throne of Egypt, in preference to his elder brother, Ptolemy Lathurus, whose interest the people favoured. As Alexander was odious, Cleopatra suffered Lathurus to ascend the throne, on condition, however, that he should repudiate his sister and wife, called Cleopatra, and marry Selenea, his younger sister. She afterwards raised her favourite, Alexander, to the throne, but her cruelties were so odious, that he fled to avoid her tyranny. Cleopatra laid snares for him; and when Alexander heard it, he put her to death. *Justin* 39, 3 et 4.——A queen of Egypt, daughter of Ptolemy Auletes, and sister and wife to Ptolemy Dionysius, celebrated for her beauty and her cunning. She admitted Cæsar to her arms, to influence him to give her the kingdom in preference to her brother, who had expelled her, and she had a son by him called Cæsarion. As she had supported Pompey, Antony, in his expedition to Parthia, summoned her to appear before him at Tarsus in Cilicia, and to account for her conduct and her ingratitude to the memory of her murdered friend and patron, Cæsar. Cleopatra obeyed; but mindful of the charms which she possessed, and which had won the heart of Cæsar, she arrayed herself in the most magnificent apparel, and appeared before her judge in the most captivating attire. Her artifice succeeded; Antony became enamoured of her, and publicly married her, forgetful of his connexions with Octavia, the sister of Augustus. He gave her the greatest part of the eastern provinces of the Roman empire. This behaviour was the cause of a rupture between Augustus and Antony, and these two celebrated Romans met at Actium, where Cleopatra, by flying with sixty sail, ruined the interest of Antony, and he was defeated. Cleopatra had retired to Egypt, where soon after Antony followed her. Antony stabbed himself upon the false information that Cleopatra was dead; and as he survived his wound, he was carried to the queen, who drew him up by a cord from one of the windows of the monument, where she had retired and concealed herself. Antony soon after died of his wound; and Cleopatra, after she had received pressing invitations from Augustus, and even pretended declarations of love, destroyed herself by the bite of an asp, not to fall into the conqueror's hands. She had previously attempted to stab herself, and had once made a resolution to starve herself. In her character Cleopatra was voluptuous and extravagant. At one of the feasts she gave to Antony at Alexandria, she melted pearls into her drink to render her entertainment more sumptuous and expensive. She was fond of appearing dressed as the goddess Isis; and she advised Antony to make war against the richest nations to support her ex-

beauty. Her beauty has been greatly commended, and her mental acquirements so highly celebrated, that she has been described as capable of giving audience to the ambassadors of seven different nations, and of speaking their various languages as fluently as her own. In Antony's absence, she improved the public library of Alexandria with the addition of that of Pergamus. Two treatises, *De medicamine faciei ejusdem erotica*, and *De morbis muliebrum*, have been falsely attributed to her. She died B.C. 30, after a reign of 24 years, in the 39th year of her age. Egypt became a Roman province at her death. *Flor.* 4, 11.—*Appian. Bell. Civ.* 5. —*Plut. in Pomp. et Ant.*—*Horat.* 1, *od* 37, 21, &c.—*Strab.* 17.——A daughter of Ptolemy Epiphanes, who married Philometor, and afterwards Physcon of Cyrene.

CLEOPATRIS, or ARSINOE, a fortified town of Egypt on the Arabian gulf *Vid.* Arsinoe.

CLEOPHANTHUS, a son of Themistocles, famous for his skill in riding.

CLEOPHIS, a queen of India, who submitted to Alexander, by whom, as some suppose, she had a son *Curt.* 8, 10.

CLEOPHON, a tragic poet of Athens.

CLEOPHILUS, a man whose posterity, it is said, saved the poems of Homer. *Plut*

CLEOPOMPUS, an Athenian, who took Thronium, and conquered the Locrians, &c. *Thucyd.* 2, 26 et 28.——A man who married the nymph Cleodora, by whom he had Parnassus As Cleodora was beloved by Neptune, some have supposed that she had two husbands. *Paus* 10, 6

CLEOPTOLEMUS, a man of Chalcis, whose daughter was given in marriage to Antiochus. *Liv.* 36, 11.

CLEORA, the wife of Agesilaus. *Plut. in Ages.*

CLEOSTRATUS, a youth devoted to be sacrificed to a serpent, among the Thespians, &c. *Paus.* 9, 26.——An ancient philosopher and astronomer of Tenedos, about 536 years before Christ He first found the constellations of the zodiac, and reformed the Greek calendar.

CLEPSYDRA, a fountain of Messenia, in mount Ithome. *Paus.* 4, 31

CLIMAX, a pass of mount Taurus, formed by the projection of a brow into the Mediterranean sea. The army of Alexander, which passed it in the winter, were in the utmost danger, being obliged to march for nearly a whole day up to their middles in water. *Strab* 14.

CLINIAS, a Pythagorean philosopher and musician 520 years before the Christian era. *Plut. in Symp.*—*Ælian. V H.* 14, 23.——A son of Alcibiades, the bravest man in the Grecian fleet that fought against Xerxes *Herod.* 8, 17.—— The father of Alcibiades, killed at the battle of Coronea. *Plut. in Alc* ——The father of Aratus, killed by Abantidas, B.C. 263 *Plut. in Arat.* ——A friend of Solon *Id. in Sol.*

CLINUS of Cos, was general of 7000 Greeks in the pay of king Nectanebus. He was killed, with some of his troops, by Nicostratus and the Argives, as he passed the Nile. *Diod.* 16.

CLIO, the first of the muses, daughter of Jupiter and Mnemosyne. She presided over history She is represented crowned with laurels, holding in one hand a trumpet, and a book in the other. Sometimes she holds a *plectrum* or *quill*, with a lute. Her name signifies honour and reputation, (*a*κλεος, *gloria*,) and it was her office faithfully to record the actions of brave and illustrious heroes. She had Hyacinthus by Pierus son of Magnes She was also mother of Hymenæus, and Ialemus, according to others. *Hesiod. Theog.* 75.—*Apollod.* 1, 3.—*Strab.* 14.——One of Cyrene's nymphs. *Virg. G.* 4, 341.

CLISITHERA, a daughter of Idomeneus, promised in marriage to Leucus, by whom she was murdered.

CLISTHENES, the last tyrant of Sicyon. *Aristot.*——An Athenian of the family of Alcmæon. It is said that he first established ostracism, and that he was the first who was banished by that institution. He banished Isagoras, and was himself soon after restored. *Plut. in Arist.*—*Herod.* 5, 66, &c.

CLITÆ, a people of Cilicia Campestris, who retired to mount Taurus in order to avoid paying tribute to Archelaus, king of Cappadocia, and maintained themselves there under their leader Trosobor, against the troops sent to reduce them. *Tacit Ann.* 6, 41. 12, 55.——A place near mount Athos. *Liv.* 44, 11.

CLITARCHUS, a man who made himself absolute at Ereteia, by means of Philip of Macedonia. He was ejected by Phocion.——An historian, who accompanied Alexander the Great, of whose life he wrote the history. *Curt.* 9, 5.

CLITE, the wife of Cyzicus, who hung herself when she saw her husband dead. *Apollon* 1.—*Orpheus*

CLITERNIA, a town of Italy. *Mela*, 2, 4.

CLITOMACHUS, a native of Carthage, who, fond of learning in his early years, visited Greece for the purpose of attending the schools of the philosophers. At Athens he became the disciple of Carneades, and succeeded him in the Academic chair. By diligent study he made himself master of the systems of the other schools; but professed the doctrine of suspension of assent, as it had been taught by his predecessor. Cicero relates, that he wrote four hundred books upon philosophical subjects. At an advanced age he was seized with a lethargy; but when he in some measure recovered his faculties, he said, "the love of life shall deceive me no longer," and laid violent hands upon himself. He entered upon the office of preceptor in the Academy immediately after the death of Carneades, and held it thirty years. According to Cicero, he taught that there is no certain criterion by which to judge of the truth of those reports which we receive from the senses, and that therefore a wise man will either wholly suspend his assent, or decline giving a peremptory opinion; but that, nevertheless, men are strongly impelled by nature to follow probability. His moral doctrine established a natural alliance between pleasure and virtue. He was a professed enemy to rhetoric, and thought that no place should be allowed in society to so dangerous an art. *Lacert.* 4, 67.—*Cic. Ac. Qu.* 4, 31 et 32. *Tusc. Qu.* 5, 30.—*Sext. Emp. adv. Rhet.* 20.

CLITOR, a son of Lycaon.——A son of Azan, who founded a city in Arcadia, to the west of Pheneus and south of Nonacris, called after his name *Paus* 8, 4.—*Apollod.* 3, 8. Ceres, Æsculapius, Lucina, and other deities, had temples in that city. There was also in the town a fountain called *Clitorium*, whose waters gave a dislike for wine *Ovid. Met.* 15, 322.—*Plin. H. N.* 32, 2.

CLITUMNUS, a river of Umbria, rising in the vicinity of Spoletum, and flowing into the Tiber It was celebrated

for its waters communicating a white colour to the flocks of cattle that grazed upon its banks It is now the *Clitumno*. *Virg. G.* 2, 146.—*Propert.* 2, et 19, 25.—*Sil. Ital.* 8, 462.—*Juv.* 12, 13.

CLITUS, a familiar friend and foster-brother of Alexander the Great, whom he accompanied in his Asiatic expedition, and to whose esteem he recommended himself by his courage and military experience. In a severe battle which the Macedonians fought, the life of Alexander, who was generally foremost in danger, was saved by the timely and vigorous interference of Clitus; but this friendly event was forgotten in the hour of drunkenness and debauchery. Clitus, though the friend of Alexander, would not demean himself to become his flatterer, and when he presumed at a feast with the boldness and freedom of a blunt soldier, to extol the exploits of Philip above those of his son, the king's fury was kindled, and with a javelin he meanly stabbed to the heart the honest and unsuspecting veteran. When too late, Alexander became sensible and inconsolable for the loss of this valued friend, whose good opinion he ought to have merited by fresh acts of valour, and by new conquests over the enemies of Greece. *Justin.* 12, 6.—*Plut. in Alex.*—*Curt.* 4, 13. 8, 1, 2, 18.——A commander of Polyperchon's ships, defeated by Antigonus *Diod* 18.——An officer sent by Antipater, with 240 ships against the Athenians, whom he conquered near the Echinades. *Diod.* 18.——A Trojan prince, son of Pisenor, and charioteer to Polydamas. He was killed by Teucer. *Homer. Il.* 15, 445.

CLOACINA, a goddess at Rome, who presided over the Cloacæ. Some suppose her to be Venus, whose statue was found in the *Cloacæ*, whence the name. The Cloacæ were large receptacles for the filth of the whole city, begun by Tarquinius Priscus, and finished by Tarquinius Superbus. They were built under the city, and the arches were so high and broad that, according to Procopius, a man on horseback might ride through them even in the ordinary course of the channel, and a wagon loaded with hay might pass, and vessels sail in them. There were in the streets, at proper distances, openings for the admission of dirty water or any other filth, which persons were appointed always to remove, and also to keep the Cloacæ clean. The principal sewer, now existing, with which the rest communicated, was called *Cloaca Maxima*, and was principally the work of Tarquinius Superbus. It is formed of three concentric rows of enormous stones, laid over each other without any cement whatever. Its height is about fifteen feet, and its width is the same. The Cloacæ were at first carried through the streets, but through the want of regularity in rebuilding the city, after it was burned by the Gauls, they in many places passed under private houses. Under the republic, the censors had the charge of them; but under the emperors, *Curatores cloacarum* were appointed, and a tax was imposed for keeping them in repair, called *Cloacarium*. *Lex.* 1, 34 et 56.—*Plin.* 36. 15.—*Strab.* 5.

CLOANTHUS, one of the companions of Æneas, from whom the family of the Cluentii at Rome were descended. *Virg. Æn.* 5, 122.

CLODIA, the wife of Lucullus, repudiated for her lasciviousness. *Plut. in Lucull.*——An opulent matron at Rome, mother of D. Brutus. *Cic. ad Attic.*——A woman who married Q Metellus, and afterwards disgraced herself by her amours with Cœlius, and her incest with her brother Publius, for which he is severely and eloquently arraigned by Cicero. *Cic. pro Cœl.*

CLODIA LEX, *de Cypro*, was enacted by the tribune Clodius, A.U.C. 695, that the kingdom of Cyprus should be taken from Ptolemy, and made a Roman province. This was done in order to punish that king for having refused Clodius money to pay his ransom when taken by the pirates, and to remove Cato out of the way by appointing him to execute the law.——Another, *de Magistratibus*, A.U.C. 695, by Clodius the tribune. It forbade the censors to inflict any mark of infamy on any man who had not been first openly accused and condemned by their joint sentence.——Another, *de Religione*, by the same, A.U.C. 696, to deprive the priest of Cybele, a native of Pessinus, of his office, and confer the priesthood upon Brotigonus, a Gallogrecian.——Another, *de Provinciis*, A.U.C. 696, which nominated the provinces of Syria, Babylon, and Persia, to the consul Gabinius; and Achaia, Thessaly, Macedon, and Greece, to his colleague Piso, with proconsular power. It empowered them to defray the expenses of their march from the public treasury.——Another, A.U.C. 695, which required the same distribution of corn among the people *gratis*, as had been given them before at six *asses* and a *trens* the bushel ——Another, A.U.C. 695, by the same, *de Judicus*. It called to an account such as had executed a Roman citizen without a judgment of the people, and all the formalities of a trial. Cicero, although not named, was plainly pointed at by this law, and soon after, by means of a hired mob, was actually banished.——Another, by the same, to pay no attention to the appearances of the heavens, while any affair was before the people.——Another, to make the power of the tribunes free, in making and proposing laws.——Another, to re-establish the companies of artificers, which had been instituted by Numa, but since his time abolished.

CLODII FORUM, a town of Italy. *Itin.* 3, 15.

PB. CLODIUS, a Roman, descended from an illustrious family, and remarkable for his licentiousness, avarice, and ambition. He committed incest with his three sisters, and introduced himself in woman's clothing, into the house of J. Cæsar, whilst Pompeia, Cæsar's wife, of whom he was enamoured, was celebrating the mysteries of Ceres, where no man was permitted to appear. He was accused for this violation of human and divine laws; but he corrupted his judges, and by that means screened himself from punishment. He descended from a patrician into a plebeian family to become a tribune. He was such an enemy to Cato, that he made him go with praetorian power, in an expedition against Ptolemy, king of Cyprus, that, by the difficulty of the campaign, he might ruin his reputation, and destroy his interest at Rome during his absence. Cato, however, by his uncommon success, frustrated the views of Clodius. He was also an inveterate enemy to Cicero, who had appeared against him in the trial, and endeavoured to draw down the execration and vengeance of the people upon his enemities. By his influence and intrigues, the orator was banished from Rome, partly on pretence that he had punished with death, and without trial, the adherents of Catiline. Not satisfied with this seeming disgrace of his enemy, Clodius wreaked his vengeance upon Cicero's house, which he burned, and set all his goods to

sale; which, however, to his great mortification, no one offered to buy. In spite of Clodius, Cicero was recalled, and all his goods restored to him by the decree of the people. Baffled and disappointed in one instance, Clodius soon found another to give vent to his enmity, and Milo, Cicero's friend, was attacked with all the virulence of party. From accusations Milo and Clodius had recourse to violence; and accidentally meeting on the Appian road near Bovillæ, a quarrel ensued between their respective attendants, in which the masters soon eagerly joined. Clodius was wounded in the affray, and carried to a neighbouring house, where Milo, with unjustifiable resentment, pursued his enemy, and ordered him to be dragged out and stabbed. The body of the murdered Clodius was left exposed in the public road, till Tedius a senator brought it to Rome, where the fatal catastrophe kindled and engaged the passions of the populace. Milo was summoned to a trial, and though defended by all the powers and eloquence of Cicero, he was condemned and banished. Clodius had by Fulvia a son, who bore his name, and was stepson of Antony. *Plut. in Cic.—Appian de Civ. l. —Cic. pro Mil. et pro Dom* ——Quirinalis, a rhetorician in Nero's age. *Tacit. Hist* 1, 7.——Sextus, a rhetorician of Sicily, intimate with M. Antony, whose preceptor he was. *Suet. de Clar. Orat —Cic. in Philip.*——Sextus, a kinsman of Publius. He brought the body of his relation naked, and with all the wounds dreadfully opened, into the senate, where he inflamed the mob by his speeches, and tearing up the seats and tables of the edifice, he made with them a funeral pile. The senate-house was destroyed in the conflagration of the pile, and Clodius accused for this seditious conduct, was banished, but recalled afterwards by Antony. *Cic. Att.* 14, 13.

CLŒLIA, a Roman virgin, given, with other maidens, as hostages to Porsenna, king of Etruria. She escaped from her confinement, and swam across the Tiber to Rome. Her unprecedented virtue was rewarded by her countrymen, with an equestrian statue in the Via Sacra. *Liv.* 2. 13 —*Virg. Æn.* 8, 651 —*Dionys Hal.* 5.—*Jus.* 8, 265.——A patrician family descended from Cloelius, one of the companions of Æneas. *Dionys.*

CLOELIUS GRACCHUS, a general of the Volsci and Sabines against Rome, conquered by Q. Cincinnatus the dictator.——Tullus, a Roman ambassador put to death by Tolumnius king of the Veientes. *Liv.* 4, 17.——Titus Siculus, one of the first tribunes appointed with consular power. *Liv.* 4, 7.

CLONIA, the mother of Nycteus. *Apollod.* 3, 10.

CLONIUS, a Bœotian, who went with 50 ships to the Trojan war *Homer Il.* 2.——A Trojan killed by Messapus in Italy. *Virg. Æn* 10, 749.——Another, killed by Turnus. *Id* 9, 574.

CLOTHO, the youngest of the three Parcæ, daughter of Jupiter and Themis, or according to Hesiod, of Night, was supposed to preside over the moment that we are born. She held the distaff in her hand, and spun the thread of life, whence her name (κλώθειν, *to spin*). She was represented wearing a crown with seven stars, and covered with a variegated robe. (*Vid.* Parcæ.) *Hesiod. Theog.* 218 — *Apollod.* 1, 3.

CLUACINA, a name of Venus, whose statue was erected in that place where peace was made between the Romans and Sabines after the rape of the virgins. *Vid* Cloacina.

CLUENTIUS, a Roman citizen, accused by his mother of having murdered his father-in-law Oppianicus, 54 years before Christ. He was ably defended by Cicero, in an oration still extant. The family of the Cluentii was descended from Cloanthus, one of the companions of Æneas. *Virg. Æn.* 5, 122.—*Cic. pro Cluent.*

CLUILIA FOSSA, a place five miles distant from Rome. *Liv.* 1, 23. 2. 39

CLUPEA and CLYPEA, now *Kalibia*, a maritime town of Africa Propria, about 22 miles east from Carthage, which received its name from the resemblance of the promontory on which it stood to a shield (*clypeus*) *Lucan.* 4, 586.—*Strab.* 17.—*Liv.* 27, 29.—*Cæs. Civ.* 2, 23

CLUSIA, a daughter of an Etrurian king, of whom V. Torquatus the Roman general became enamoured. He asked her of her father, who slighted his addresses; upon which he besieged and destroyed his town. Clusia threw herself down from a high tower, and came to the ground unhurt. *Plut. in Parall.*

CLUSINI FONTES, Clusia in Etruria, near Clusium. They are now called *Bagni de S. Cantiano Horat.* 1, *ep* 15, 9.

CLUSIUM, now *Chiusi*, a town of Etruria, at a small distance to the west of Perusia, on the banks of the Clanis. Its ancient name was Camers. The Gauls under Brennus besieged it but marched to Rome without taking it. It was near Clusium that Porsenna erected for himself the splendid mausoleum of which Pliny has transmitted to us a description on the authority of Varro. The whole account seems to bear no small appearance of fiction; for had such a stupendous work really existed, some traces of it would surely have remained, not merely in Pliny's day, but even in the present age. *Liv.* 10, 25.—*Diod. Sic.* 14.—*Plin. H N.* 36, 13.—*Virg Æn* 10, 167.

CLUSIUS, a river of Cisalpine Gaul, now *La Chiese. Polyb.* 2.——The surname of Janus, when his temple was shut. *Ovid Fast.* 1, 130.

CLUVIA, a noted debauchee, &c. *Juv.* 2, 49.

CLUVIUS RUFUS, a quæstor, A.U.C. 692. *Cic. ad Fam.* 13, *ep.* 56 ——A man of Puteoli, appointed by Cæsar to divide the lands of Gaul, &c. *Cic. Div.* 13, 7.

CLYMENE, a daughter of Oceanus and Tethys, who married Japetus, by whom she had Atlas, Prometheus, Menœtius, and Epimetheus. *Hesiod. Theog* 508, &c ——One of the Nereides, mother of Mnemosyne by Jupiter. *Homer. Il.* 18, 47.—*Virg. G.* 4, 345.——The mother of Thesimenus by Parthenopæus *Hygin. fab.* 71 —— A daughter of Mynias, mother of Atalanta by Jasus. *Apollod.* 3.——A daughter of Crateus, who married Nauplius. *Id.* 2.——The mother of Phaeton by Apollo. *Ovid. Met.* 1, 756.——A female servant of Helen, who accompanied her mistress to Troy, when she eloped with Paris. *Ovid. Heroid.* 17, 267 — *Homer. Il.* 3, 144.

CLYMENEIDES, a patronymic given to Phaeton's sisters, who were daughters of Clymene.

CLYMENUS, a king of Orchomenus, son of Presbon, and father of Erginus, Stratius, Arrhon, and Axius. He received a wound from a stone thrown by a Theban, of which he died. His son Erginus, who succeeded him, made war against the Thebans, to revenge his death. *Paus.* 9, 37.——One of the descendants of Hercules, who built a temple to Minerva of Cydonia. *Id.*

6, 21 ——A son of Phoroneus. *Id.* 2, 35.——A king of Elis. *Id.*——A son of Œneus, king of Calydon.——A name of Pluto. *Ovid. Fast.* 6, 789.

CLYSONĬMUS, a son of Amphidamas, killed by Patroclus. *Apollod.* 3, 13.

CLYTEMNESTRA, a daughter of Tyndarus king of Sparta, by Leda. She was born, together with her brother Castor, from one of the eggs which her mother brought forth after her amour with Jupiter, under the form of a swan. Clytemnestra married Agamemnon king of Argos. She had before married Tantalus, son of Thyestes, according to some authors. When Agamemnon went to the Trojan war, he left his cousin Ægysthus to take care of his wife, of his family, and all his domestic affairs. Besides this, a certain favourite musician was appointed by Agamemnon, to watch over the conduct of the guardian as well as that of Clytemnestra. In the absence of Agamemnon, Ægysthus made his court to Clytemnestra, and after he had criminally alienated her heart from her husband, he publicly lived with her. Her infidelity reached the ears of Agamemnon before the walls of Troy, and he resolved to take full revenge upon the adulterers at his return. He was prevented, however, from putting his schemes into execution. Clytemnestra, with her adulterer, murdered him at his arrival, as he came out of the bath; or, according to other accounts, as he sat down at a feast prepared to celebrate his happy return. Cassandra, whom Agamemnon had brought from Troy, shared his fate; and Orestes would also have been deprived of his life, like his father, had not his sister Electra removed him from the reach of Clytemnestra. After this murder, Clytemnestra publicly married Ægysthus, and he ascended the throne of Argos. Orestes, after an absence of seven years, returned to Mycenæ, resolved to avenge his father's murder. He concealed himself in the house of his sister Electra, who had been married by the adulterers to a person of mean extraction and indigent circumstances. His death was publicly announced; and when Ægysthus and Clytemnestra repaired to the temple of Apollo, to return thanks to the god for the death of the surviving son of Agamemnon, Orestes, who with his faithful friend Pylades had concealed himself in the temple, rushed upon the adulterers, and killed them with his own hand. They were buried without the walls of the city, as their remains were deemed unworthy to be laid in the sepulchre of Agamemnon. (*Vid. Ægysthus, Agamemnon, Orestes, Electra.*) *Dict.* 4.—*Homer. Odyss.* 11.—*Apollod.* 3, 10.—*Paus.* 2, 16 et 22.—*Euripid Iphig in Aul.*—*Hygin. fab.* 117 et 140.—*Propert* 3, *el.* 19.—*Virg. Æn.* 4, 471.—*Philostr. Icon.* 2, 9

CLYTIA, or CLYTIE, a daughter of Oceanus and Tethys, beloved by Apollo. She was deserted by her lover, who paid his addresses to Leucothoe, and this so irritated her, that she discovered the whole intrigue to her rival's father. Apollo despised her the more for this, and she pined away, and was changed into a flower, commonly called the Heliotrope, (ἥλιος and τρέπω,) or *sunflower*, which still turns its head towards the sun in its course, as in pledge of her love. *Ovid. Met* 4, *fab.* 3, &c.——A daughter of Amphidamas, mother of Pelops, by Tantalus.——A concubine of Amyntor, son of Phrastor, whose calumny caused Amyntor to put out the eyes of his falsely accused son Phœnix. *Eurip. in Orest.*—*Homer. Il.* 9.

CLYTIUS, a son of Laomedon by Strymo. *Hom. Il.* 10.——A youth in the army of Turnus, beloved by Cydon. *Virg. Æn.* 10, 325.——A giant, killed by Vulcan, in the war waged against the gods. *Apollod* 1, 6.——The father of Pireus, who faithfully attended Telemachus. *Homer. Odyss.* 15, 251.——A son of Æolus, who followed Æneas in Italy, where he was killed by Turnus. *Virg Æn.* 9, 774.——A son of Alcmæon, the son of Amphiaraus *Paus.* 8, 17.

CLYTUS, a Greek in the Trojan war, killed by Hector. *Homer. Il.* 11, 302

CNACADIUM, a mountain of Laconia, near which was situated the town of Las *Paus.* 3, 24.

CNACĂLIS, a mountain of Arcadia, where festivals were celebrated in honour of Diana. *Id.* 8, 23.

CNEMUS, a Macedonian general, unsuccessful in an expedition against the Acarnanians. *Diod.* 12.—*Thucyd.* 2, 66, &c.

CNEUS, or CNÆUS, a prænomen common to many Romans. The C in this word is pronounced as a G.

CNIDUS and GNIDUS, a town and promontory of Doris in Caria, which has successively borne the names of Triopia, Pegusa, and Stadia. It was founded by Triopas the son of Abas. Venus, surnamed the Cnidian, was the chief deity of the place, and had here a temple rendered famous by a marble statue of the goddess. This beautiful image was the masterpiece of Praxiteles, and of such exquisite workmanship, that travellers from all parts of the world visited it with admiration, and Nicomedes, king of Bithynia, offered to liquidate the debt of the city, which was very considerable, if the Cnidians would cede it to him. Cnidus was the birth-place of the famous mathematician Eudoxus, the philosopher Agathareides, the historian Theopompus, and the physician Ctesias. It is now a mass of ruins, and the modern name of the promontory is *Cape Krio Diod.* 5, 61.—*Herod.* 1, 174.—*Paus.* 1, 1, —*Plin.* 36, 5.—*Strab* 14

CNOSSIA, a mistress of Menelaus. *Apollod.* 3, 11.

CNOSSUS, or GNOSSUS, a town of Crete, on the northern coast, at a small distance from the sea. According to Strabo, it was fifty stadia in circuit. Here Minos held his court. A little village, called *Gnossou*, occupies part of the ancient site of Cnossus. *Paus.* 1, 27.—*Hom. Odyssey* 19.

COASTRÆ and COACTRÆ, a people of Asia, near the Palus Mœotis. *Lucan.* 6, 246.

COBARES, a celebrated magician of Media, in the age of Alexander. *Curt.* 7, 4.

COCALUS, a king of Sicily, who hospitably received Dædalus, when he fled before Minos. When Minos arrived in Sicily, the daughters of Cocalus destroyed him. *Ovid. Met.* 8, 261.—*Diod.* 4

COCCEIUS NERVA, a friend of Horace and Mecænas, and grandfather to the emperor Nerva. He was a distinguished jurist of the day, and one of those who settled the disputes between Augustus and Antony. He afterwards accompanied Tiberius in his retreat in Campania, and starved himself to death. *Tacit Ann.* 4, 58. 6, 26.—*Horat. Sat.* 1, 5, 27.——An architect of Rome, in the age of Augustus, one of whose buildings is still in being, the present cathedral of Naples.——A nephew of Otho. *Plut.*—— A man to whom

Nero granted a triumph, after the discovery of the Pisonian conspiracy. *Tacit. Ann.* 15, 72.

COCCYGIUS, a mountain of Argolis, between Hasiæ and Hermione. It is said to have obtained its name from the Greek word *κόκκυξ, cuculus*, owing to Jupiter's having there metamorphosed himself into a *cuckoo*. *Paus.* 2, 36.

COCINTUM, a promontory of the Brutii, which marked the separation between the Ionian and Sicilian seas. It is now called *Capo di Stilo*. *Polyb.* 2, 14.

COCLES, PUB. HORAT., a celebrated Roman, who, alone, opposed the whole army of Porsenna at the head of a bridge, while his companions behind him were cutting off the communication with the other shore. When the bridge was destroyed, Cocles, though severely wounded in the leg by the darts of the enemy, leaped into the Tiber, and swam across with his arms. A brazen statue was raised to him in the temple of Vulcan, by the consul Publicola, for his eminent services. He had the use only of *one eye*, as *Cocles* signifies. *Liv.* 2, 10.—*Val. Max.* 3, 2—*Virg. Æn.* 8, 650.

COCYTUS, a river of Epirus, which blends its nauseous waters with those of the Acheron. The word is derived from *κωκύειν, to weep and to lament*, its etymology, the unwholesomeness of its water, and above all, its vicinity to the Acheron, have made the poets call it one of the rivers of hell; hence *Cocytia virgo*, applied to Alecto, one of the Furies. *Virg. G.* 3, 38. 4, 479. *Æn.* 6, 297. 323. 7, 479.—*Pous.* 1, 17.——A river of Campania, flowing into the Lucrine lake.

CODANUS SINUS, one of the ancient names of the *Baltic sea*. Mela represents it as diversified with large and small islands, the largest of which he calls Scandinavia. The modern name *Baltic* seems to be derived from the Celtic *Balt*, or *Belt*, denoting a collection of water. *Mela*, 3, 3.—*Plin.* 4. 13.

CODOMĀNUS, a surname of Darius the third, king of Persia.

CODRIDÆ, the descendants of Codrus, who went from Athens at the head of several colonies. *Paus.* 7, 2.

CODRUS, the 7th and last king of Athens, son of Melanthus. When the Heraclidæ made war against Athens, the oracle declared that the victory would be granted to that nation whose king was killed in battle. The Heraclidæ upon this gave strict orders to spare the life of Codrus; but the patriotic king disguised himself, and attacked one of the enemy, by whom he was killed. The Athenians obtained the victory, and Codrus was deservedly called the father of his country. He reigned twenty-two years, and was killed 1070 years before the Christian era. To pay greater honour to his memory, the Athenians made a resolution that no man after Codrus should reign in Athens under the name of king, and therefore the government was put into the hands of perpetual archons. *Paterc.* 1, 2.—*Justin.* 2, 6 et 7.—*Pol.* 1, 19. 7, 25.—*Val. Max.* 5, 6.——A man who, with his brothers, killed Hegesias, tyrant of Ephesus, &c. *Polyæn.* 6, 49.——A Latin poet in the reign of Domitian, whose poverty became a proverb. *Juv* 3, 203.——A shepherd in Virgil. *Virg. Ecl.* 7, 26

COECILIUS, a centurion. *Cæs. Civ. Bell*

COELA, a place in the bay of Eubœa. *Liv.* 31, 47.——A part of Attica. *Strab.* 10.

COELE, the northern division of Elis.——A town situated on the Hellespont, south of Sestos. It is remarkable for the naval victory which the Athenians obtained in its vicinity over the Lacedæmonians.——A place in the suburbs of Athens, appropriated to sepulchres. Cimon and Thucydides were both entombed here. *Herod.* 6, 103.—*Paus.* 1, 29.

COELESYRIA and COELOSYRIA, the *Hollow Syria*, a country of Syria, between the ranges of Libanus and Antilibanus, where the Orontes takes its rise. Its capital was Damascus.—— Antiochus Cyzicenus gave this name to that part of Syria which he obtained as his share, when he divided his father's dominions with Grypus. B.C. 112. *Dionys. Perieg.*

COELIA, the wife of Sylla. *Plut in Syll.* The Cœlian family, which was plebeian, but honoured with the consulship, was descended from Vibenna Cœles, an Etrurian, who came to settle at Rome in the age of Romulus.

COELIA LEX, a law enacted A.U.C 630, that in trials for treason the people should vote by ballot.

COELIUS, a Roman, defended by Cicero (*Vid.* Cœlius.)——Two brothers of Tarracina accused of having murdered their father in his bed. They were acquitted, when it was proved that they were both asleep at the time of the murder. *Val. Max.* 8, 1.—*Plut. in Cic.*——A lieutenant of Antony's.——A man who, after spending his all in dissipation and luxury, became a public robber with his friend Birrhus. *Horat. Sat.* 1, 4, 69.——A Roman historian, who flourished B.C. 121.——A hill of Rome. *Vid.* Cœlius.

COELUS or URANUS, an ancient deity, supposed to be the father of Saturn, Oceanus, Hyperion, &c. He was son of Terra, whom he afterwards married. The number of his children, according to some, amounted to forty-five. They were called Titans, and were so closely confined by their father, that they conspired against him, and were supported by their mother, who provided them with a scythe. Saturn armed himself with this scythe, and deprived his father of the organs of generation, as he was going to unite himself to Terra. From the blood which issued from the wound, sprang the giants, furies, and nymphs. The mutilated parts were thrown into the sea, and from them, and the foam which they occasioned, arose Venus the goddess of beauty. *Hesiod Theog.*

COENUS, an officer of Alexander, son-in-law to Parmenio. He died of a distemper, in his return from India. *Curt.* 9, 3.—*Diod* 17.

COERANUS, a stoic philosopher. *Tacit. Ann.* 14, 52.——A person slain by Ulysses. *Ovid. Met.* 13, 157.——A Greek, charioteer to Merion. He was killed by Hector. *Homer. Il.* 17, 610.

COES, a man of Mitylene, made sovereign master of his country by Darius. His countrymen stoned him to death. *Herod.* 5, 11 et 38

COEUS, a son of Cœlus and Terra. He was father of Latona, Asteria, &c. by Phœbe. *Hesiod. Theog.* 135 et 405.—*Virg. G.* 1, 279.—— A river of Messenia, flowing by Electra. *Paus.* 4, 33.

COGIDŪNUS, a king of Britain, faithful to Rome *Tacit. Agric.* 14.

COHORS. *Vid.* Legio

COLÆNUS, a king of Attica, before the age of Cecrops, according to some accounts. *Paus.* 1, 31.

COLAXAIS, one of the remote ancestors of the Scythians. *Herod.* 4, 5, &c.

COLAXES, a son of Jupiter and Ora. *Flacc.* 6, 48.

COLCHI, the inhabitants of Colchis.

COLCHIS and COLCHOS, a country of Asia, at the south of Asiatic Sarmatia, east of the Euxine sea, north of Armenia, and west of Iberia, now called *Mingrelia*. It is famous for the expedition of the Argonauts, and as the birth-place of Medea. It was fruitful in poisonous herbs, and produced excellent flax. The inhabitants were originally Egyptians, who settled here when Sesostris king of Egypt extended his conquests into the North. From the country arise the epithets of *Colchus, Colchicus, Colchiacus*, and Medea receives the name of *Colchis*. *Juv.* 6, 640.—*Flacc.* 5, 416.—*Horat.* 2, *od.* 13, 8.—*Strab.* 11.—*Ptol.* 5, 10.—*Ovid. Met.* 13, 24. *Amor.* 2, *el.* 14, 28.—*Mela*, 1, 19. 2, 3.

COLENDA, a town of Spain, among the Arevacæ, now probably *Cuellar*. *Appian. B. Hisp.* 99.

COLIAS, now *Agio Nocolo*, a promontory of Attica, in the form of a man's foot, where Venus had a temple. *Herod* 8, 96

COLLATIA, a town of Latium, to the north of Gabii, and colonised from Alba. It was rendered celebrated in Roman history, by the death of the chaste Lucretia. In the time of Strabo it appears to have been little more than a village. According to Nibby, some slight remains of it are still to be traced on a hill, which from thence has obtained the name of *Castellaccio*. *Liv.* 1, 58.—*Strab.* 5.——A town of Apulia, near mount Garganus, now *Collatina*. *Plin* 3, 11.

COLLATINUS, L. TARQUINIUS, a nephew of Tarquin the Proud, who married Lucretia, to whom Sext. Tarquin offered violence. He with Brutus, drove the Tarquins from Rome, and were made first consuls. As he was one of the Tarquins, so much abominated by all the Roman people, he laid down his office of consul, and retired to Alba in voluntary banishment. *Liv.* 1, 57. 2, 2.—*Flor.* 1, 9.

COLLINA, one of the gates of Rome, on mount Quirinalis, so called, *a collibus Quirinali et Viminali Ovid. Fast.* 4, 871.——A goddess at Rome, who presided over hills.——The name of one of the four regions into which Rome was divided by Servius Tullius. The other three were *Suburana, Esquilina*, and *Palatina*.

COLLUCIA, a lascivious woman, &c. *Juv.* 6, 306.

COLO, JUN., a governor of Pontus, who brought Mithridates to the emperor Claudius. *Tacit Ann.* 12, 21.

COLONA, a town of Mysia, in the territory of Lampsacus.——A town of Troas, north of Larissa. *Strab.* 13.

COLONIA, AGRIPPINA, a city of Germany, on the Rhine, now *Cologne*.——Equestris, a town on the lake of Geneva, now *Nion*.——Morinorum, a town of Gaul, now *Terrouen* in Artois.——Norbensis, a town of Spain, now *Alcantara*.——Trajana, or Ulpia, a town of Germany, now *Kein*, near Cleves.——Valentia, a town of Spain, which now bears the same name.

COLONOS, an eminence near Athens, where Œdipus retired during his banishment, from which circumstance Sophocles has given the title of Œdipus *Coloneus* to one of his tragedies.

COLOPHON, a city of Ionia, near the sea, north-west of Ephesus. It was founded by Mopsus, grandson of Tiresias, and in process of time, Damasichthon and Promethus sons of Codrus, conducted a colony hither It was destroyed by Lysimachus, and its inhabitants were sent to people Ephesus; but after his death it was rebuilt in a more convenient situation. The Colophonians were such excellent horsemen, that they usually brought victory to the side on which they fought; and hence the proverb, Κολοφὼν ἱππεῦσιν, *Colophonem adsiere*, i. e. to put a finish to any thing. Colophon was the native city of Mimnermus, Nicander, and Xenophanes, and one of the places which laid claim to the honour of having given birth to Homer. Apollo had a temple there. *Strab.* 14.—*Plin.* 7, 3.—*Tacit. Ann.* 2, 54.—*Cic. pro Arch. Poet.* 8—*Ovid Met.* 6, 8.

COLOSSE and COLOSSIS, a large town of Phrygia, near Laodicea, of which the government was democratical, and the first ruler called archon. One of the first Christian churches was established there, and one of St Paul's epistles was addressed to it. Colossæ was destroyed by an earthquake, together with Laodicea and Hierapolis, in the tenth year of the reign of Nero; but rose from its ruins, and was known in the tenth century under the name of Chonæ. Some remains of it are to be seen on the site now called *Khonas Herod.* 7, 30.—*Strab.* 12.

COLOSSUS, a celebrated brazen image at Rhodes, which ranked among the seven wonders of the world. It was the workmanship of Chares, a disciple of Lysippus, who spent twelve years in making it. Its height was seventy cubits, or 105 feet; there were few men who could encompass its thumb with their arms, and its fingers were thicker than ordinary statues. It was hollow, and in its cavities were immense stones, placed there to balance it on its pedestal. It stood at the entrance of the harbour, with its feet on two rocks, and it is said that vessels could pass under its legs. There was a winding staircase to go up to the top of it, from whence one might discover Syria, and the ships that went to Egypt. It was begun B. C 300, and after having stood about 66 years, was broken off at the knees, and thrown down by an earthquake. It remained in ruins for the space of 894 years; and the Rhodians, who had received several large contributions to repair it, divided the money among themselves, and frustrated the expectations of the donors, by saying that the oracle of Delphi forbade them to raise it up again from its ruins. In the year 672 of the Christian era, it was sold by the Saracens, who were masters of the island, to a Jewish merchant of Edessa, who loaded 900 camels with the brass. Allowing 800 pounds weight for each load, the brass, after the diminution which it had sustained by rust, and probably by theft, amounted to 720,000 pounds weight. *Plin.* 34, 18.—*Strab.* 14.

COLOTES, a Teian painter, disciple of Phidias. *Plin.* 35, 8.——A follower of Epicurus, accused of ignorance by *Plut.*——A sculptor, who made a statue of Æsculapius. *Strab.* 8.

COLUBRARIA, now *Monte Colubre*, a small island at the east of Spain, supposed to be the same as Ophiusa. *Plin.* 3, 5.

COLUMBA, a dove, the symbol of Venus among the poets. This bird was sacred to Venus, and received divine honours in Syria. Doves disappeared once every year at Eryx, where Venus had a temple; and they were said to accompany the goddess to Libya, whither she went to pass nine days, after which they returned. Doves were supposed to give oracles in the oaks of the forest of Dodona. *Tibull.* 1, *el.* 7, 17.—*Ælian. V. H.* 1, 15.

COLUMELLA (L. JUNIUS MODERATUS), an

ancient writer, born at Gades in the reign of Augustus or Tiberius. Among other works, he composed a treatise on agriculture, in twelve books, of which the tenth, relative to gardening, is written in verse. The style is elegant, and the work displays the genius of a naturalist, and the labours of an accurate observer. The best edition of Columella is that of Schneider, in the *Scriptores Res Rusticæ*, Lips. 1794—97, 4 vols. 8vo.

COLUMNÆ HERCULIS, a name given to two mountains on the extreme east parts of Spain and Africa, at the entrance into the Mediterranean. They were called *Calpe* and *Abyla*, the former on the coast of Spain, and the latter on the side of Africa, at the distance of only 18 miles. They are reckoned the boundaries of the labours of Hercules, and they were supposed to have been joined, till the hero separated them, and opened a communication between the Mediterranean and Atlantic seas —— Protei, the boundaries of Egypt, or the extent of the kingdom of Proteus. Alexandria was supposed to be built near them, though Homer places them in the island Pharos. *Odys.* 4, 351.—*Virg. Æn* 11, 262.

COLUTHUS, a native of Lycopolis in Egypt, supposed to have lived about the beginning of the sixth century. He wrote a poem in three hundred and eighty-five verses which bears the title of "the Rape of Helen." This poem was discovered by Cardinal Bessarion along with that of Quintus Smyrnæus. The best editions are, that of Van Lennep, Leovard. 1747, 8vo, and that of Bekker, Berol 1816, 8vo.

COMAGENA, or COMMAGENE, now *Kamash*, a country on the northern extremity of Syria, between mount Amanus and the Euphrates. It was governed by its own kings till Vespasian united it to the Roman empire, some time after which, it was merged in the province called Euphratensis. Its chief town, and the residence of its kings, was Samosata. *Strab.* 11 et 17

COMANA (*æ*, *et orum*), a town of Pontus, on the Iris, south-east of Amasea, now *Almons*, remarkable for a magnificent temple, variously ascribed to Bellona, to Venus, and to Diana Taurica, the service of which was performed by 6,000 ministers of both sexes. The chief priest among them was very powerful, and acknowledged no superior but the king of the country. This office was generally conferred upon one of the royal family. *Strab* 12. – *Hirt Alex.* 34.—— Another in Cappadocia, on the Sarus, famous, like the Pontic Comana, for its temple of Bellona, called Taurica, the service of which was performed by 6,000 ministers, governed by a chief priest, who acknowledged no superior but the king of the country. It is now *Al-Bostan*. *Strab.* 12.—*Hirt. Alex* 66

COMARIA, the ancient name of Cape *Comorin* in India.

COMBE, a daughter of Ophlus who first invented a brasen suit of armour. She was changed into a bird, and escaped from her children, who had conspired to murder her. It is said that she had 100 children; whence the proverb of as many children as Combe, to denote a prolific mother *Ovid. Met.* 7, 382.

COMBREA, a town near Pallene *Herod.* 7, 123.

COMBUTIS, a general under Brennus. *Paus.* 10, 22.

COMETES the father of Asterion, and one of the Argonauts. *Flacc.* 1, 336.——One of the Centaurs, killed at the nuptials of Pirithous. *Ovid Met.* 12, 284.——A son of Thestius, killed at the chase of the Calydonian boar. *Paus.* 8, 45.——One of the Magi, intimate with Cambyses king of Persia. *Justin.* 1, 9.

COMÆTHO, a daughter of Pterilaus, who deprived her father of a golden hair in his head, upon which depended his fate. She was put to death by Amphitryon for her perfidy. *Apollod.* 2, 4.

Q. COMINIUS, a Roman knight, who wrote some illiberal verses against Tiberius. *Tacit. Ann.* 4, 34.

COMITIA, (*orum*), an assembly of the Roman people. The word is derived from *Comitium*, the place where they were convened, *quasi a cum eundo*. The Comitium was a large hall, which was left uncovered at the top, in the first ages of the republic; so that the assembly was often dissolved in rainy weather The Comitia were called, some *consularia*, for the election of the consuls; others *prætoria*, for the election of prætors, &c. These assemblies were more generally known by the name of *Comitia, Curiata, Centuriata*, and *Tributa*. The *Curiata* was when the people gave their votes by *curiæ* The *Centuriata* were not convened in later times. (*Vid.* Centuria.) Another assembly was called *Comitia Tributa*, where the votes were received from the whole tribes together. At first the Roman people were divided only into three tribes; but as their numbers increased, the tribes were at last swelled to thirty-five. The object of these assemblies was the electing of magistrates, and all the public officers of state. They could be dissolved by one of the tribunes, if he differed in opinion from the rest of his colleagues If one among the people was seized with the falling sickness, or epilepsy, the whole assembly was immediately dissolved, whence that disease is called *morbus comitialis*. After the custom of giving their votes *viva voce* had been abolished, every one of the assembly, in the enacting of a law, was presented with two ballots, on one of which were the letters U. R., that is *uti rogas*, be it as you request; on the other was an A., that is *antiquo*, which bears the same meaning as *antiquam volo*, I like the old law, I vote against the new. If the number of ballots with U. R was superior to the A.'s, the law was approved constitutionally; if not it was rejected. Only the chief magistrates, and sometimes the pontifices, had the privilege of convening these assemblies. There were only these eight of the magistrates who had the power of proposing a law, the consuls, the dictator, the prætor, the interrex, the decemvirs, the military tribunes, the kings, and the triumvirs. These were called *majores magistratus;* to whom one of the *minores magistratus* was added, the tribune of the people.

COMIUS, a man appointed king over the Atrebates, by J. Cæsar, for his services. *Cæs Bell. G.* 4, 21.

COMMAGENE. *Vid.* Comagena.

COMMODUS (L. AURELIUS ANTONINUS), son of M Antoninus, succeeded his father in the Roman empire; and as if to display the vast difference between virtue and vice, between a respectable father and a dissipated son, he disgraced himself and his family by the most flagitious crimes. Naturally cruel, he was fond of indulging his licentious propensities; and regardless of the instructions of philosophers, and of the occencies of nature, he corrupted his own sisters,

and kept three hundred women, and as many boys, for his illicit pleasures. Desirous to be called Hercules, like that hero, he adorned his shoulders with a lion's skin, and armed his hand with a knotted club. Regardless of decency, he exhibited himself naked in public, and fought with the gladiators, boasting of his great dexterity in killing the wild beasts in the amphitheatre. Not satisfied with the applause of his flatterers, he required divine honours from the senate, and they were granted. He was wont to put such an immense quantity of gold dust in his hair, that when he appeared bare-headed in the sunshine, his head glittered as if surrounded with sunbeams. Martia, one of his concubines, whose death he had prepared, poisoned him; but as the poison did not quickly operate, he was strangled by a wrestler. He died in the 31st year of his age, and the 13th of his reign, A D. 192. It has been observed, that he never trusted himself to a barber, but always burnt his beard in imitation of the tyrant Dionysius. *Herodian.*

COMMORIS, a village of Cilicia. *Cic. Fam.* 15, *ep.* 4.

COMPITĀLIA, festivals celebrated by the Romans on the 2d of May, in the cross ways, in honour of the household gods called Lares. Tarquin the Proud, or according to some, Servius Tullius, instituted them on account of an oracle which ordered him to offer heads to the Lares. He sacrificed to them human victims; but J. Brutus, after the expulsion of the Tarquins, thought it sufficient to offer them only poppy heads, and men of straw. The slaves were generally the ministers, and during the celebration they enjoyed their freedom. *Varro de L. L. 5, 3.—Ovid. Fast. 5*, 140.—*Dionys. Hal* 4.

COMPSA, now *Conza*, a town of Samnium, on the southern confines of the Hirpini It revolted to Hannibal after the battle of Cannæ, and it was here that the general left his baggage and part of his army when advancing into Campania. Compsa was retaken by the Romans under Fabius two years afterwards. *Liv.* 23, 1. 24, 20.

COMPSATUS, a river of Thrace, falling into the lake Bistonis. *Herod.* 7, 109

COMUM, a town of Gallia Cisalpina, situated at the south western extremity of the Lacus Larius. It was originally a Gallic settlement, and continued to be an inconsiderable place until a Greek colony was established here by Pompeius Strabo and Cornelius Scipio, and subsequently by Julius Cæsar. It thenceforth took the name of *Novum Comum*. It is now *Como*. *Strab.* 5.—*Suet. Cæs.* 28.—*Plin. Ep.* 3, 6. 4, 13. 9, 24.

COMUS, the god of revelry, feasting, and nocturnal entertainments During his festivals, men and women exchanged each other's dress. He was represented as a young and drunken man, with a garland of flowers on his head, and a torch in his hand, which seemed falling. He is more generally seen sleeping upon his legs, and turning himself when the heat of the falling torch has scorched his side. *Plut. Icon.* 2.—*Plut. Quæst. Rom.* 55.

CONCANI, a people of Spain, among the Cantabri. Their food was milk mixed with horses' blood. Their chief town, *Concana*, is now called *Santalana*, or *Cangas do Oms*. *Virg. G.* 3, 463. —*Sil.* 3 361.—*Horat. Od.* 3, 4, 34.

CONCORDĪA, the goddess of peace and concord at Rome, to whom Camillus first raised a temple in the Capitol, where the magistrates often assembled for the transaction of public business. She had besides this, other temples and statues, and she was addressed to promote the peace and union of families and citizens. The goddess of concord was generally represented as young, crowned with garlands, holding a cup in one hand, and in the other a cornucopia, or a sceptre, from which appeared to issue forth all sorts of fruits. Sometimes she appears holding a bundle of small sticks, to intimate that these, when separated, are weak and useless, but when united, powerful and difficult to be broken. The most ordinary symbol, however, of concord is two hands joined together, holding a caduceus or a pomegranate. *Plut. in Camill.—Plin.* 33, 1.—*Cic. pro Domo.—Ovid Fast.* 1, 639. 6, 637.

CONDATE, a town of Gaul, now *Rennes* (*Rhedonum urbs*), in Britany.

CONDIVICNUM, a town of Gaul, now *Nantes* in Brittany. *Vid.* Namnetes.

CONDOCHĀTES, a river of India, which discharged itself into the Ganges opposite Palibothra. Now, the *Gunduck*.

CONDRŪSI, a people of Gallia Belgica, inhabiting the district *Condros*, in the bishopric of Liege. *Cæs. Bell. G.* 4, 6.

CONETODŪNUS and COTUATUS, two desperate Gauls, who raised their countrymen against Rome, &c. *Cæs Bell G* 7, 3.

CONFLUENTES, a town at the confluence of the Moselle and Rhine, *now Coblentz*.

CONFUCIUS, or CON-FU-TSE, a celebrated Chinese philosopher, born of an illustrious family, in the reign of the emperor Lu, about 550 B.C. At fifteen years of age he engaged in the study of the ancient learning of his country, and discovered such uncommon wisdom, that he was early advanced to the office of minister of state. Finding all his efforts to reform the corrupt manners of the court ineffectual, he retired from his public station, and instituted a school, in which he is said to have had several thousand disciples to whom he taught morals, the art of reasoning, and the principles of policy. His life is said to have been in every respect worthy of the character of a philosopher. He lived to the age of seventy-three. By his sage counsels, his moral doctrine, and his exemplary conduct, he obtained an immortal name as the reformer of his country. After his death, his name was held in the highest veneration; and his doctrine and writings are still regarded among the Chinese as the basis of all moral and political wisdom. His family enjoyed by inheritance the honourable title and office of Mandarins; and religious honours were paid to his memory.

CONIACI, a people of Spain, at the head of the Iberus. *Strab.* 3.

CONIMBRĪCA a town of Lusitania, near the sea-coast, on the river Monda, now *Coimbra* of Portugal.

CONISALTUS, a god worshipped at Athens, with the same ceremonies as Priapus at Lampsacus. *Strab.* 8.

CONNĪDAS, the preceptor of Theseus, in whose honour the Athenians instituted a festival called *Connideia* It was then usual to sacrifice to him a ram. *Plut. in Thes.*

CONNUS, a musician, who is said to have instructed Socrates. *Cic. Fam.* 9, 22.

CONON, a famous general of Athens, son of Timotheus. He was made governor of all the islands of the Athenians, and was detested in a naval battle by Lysander, near the Ægospota-

mos. He retired in voluntary banishment to Evagoras king of Cyprus, and afterwards to Artaxerxes king of Persia, by whose assistance he freed his country from slavery. He defeated the Spartans near Cnidos in an engagement, where Pisander, the enemy's admiral, was killed. By his means the Athenians fortified their city with a strong wall, and were bidding fair, under his guidance, to recover their former power, when with their wonted fickleness they accused him of a misappropriation of the money received by him from the king of Persia, and of other crimes for which there appears to have been little or no foundation. He did not, however, survive the accusation; but the manner and particular time of his death are not known, though it is generally supposed that he was murdered in prison. *C Nep. in vita.—Plut. in Lys. et Artax.—Isocrates.*——A Greek astronomer of Samos, who wrote an account of all the eclipses which had been observed by the Egyptians. To ingratiate himself with Ptolemy Evergetes, king of Egypt, by whom he was protected and patronised, he publicly declared that the queen's locks, which had been dedicated in the temple of Venus, and had since disappeared, were become a constellation. He was intimate with Archimedes, and flourished 247 B.C. *Catull* 67.—*Virg. Ecl.* 3 40 ——A Grecian mythologist in the age of Julius Cæsar, who wrote a book which contained forty fables, still extant, preserved by Photius.—— There was a treatise written on Italy by a man of the same name

CONSENTES, the name which the Romans gave to the twelve superior gods, the *Dii majorum gentium*. The word signifies as much as *consentientes*, that is, who consented to the deliberations of Jupiter's council. They were twelve in number, whose names Ennius has briefly expressed in these lines:

Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,
Mercurius, Jovi, Neptunus, Vulcanus, Apollo.

In ancient inscriptions they are thus marked: J.O.M. (i. e. *Jovi optimo maximo*) CETERISQ. DIS CONSENTIBUS. *Varro de R.R.*

CONSENTIA, now *Cosenza*, a town in the country of the Brutii, near the source of the river Crathis. It was taken by Hannibal after the surrender of Petilia, but again fell into the hands of the Romans towards the end of the war. *Strab 6.—Liv.* 23, 30 29, 38.

CONSIDIUS ÆQUUS, a Roman knight, &c. *Tacit.*——Caius, one of Pompey's adherents, &c. *Cæs. bell Civ.* 2, 23.

CONSTANS, a son of Constantine. *Vid.* Constantinus.

CONSTANTIA, a grand-daughter of the great Constantine, who married the emperor Gratian.

CONSTANTINA, a princess, wife of the emperor Gallus

CONSTANTINOPOLIS, now *Stamboul*, formerly Byzantium, the capital of Thrace, a noble and magnificent city, built by Constantine the Great, and solemnly dedicated A.D. 330. It was the capital of the eastern Roman empire, and was called after its foundation, *Roma Nova*, on account of its greatness, which seemed to rival Rome. The beauty of its situation, with all its conveniences, have been the admiration of every age. Constantinople became long the asylum of science and of learned men, but upon its conquest by Mahomet II., 29th of May, 1453, the professors retired from the barbarity of their victors, and found in Italy the protection which their learning deserved. This migration was highly favourable to the cause of science, and while the Pope, the head of the house of Medicis, and the emperor, munificently supported the fugitives, other princes imitated their example, and equally contributed to the revival of literature in Europe.

CONSTANTINUS, surnamed the *Great*, from the greatness of his exploits, son of Constantius, by Helena, was born at Naissus in Dacia, though some historians consider Britain as the place of his nativity. On the death of his father, he succeeded to the title of Cæsar, the lower rank of the imperial dignity; and supported by his victories over the Germans and Barbarians, he soon after assumed the nobler appellation of Augustus, though Galliensus, his colleague on the throne, viewed with jealousy his elevation and promising talents. The division of a great empire among various masters, was a temptation to the ambitious and aspiring, and therefore Constantine, naturally endowed with strong resources of mind, and secure in the affections of his soldiery, prepared to claim the sovereignty of the world, without the fears of either a superior or an equal. With 40,000 men he marched against his colleague Maxentius, whose cruelties in Italy deserved the severest chastisement; and in the doubts which agitated his breast at this awful period, a miracle appeared, to inflame his ambition and to animate his troops. A luminous body of light, say historians, presented itself in the sky, in the form of a cross, to the astonished eyes of Constantine: and the inscription which it bore, *τούτῳ νίκα, in hoc vince*, reminded the monarch of his superstitious adherence to the heathen religion, and that moment made him a convert to christianity. The enemy were defeated, and the grateful emperor for ever after displayed at the head of his army a *labarum*, or cross, the holy standard under whose auspices he had obtained the victory. Yet though Constantine thus embraced the Christian faith, he rejected the purity of its practice; and unable to endure a rival in his brother-in-law Licinius, he made war against him, and after various treaties, in which neither confidence nor sincerity prevailed, he compelled him to abdicate the imperial power, and acknowledge him sole sovereign of the Roman world. Absolute power in the hands of a virtuous individual, may fortunately be directed to the happiness of the people, and the prosperity of the empire; and if Constantine wished to be without a rival, that he might more fully devote himself to advance and establish the public and private welfare, his ambition is excusable, and his views were noble and praiseworthy. The abuses in the state were certainly checked; and if the emperor had done nothing besides affording protection and toleration to the thousand meek and inoffensive individuals who had embraced the religion of Christ, his memory would deserve the noblest panegyrics of the historian. The views which he formed of the greatness of his empire were extensive and magnificent; and either to a secret jealousy of the antiquity and independent spirit of Rome, or to the contemplation of the superior advantages and more centrical situation of Byzantium as a capital, we are to ascribe the foundation of Constantinople. The plan was in the conception sublime, but while Constantine plundered the capital of Italy of her fairest honours, and transported her senate, her magistrates

and her ensigns of dignity to her new rival he laid the foundations of jealousy and mutual hatred Rome and Constantinople, now equal in population and magnificence, by turns or accident occasionally honoured by the residence of the imperial family, began to look upon each other with an eye of envy; and soon after the age of Constantine, a separation was made of the two empires, and Rome was called the capital of the western, and Constantinopolis was called the capital of the eastern dominions of Rome. Constantine has been distinguished for personal courage, and liberally praised for the protection which he extended to the christians. Though at first he persecuted the Arians, he afterwards inclined to their opinions. His murder of his son Crispus has been deservedly censured; for whatever were the provocations either in temper or conduct which he might have received, the imputation of cruelty and of enormous guilt must attach to him, who, while he pretended to profess and practise the many virtues of christianity, did not hesitate to imbrue his hands in the blood of his family. By removing the Roman legions from the garrisons on the rivers, Constantine opened an easy passage to the barbarians, and rendered his soldiers unwarlike. He defeated 100,000 Goths, and received into his territories 300,000 Sarmatians, who had been banished by their slaves, and allowed them land to cultivate. Constantine was learned, and preached as well as composed, many sermons, one of which remains He died A. D. 337, after a reign of 31 years of the greatest glory and success. He left three sons, Constantinus, Constans, and Constantius, among whom he divided his vast empire. The first, who had Gaul, Spain, and Britain for his portion, was conquered by the armies of his brother Constans, and killed in the 25th year of his age, A D 340. Magnentius, the governor of the provinces of Rhætia, murdered Constans in his bed, after a reign of 13 years over Italy, Africa, and Illyricum, and Constantius, the only surviving brother, now become the sole emperor, A. D. 353, punished his brother's murderer, and gave way to cruelty and oppression. He visited Rome, where he displayed a triumph, and died A. D. 361, in his march against Julian, who had been proclaimed independent emperor by his soldiers.——The name of Constantine was very common to the emperors of the east, in a later period.

CONSTANTIUS CHLORUS, son of Eutropius, and father of the great Constantine, merited the title of Cæsar, which he obtained, by his victories in Britain and Germany. He became the colleague of Galerius, on the abdication of Diocletian; and after bearing the character of a humane and benevolent prince, he died at York, and made his son his successor, A. D. 306.——The second son of Constantine the Great. (*Vid.* Constantinus.)——The father of Julian and Gallus, was son of Constantius by Theodora, and died A D 337.——A Roman general of Nyssa, who married Placidia, the sister of Honorius, and was proclaimed emperor, an honour he enjoyed only seven months. He died universally regretted, 421 A.D and was succeeded by his son Valentinian in the west.

CONSUALES LUDI, or CONSUALIA, festivals at Rome in honour of Consus, the god of counsel, whose altar Romulus disenvered under the ground. This altar was always covered, except at the festival; when a mule was sacrificed, and games and horse-races exhibited in honour of Neptune. It was dur ng these festivals that Romulus carried away the Sabine women who had assembled to be spectators of the games. They were first instituted by Romulus. Some say, however, that Romulus only regulated and re-instituted them after they had been before established by Evander. During the celebration, which happened about the middle of August, horses, mules, and asses, were exempted from all labour, and were led through the streets adorned with garlands and flowers. *Auson.* 69, 9.—*Ovid. Fast.* 3, 199.—*Liv.* 1, 9.—*Dionys. Hal.* 1.

CONSUL, a magistrate at Rome, with regal authority for the space of one year. There were two consuls, a *comendendo*, annually chosen in the Campus Martius. The two first consuls were L. Jun. Brutus, and L. Tarquinius Collatinus, chosen A.U.C. 244, after the expulsion of the Tarquins. In the first ages of the republic, the two consuls were always chosen from patrician families, or noblemen; but the people obtained the privilege, A.U.C. 388, of electing one of the consuls from their own body; and sometimes both were plebeians. The first consul among the plebeians was L. Sextius. It was required that every candidate for the consulship should be 43 years of age, called *legitimum tempus*. He was always to appear at the election as a private man, without a retinue, and it was requisite before he canvassed for the office, to have discharged the inferior functions of quæstor, ædile, and prætor Sometimes these qualifications were disregarded. M. Val. Corvus was made a consul in his 23d year; Scipio Africanus the Elder in his 28th, and the Younger in his 38th, T. Quinctius Flaminius, when not quite 30; and Pompey, before he was full 36. The consuls were at the head of the whole republic. All the other magistrates were subject to them, except the tribunes of the commons. They assembled the people and the senate, laid before them what they pleased, and executed their decrees. The laws which they proposed and got passed, were commonly called by their name. They received all letters from the governors of provinces, and from foreign kings and states, and gave audience to ambassadors. The year was named after them, as it used to be at Athens from one of the archons. Their insignia were the same with those of the kings, except the crown, namely, the *toga prætexta*, *sella curulis*, the sceptre or ivory staff (*scipio eburneus*), and twelve lictors with the *fasces* and *securis*. He who had the greater number of suffrages was called *consul prior*, and his name was marked first in the calendar, he also had the *fasces* first, and usually presided at the election of magistrates for the next year. All persons went out of the way, uncovered their heads, dismounted from horseback, or rose up to the consuls as they passed by them. When a prætor happened to meet a consul, his lictors always lowered their *fasces*. Valerius Popilcola took away the *securis* from the *fasces*, i. e. he took from the consuls the power of life and death, and only left them the right of scourging at least within the city; for without the city, when invested with military command, they still retained the *securis*, i. e. the right of punishing capitally. Their provinces used anciently to be decreed by the senate after the consuls were elected or had entered on their office. But by the Sempronian law, passed A. U. C. 631, the senate always decreed

two provinces for the future consuls before their election, which they, after entering on their office, divided by lot or agreement. Sometimes a certain province was assigned to some one of the consuls, both by the decree of the senate, and by the order of the people, and sometimes again the people had reversed what the senate had decreed concerning the provinces. They were not permitted to return to Rome without the special command of the senate, and they always remained in their province till the arrival of their successor. At their return they harangued the people, and solemnly protested that they had done nothing against the laws or interest of their country, but had faithfully and diligently endeavoured to promote the greatness and welfare of the state. No man could be consul two following years; yet this institution was sometimes broken, and we find Marius re-elected consul, after the expiration of his office, during the Cimbrian war. The office of consul, so dignified during the times of the commonwealth, became a mere title under the emperors, and retained nothing of its authority but the useless ensigns of original dignity. In retaining the badges of the ancient consuls, they indulged in even greater pomp; for they wore the *toga picta* or *palmata*, and had their *fasces* wreathed with laurel, which used formerly to be done only by those who triumphed. They also added the *securis* to the *fasces*. Even the office of consul, which was originally annual, was reduced to the space of two or three months by J. Cæsar. They who, after being elected on the 24th of October, the usual day of election, were admitted on the 1st of January, denominated the year, and were called *ordinarii*. Before they assumed the reins of government, between October and the 1st of January, they were called *consules designati*, and their successors during the year, whether appointed in consequence of death or abdication, were distinguished by the appellation of *suffecti*; but the year in the consular fasti was never called after their name. Tiberius and Claudius abridged the time of the consulship, and the emperor Commodus made no less than twenty five consuls in one year. Constantine the Great renewed the original institution, and permitted them to be a whole year in office.—Here is annexed a list of the consuls from the establishment of the consular power to the battle of Actium, in which it may be said that the authority of the consuls was totally extinguished.

The two first consuls, chosen about the middle of June, A.U.C. 244, were L. Jun. Brutus, and L. Tarq. Collatinus. Collatinus retired from Rome as being of the family of the Tarquins, and Pub Valerius was chosen in his room. When Brutus was killed in battle, Sp. Lucretius was elected to succeed him; and after the death of Lucretius, Marcus Horatius was chosen for the rest of the year with Valerius Publicola. The first consulship lasted about sixteen months, during which the Romans fought against the Tarquins, and the Capitol was dedicated.

A.U.C 246. Pub. Valerius Publicola 2; Tit. Lucretius Porsenna supported the claims of Tarquin. The noble actions of Cocles, Scævola, and Cloelia.

——— 247 P. Lucretius, or M. Horatius; P Valer. Publicola 3. The vain efforts of Porsenna continued.

——— 248. Sp Lartius; T. Herminius. Victories obtained over the Sabines.

A.U.C. 249 M. Valerius; P. Postumius. Wars with the Sabines continued.

——— 250. P. Valerius 3; T. Lucretius 2.

——— 251. Agrippa Menenius, P. Postumius 2. The death of Publicola.

——— 252. Opiter Virginius; Sp. Cassius. Sabine war.

——— 253. Postumius Cominus; T. Lartius. A conspiracy of slaves at Rome.

——— 254. Serv. Sulpicius, Manius Tullius.

——— 255. P. Veturius Geminus; T. Æbutius Elva.

——— 256. T. Lartius 2; Q Cloelius. War with the Latins.

——— 257. A. Sempronius Atratinus; M. Minucius.

——— 258. Aulus Postumius; Tit. Virginius. The battle of Regillæ.

——— 259. Ap Claudius; P. Servilius. War with the Volsci.

——— 260. A. Virginius; T. Veturius. The dissatisfied people retired to Mons Sacer

——— 261. Postumius Cominius 2; Sp. Cassius 2. A reconciliation between the senate and people, and the election of the tribunes.

——— 262. T. Geganius; P. Minucius. A famine at Rome.

——— 263. M. Minucius 2; Aul. Sempronius 2. The haughty behaviour of Coriolanus to the populace.

——— 264. Q Sulpicius Camerinus; Sp Lartius Flavus 2. Coriolanus retires to the Volsci.

——— 265. C Julius; P. Pinarius. The Volsci make declarations of war.

——— 266. Sp. Nautius, Sex. Furius Coriolanus forms the siege of Rome. He retires at the entreaties of his mother and wife, and dies.

——— 267. T. Sicinius; C. Aquilius. The Volsci defeated.

——— 268. Sp. Cassius 3; Proculus Virginius. Cassius aspires to tyranny.

——— 269 Serv. Cornelius; Q. Fabius. Cassius is condemned, and thrown down the Tarpeian rock.

——— 270. L. Æmilius; Cæso Fabius. The Æqui and Volsci defeated.

——— 271. M. Fabius; L. Valerius.

——— 272. Q. Fabius 2; C. Julius. War with the Æqui.

——— 273 Cæso Fabius 2; Sp Furius. War continued with the Æqui and Veientes.

——— 274. M. Fabius 2; Cn. Manlius. Victory over the Hernici.

——— 275 Cæso Fabius 3; A. Virginius. The march of the Fabii to the river Cremera

——— 276 L. Æmilius 2; C Servilius. The wars continued against the neighbouring states.

——— 277. C. Horatius, T. Menenius The defeat and death of the 300 Fabii.

——— 278. Sp. Servilius; Aul Virginius. Menenius brought to his trial for the defeat of the armies under him

——— 279. C. Nautius; P. Valerius.

——— 280. L. Furius, C. Manlius. A truce of 40 years granted to the Veientes.

——— 281. L. Æmilius 3; Virginius or Vopiscus Julius. The tribune Genutius murdered in his bed for his seditions.

——— 282. L. Pinarius; P. Furius.

——— 283. Ap. Claudius; T Quintius The Roman army suffer themselves to be defeated by

the Volsci on account of their hatred to Appius, while his colleague is boldly and cheerfully obeyed against the Æqui.

A.U.C. 283. L. Valerius 2; Tib. Æmilius. Appius is cited to take his trial before the people, and dies before the day of trial.

——— 285. T. Numicius Priscus; A. Virginius.

——— 286. T. Quintius 2; Q Servilius.

——— 287. Tib. Æmilius 2; Q Fabius.

——— 288. Q Servilius 2, Sp Postumius.

——— 289. Q. Fabius 2, T Quintius 3. In the census made this year, which was the ninth, there were found 121,214 citizens in Rome.

——— 290. Aul. Postumius; Sp Furius.

——— 291 L Æbutius; P. Servilius. A plague at Rome

——— 292 T. Lucretius Tricipitinus, T. Veturius Geminus.

——— 293. P. Volumnius; Serv Sulpicius. Dreadful prodigies at Rome, and seditions.

——— 294. C. Claudius; P Valerius 2. A Sabine seizes the Capitol, and is defeated and killed. Valerius is killed in an engagement, and Cincinnatus is taken from the plough, and made dictator; he quelled the dissensions at Rome, and returned to his farm.

——— 295. Q. Fabius 3; L. Cornelius. The census made the Romans amount to 132,019.

——— 296. L. Minucius, C Nautius 2 Minutius is besieged in his camp by the Æqui, and Cincinnatus, being elected dictator, delivers him, obtains a victory, and lays down his power sixteen days after his election.

——— 297. Q. Minucius; C. Horatius. War with the Æqui and Sabines. Ten tribunes elect instead of five.

——— 298. M. Valerius; Sp. Virginius.

——— 299. T. Romilius, C Veturius.

——— 300. Sp. Tarpeius; A. Aternius.

——— 301. P. Curiatius; Sex. Quintilius.

——— 302. C. Menenius; P. Cestius Capitolinus. The Decemvirs reduce the laws into twelve tables.

——— 303 Ap. Claudius; T. Genutius, P Cestius, &c The Decemvirs assume the reins of government, and preside with consular power.

——— 304 and 305. Ap Claudius; Q. Fabius Vibulanus; M. Cornelius, &c. The Decemvirs continued. They act with violence. Appius endeavours to take possession of Virginia, who is killed by her father. The Decemvirs abolished; and Valerius Potitus, and M. Horatius Barbatus, created consuls for the rest of the year. Appius is summoned to take his trial. He dies in prison, and the rest of the Decemvirs are banished

——— 306. Lart. Herminius; T. Virginius.

——— 307. M. Geganius Macerinus; C. Julius. Domestic troubles.

——— 308. T. Quintius Capitolinus 4; Agrippa Furius. The Æqui and Volsci come near to the gates of Rome, and are defeated.

——— 309. M. Genucius; C. Curtius. A law passed to permit the patrician and plebeian families to intermarry.

——— 310. Military tribunes are chosen instead of consuls. The plebeians admitted among them. The first were A. Sempronius; L. Atilius; T. Cloelius. They abdicated three months after their election, and consuls were again chosen, L. Papirius Mugillanus; L. Sempronius Atratinus.

——— 311. M. Geganius Macerinus 2; T. Quintius Capitolinus 5. The censorship instituted.

A.U.C. 312. M. Fabius Vibulanus; Postumius Æbutius Cornicencis.

——— 313. C. Furius Pacilus; M. Papirius Crassus.

——— 314. P. Geganius Macerinus; L. Menenius Lanatus. A famine at Rome. Mælius attempts to make himself king.

——— 315. T. Quintius Capitolinus 6; Agrippa Menenius Lanatus.

——— 316. Mamercus Æmilius; T. Quintius; L. Julius. Military tribunes.

——— 317. M. Geganius Macerinus, Sergius Fidenas. Tolumnius, king of the Veientes, killed by Cossus, who takes the second royal spoils called *Opima*.

——— 318. M. Cornelius Maluginensis; L. Papirius Crassus.

——— 319 C. Julius, L. Virginius.

——— 320. C. Julius 2; L. Virginius 2 The duration of the censorship limited to eighteen months.

——— 321. M. Fabius Vibulanus; M. Fosius; L. Sergius Fidenas Military tribunes.

——— 322. L. Pinarius Mamercus; L. Furius Medullinus; Sp. Postumius Albus, Military tribunes

——— 323 T. Quintius Cincinnatus, C Julius Mento, consuls. A victory over the Veientes and Fidenates by the dictator Postumius.

——— 324 C Papirius Crassus, L. Julius.

——— 325. L. Sergius Fidenas 2; Horat. Luceret. Tricipitinus.

——— 326. A Cornelius Cossus; T. Quintius Pennus 2.

——— 327. Servilius Ahala; L Papirius Mugillanus 2.

——— 328 T. Quintius Pennus; C. Furius; M. Posthumius; A Corn. Cossus. Military tribunes, all of patrician families. Victory over the Veientes.

——— 329. A. Sempronius Atratinus; L. Quintius Cincinnatus; L. Furius Medullinus; L. Horat. Barbatus.

——— 330. A. Claudius Crassus, &c Military tribunes.

——— 331. C. Sempronius Atratinus; Q. Fabius Vibulanus. Consuls who gave much dissatisfaction to the people.

——— 332. L. Manlius Capitolinus, &c. Military tribunes

——— 333. Numerius Fabius Vibulanus; T Q. Capitolinus.

——— 334. L. Q. Cincinnatus 3; L. Furius Medullinus 2; M. Manlius; A. Sempronius Atratinus. Military tribunes.

——— 335 A. Menenius Lanatus, &c. Military tribunes.

——— 336. L. Sergius Fidenas; M. Papirius Mugillanus; C. Servilius

——— 337. A. Menenius Lanatus 2, &c.

——— 338. A. Sempronius Atratinus 3, &c.

——— 339. P Cornelius Cossus, &c

——— 340. Cn. Corn. Cossus, &c One of the military tribunes stoned to death by the army.

——— 341. M. Corn. Cossus; L. Furius Medullinus, consuls Domestic seditions.

——— 342. Q. Fabius Ambustus; C. Furius Pacilus.

——— 343. M Papirius Atratinus, C. Nautius Rutilus

344. Mamercus Æmilius; C. Valerius Potitus.

A.U.C. 345. Cn. Corn. Cossus; L. Furius Medullinus 2. Plebeians for the first time quæstors.

——— 346. C. Julius, &c. Military tribunes

——— 347. L. Furius Medullinus, &c. Military tribunes.

——— 348. P. and Cn. Cornelii Cossi, &c. Military tribunes. This year the Roman soldiers first received pay.

——— 349. T. Quintius Capitolinus, &c. Military tribunes. The siege of Veii begun.

——— 350. C. Valerius Potitus, &c. Military tribunes.

——— 351. Manlius Æmilius Mamercinus, &c. The Roman cavalry begin to receive pay.

——— 352. C Servilius Ahala, &c. A defeat at Veii, occasioned by a quarrel between two of the military tribunes.

——— 353. L. Valerius Potitus 4; M. Furius Camillus 2, &c. A military tribune chosen from among the plebeians.

——— 354. P. Licinius Calvus, &c.

——— 355. M. Veturius, &c.

——— 356. L. Valerius Potitus 5; M. Furius Camillus 3, &c.

——— 357. L. Julius Iulus, &c

——— 358 P. Licinius, &c. Camillus declared dictator. The city of Veii taken by means of a mine. Camillus obtains a triumph.

——— 359. P. Corn. Cossus, &c. The people wished to remove to Veii.

——— 360. M. Furius Camillus, &c. Falisci surrendered to the Romans.

——— 361. L. Lucret. Flaccus; Servius Sulpicius Camerinus, consuls, after Rome had been governed by military tribunes for fifteen successive years Camillus strongly opposes the removing to Veii, and it is rejected,

——— 362. L. Valerius Potitus; M. Manlius. One of the censors dies.

——— 363. L. Lucretius, &c. Military tribunes. A strange voice heard, which foretold the approach of the Gauls. Camillus goes into banishment to Ardea. The Gauls besiege Clusium, and soon after march towards Rome.

——— 364. Three Fabii military tribunes. The Romans defeated at Allia, by the Gauls. The Gauls enter Rome, and set it on fire. Camillus declared dictator by the senate, who had retired into the Capitol. The geese save the Capitol, and Camillus suddenly comes and defeats the Gauls.

——— 365. L. Valerius Poplicola 3; L. Virginius, &c. Camillus declared dictator, defeats the Volsci, Æqui, and Tuscans.

——— 366 T. Q. Cincinnatus; Q. Servilius Fidenas; L. Julius Iulus.

——— 367. L. Papirius; Cn. Sergius; L. Æmilius, &c

——— 368. M. Furius Camillus, &c.

——— 369. A. Manlius; P. Cornelius, &c. The Volsci defeated. Manlius aims at royalty.

——— 370. Ser. Corn. Maluginensis; P. Valerius Potitus; M. Furius Camillus. Manlius is condemned and thrown down the Tarpeian rock.

——— 371. L. Valerius; A. Manlius; Ser. Sulpicius, &c.

——— 372. Sp. and L. Papirii, &c.

——— 373. M. Furius Camillus; L. Furius, &c.

——— 374. L. and P. Valerii.

——— 375. C. Manlius, &c.

——— 376. Sp. Furius, &c.

A.U.C. 377. L. Æmilius, &c.

——— 378. } For five years anarchy at Rome.
——— 379. } No consuls or military tri-
——— 380. } bunes elected, but only for
——— 381 } that time. L. Sextinus; C.
——— 382. } Licinius Calvus Stolo. Tribunes of the people

——— 383. L. Furius, &c.

——— 384. Q. Servilius; C. Veturius, &c. Ten magistrates are chosen to take care of the Sibylline books.

——— 385. L. Q Capitolinus; Sp. Servilius, &c.

——— 386. According to some writers, Camillus this year was sole dictator, without consuls or tribunes.

——— 387 A. Cornelius Cossus; L. Veturius Crassus, &c. The Gauls defeated by Camillus. One of the consuls for the future to be elected from among the plebeians.

——— 388 L. Æmilius, patrician; L. Sextius, plebeian, consuls. The offices of prætor, and curule ædile, granted to the senate by the people.

——— 389. L. Genucius; Q. Servilius. Camillus died.

——— 390. Sulpicius Peticus; C. Licinius Stolo.

——— 391. Cn Genutius; L. Æmilius.

——— 392. Q. Serv. Ahala 2; L. Genucius 2. Curtius devotes himself to the *Dii manes*.

——— 393. C Sulpicius 2, C. Licinius 2. Manlius conquers a Gaul in single battle.

——— 394. C. Petilius Balbus; M. Fabius Ambustus.

——— 395. M. Pop. Lænas· C. Manlius 2.

——— 396. C. Fabius, C. Plautius. Gauls defeated

——— 397. C. Marcinus; Cn. Manlius 2.

——— 398. M Fabius Ambustus 2; M. Popilius Lænas 2. A dictator elected from the plebeians for the first time.

——— 399. C. Sulpicius Peticus 3; M. Valerius Poplicola 2; both of patrician families

——— 400. M. Fabius Ambustus 3; T. Quintius.

——— 401. C. Sulpicius Peticus 4; M. Valerius Poplicola 3.

——— 402. M. Valerius Poplicola 4; C. Marcius Rutilus

——— 403 C. Sulpicius Peticus 5; T. Q Pennus. A censor elected for the first time from the plebeians.

——— 404. M. Popilius Lænas 3; L Corn Scipio.

——— 405. L. Furius Camillus; Ap. Claudius Crassus. Valerius surnamed Corvinus, after conquering a Gaul.

——— 406 M. Valer. Corvus; M. Popilius Lænas 4. Corvus was elected at 23 years of age, against the standing law. A treaty of amity concluded with Carthage.

——— 407. T. Manlius Torquatus; C. Plautius.

——— 408. M. Valerius Corvus 2; C. Patilius.

——— 409. M. Fabius Dorso; Ser. Sulpicius Camerinus.

——— 410. C. Marcius Rutilus; T. Manlius Torquatus.

——— 411. M. Valerius Corvus 3; A. Corn. Cossus. The Romans begin to make war against the Samnites, at the request of the Campanians. They obtain a victory.

A.U.C. 412. C. Marcius Rutilus 4; Q Servilius.

——— 413. C. Plautinus; L. Æmilius Mamercinus.

——— 414. T. Manlius Torquatus 3; P. Decius Mus. The victories of Alexander the Great in Asia. Manlius puts his son to death for fighting against his order. Decius devotes himself for the army, which obtains a great victory over the Latins.

——— 415. T Æmilius Mamercinus; Q. Publilius Philo.

——— 416. L. Furius Camillus; C. Mænius. The Latins conquered.

——— 417. C Sulpicius Longus; P. Ælius Pætus. The prætorship granted to a plebeian.

——— 418. L. Papirius Crassus; Cæso Duilius.

——— 419. M. Valerius Corvus; M. Atilius Regulus.

——— 420. T. Veturius; Sp. Posthumius.

——— 421. L. Papirius Cursor; C. Pætilius Libo.

——— 422. A. Cornelius 2; Cn. Domitius.

——— 423. M. Claudius Marcellus; C. Valerius Potitus.

——— 424. L. Papirius Crassus; C. Plautius Venno.

——— 425. L. Æmilius Mamercinus 2; C. Plautius.

——— 426. P. Plautius Proculus; P. Corn. Scapula.

——— 427. L. Corn. Lentulus; Q. Publilius Philo 2.

——— 428. C. Pætilius; L. Papirius Mugillanus

——— 429. L. Furius Camillus 2; D Jun. Brutus Scæva. The dictator Papirius Cursor is for putting to death Fabius, his master of horse, because he fought in his absence, and obtained a famous victory. He pardons him.

——— 430. According to some authors, there were no consuls elected this year, but only a dictator, L. Papirius Cursor.

——— 431. L. Sulpicius Longus; Q. Aulius Cerretanus.

——— 432. Q. Fabius; L. Fulvius.

——— 433. T. Veturius Calvinus 2; Sp. Posthumius Albinus 2. C. Pontius, the Samnite, takes the Roman consuls in an ambuscade at Caudium.

——— 434. L. Papirius Cursor 2; Q. Publilius Philo 3.

——— 435. L. Papirius Cursor 3; Q Aulius Cerretanus 2.

——— 436. M. Fossius Flaccinator; L. Plautius Venno.

——— 437. C. Jun. Bubulcus; L Æmilius Barbula.

——— 438. Sp Nautius; M. Popillius.

——— 439. L. Papirius 4; Q. Publilius 4.

——— 440. M. Pætilius; C. Sulpicius.

——— 441. L. Papirius Cursor 5; C. Jun. Bubulcus 2.

——— 442. M. Valerius; P. Decius. The censor Appius makes the Appian way and aqueducts. The family of the Potitii extinct

——— 443. C Jun. Bubulcus 3; Q. Æmilius Barbula 2.

——— 444. Q. Fabius 2; C. Martius Rutilus.

——— 445. According to some authors, there were no consuls elected this year, but only a dictator, L. Papirius Cursor.

A.U.C. 446. Q Fabius 3; P. Decius 2.

——— 447. Appius Claudius; L. Volumnius.

——— 448. P. Corn. Arvina; Q Marcius Tremulus.

——— 449. L. Posthumius; T. Minucius.

——— 450. P. Sulpicius Saverrio; Sempronius Sophus. The Æqui conquered.

——— 451. L. Genucius; Ser. Cornelius.

——— 452. M Livius; M Æmilius.

——— 453. Q. Fabius Maximus Rullianus; M. Val. Corvus; not consuls, but dictators, according to some authors.

——— 454. M. Valerius Corvus; Q Apulelius. The priesthood made common to the plebeians.

——— 455. M. Fulvius Pætinus; T. Manlius Torquatus.

——— 456. L. Corn. Scipio; Cn. Fulvius.

——— 457. Q. Fabius Maximus 4; P. Decius Mus 3. Wars against the Samnites.

——— 458. L. Volumnius 2; Ap. Claudius 2. Conquest over the Etrurians and Samnites.

——— 459 Q Fabius 5; P. Decius 4. Decius devotes himself in a battle against the Samnites and the Gauls, and the Romans obtain a victory.

——— 460 L Posthumius Megellus; M. Atilius Regulus.

——— 461. L. Papirius Cursor; Sp. Carvilius. Victories over the Samnites

——— 462. Q. Fabius Gurges; D. Jun. Brutus Scæva. Victory over the Samnites

——— 463. L. Posthumius 3; C Jun. Brutus. Æsculapius brought to Rome in the form of a serpent from Epidaurus.

——— 464. P. Corn. Rufinus; M. Curius Dentatus.

——— 465. M. Valerius Corvinus; Q. Caudicius Noctua.

——— 466. Q. Marcius Tremulus; P. Corn. Arvina.

——— 467. M. Claudius Marcellus; C. Nautius.

——— 468. M. Valerius Potitus; C. Ælius Pætus.

——— 469. C. Claudius Cænina; M. Æmilius Lepidus.

——— 470. C. Servilius Tucca; Cæcilius Metellus. War with the Senones.

——— 471. P. Corn. Dolabella; C. Domitius Calvinus. The Senones defeated

——— 472. Q Æmilius; C. Fabricius. War with Tarentum.

——— 473. L. Æmilius Barbula; Q. Marcius. Pyrrhus comes to assist Tarentum

——— 474. P. Valerius Lævinus; Tib Coruncianus. Pyrrhus conquers the consul Lævinus, and though victorious dies for peace, which is refused by the Roman senate. The census was made, and 272,222 citizens were found

——— 475. P. Sulpicius Saverrio; P Decius Mus. A battle with Pyrrhus.

——— 476. C. Fabricius Luscinus 2; Q. Æmilius Papus 2. Pyrrhus goes to Sicily. The treaty between Rome and Carthage renewed.

——— 477. P. Corn. Rufinus; C. Jun. Brutus. Crotona and Locri taken.

——— 478. Q Fabius Maximus Gurges 2; C. Genucius Clepsina. Pyrrhus returns from Sicily to Italy.

——— 479. M. Curius Dentatus 2; L. Corn Lentulus. Pyrrhus finally defeated by Curius.

——— 480. M. Curius Dentatus 3; Ser. Corn. Merenda.

A.U.C. 481. C. Fabius Dorso; C. Claudius Canina 2. An embassy from Philadelphus to conclude an alliance with the Romans.

——— 482. L. Papirius Cursor 2; Sp. Carvilius 2. Tarentum surrenders.

——— 483. L. Genucius; C. Quintius.

——— 484. C Genucius; Cn. Cornelius.

——— 485. Q. Ogulinus Gallus; C. Fabius Pictor. Silver money coined at Rome for the first time.

——— 486. P. Sempronius Sophus; Ap. Claudius Crassus.

——— 487 M. Attilius Regulus, L. Julius Libo. Italy enjoys peace universally.

——— 488. Numerius Fabius; D. Junius

——— 489. Q Fabius Gurges 3, L. Mamilius Vitulus. The number of the quæstors doubled to eight.

——— 490. Ap Claudius Caudex; M Fulvius Flaccus. The Romans and the Mamertines, which occasions the first Punic war. Appius defeats the Carthaginians in Sicily. The combats of gladiators first instituted.

——— 491 M Valerius Maximus, M Otacilius Crassus Alliance between Rome and Hiero king of Syracuse. A sun-dial first put up at Rome, brought from Catana.

——— 492. L. Posthumius Gemellus; Q. Mamilius Vitulus. The siege and taking of Agrigentum. The total defeat of the Carthaginians.

——— 493. L. Valerius Flaccus; T. Otacilius Crassus.

——— 494. Cn Corn Scipio Asina; C. D illius. In two months the Romans build and equip a fleet of 120 galleys. The naval victory and triumph of Duilius.

——— 495 L. Corn. Scipio; C. Aquilius Florus. Expedition against Sardinia and Corsica.

——— 496. A. Attilius Calatinus; C Sulpicius Paterculus The Carthaginians defeated in a naval battle.

——— 497. C. Attilius Regulus; Cn. Corn. Blasio.

——— 498. L. Manlius Vulso; Q. Cædicius. After death of Cædicius, M. Attilius Regulus 2, was elected for the rest of the year. The famous battle of Ronoma. The victorious consuls land in Africa.

——— 499. Serv. Fulvius Paulnus Nobilior; M. Æmilius Paulus. Regulus, after many victories in Africa, is defeated and taken prisoner by Xanthippus. Agrigentum retaken by the Carthaginians.

——— 500. Cn. Corn. Scipio Asina 2; A. Attilius Calatinus 2. Panormus taken by the Romans.

——— 501. Cn. Servilius Cæpio; C. Sempronius Blæsus. The Romans, discouraged by shipwrecks, renounce the sovereignty of the sea.

——— 502 C Aurelius Cotta; P. Servilius Geminus. Citizens capable to bear arms, amounted to 297,797.

——— 503. L. Cæcilius Metellus 2; C. Furius Pacilus. The Romans begin to recover their power by sea.

——— 504. C. Attilius Regulus 2; L. Manlius Volso 2. The Carthaginians defeated near Panormus in Sicily. One hundred and forty-two elephants taken and sent to Rome. Regulus advises the Romans not to exchange prisoners. He is put to death in the most excruciating torments.

A.U.C. 505 P. Clodius Pulcher; L. Jun. Pullus The Romans defeated in a naval battle. The Roman fleet lost in a storm.

——— 506. C. Aurelius Cotta 2; P. Servilius Geminus 2.

——— 507. L. Cæcilius Metellus 3; Num. Fabius Buteo. The number of the citizens 252,222.

——— 508. M. Otacilius Crassus; M. Fabius Licinus.

——— 509. M. Fabius Buteo; C. Attilius Balbus.

——— 510. A. Manlius Torquatus 2; C. Sempronius Blæsus.

——— 511. C. Fundanius Fundulus; C. Sulpicius Gallus. A fleet built by individuals at Rome.

——— 512. C. Lutatius Catulus; A. Posthumius Albinus. The Carthaginian fleet defeated near the islands Ægates. Peace made between Rome and Carthage. The Carthaginians evacuate Sicily.

——— 513. Q Lutatius Cereo; A Manlius Atticus Sicily is made a Roman province. The 59th census taken; the citizens amount to 260,000.

——— 514. C. Claudius Centho; M. Sempronius Tuditanus.

——— 515. C. Mamilius Turinus; Q. Valerius Falto.

——— 516. T. Sempronius Gracchus; P Valerius Falto. The Carthaginians give up Sardinia to Rome

——— 517. L. Corn. Lentulus Candinus; Q Fulvius Flaccus The Romans offer Ptolemy Evergetes assistance against Antiochus Theos

——— 518. P. Corn Lentulus Caudinus; Licinius Varus. Revolt of Corsica and Sardinia.

——— 519. C. Attilius Balbus 2; T. Manlius Torquatus. The temple of Janus shut for the first time since the reign of Numa, about 440 years. An universal peace at Rome.

——— 520. L. Postumius Albinus; Sp. Carvilius Maximus.

——— 521. Q. Fabius Maximus Verrucosus, M. Pomponius Matho. Differences and jealousy between Rome and Carthage.

——— 522. M. Æmilius Lepidus; M. Publicius Malleolus.

——— 523. M. Pomponius Matho 2; C. Papirius Maso. The first divorce known at Rome.

——— 524. M. Æmilius Barbula; M. Junius Pera. War with the Illyrians.

——— 525. L. Postumius Albinus 2; Cn. Fulvius Centumalus. The building of new Carthage

——— 526. Sp. Carvilius Maximus 2; Q. Fabius Maximus.

——— 527. P. Valerius Flaccus; M. Attilius Regulus. Two new prætors added to the other prætors.

——— 528. M. Valerius Messala, L. Apulius Fullo. Italy invaded by the Gauls. The Romans could now lead into the field of battle, 770,000 men.

——— 529. L Æmilius Papus; C Attilius Regulus. The Gauls defeat the Romans near Clusium. The Romans obtain a victory near Telamon.

——— 530. T Manlius Torquatus 2; Q. Fulvius Flaccus 2. The Boii, part of the Gauls, surrender

——— 531. C. Flaminius, P. Furius Philus.

A.U.C. 532. M. Claudius Marcellus; Cn. Corn. Scipio Calvus. A new war with the Gauls. Marcellus gains the spoils called *opima*.

——— 533. P. Cornelius; M. Minucius Rufus Annibal takes the command of the Carthaginian armies in Spain.

——— 534. L. Vetufius; C Lutatius. The Via Flaminia built.

——— 535. M. Livius Salinator; L. Æmilius Paulus. War with Illyricum

——— 536. P. Corn. Scipio; T. Sempronius Longus. Siege of Saguntum, by Annibal, the cause of the second Punic war. Annibal marches towards Italy, and crosses the Alps. The Carthaginian fleet defeated near Sicily. Sempronius defeated near Trebia, by Annibal.

——— 537. Cn. Servilius; C. Flaminius 2. A famous battle near the lake Thrasymenus. Fabius is appointed dictator. Success of Cn. Scipio in Spain.

——— 538. C. Terentius Varro; L. Æmilius Paulus 2. The famous battle of Cannæ. Annibal marches to Capua. Marcellus beats Annibal near Nola. Asdrubal begins his march towards Italy, and his army is totally defeated by the Scipios.

——— 539. Ti. Sempronius Gracchus; Q. Fabius Maximus 2. Philip of Macedonia enters into alliance with Annibal. Sardinia revolts, and is reconquered by Manlius The Carthaginians twice beaten in Spain by Scipio.

——— 540. Q. Fabius Maximus 3; M. Claudius Marcellus 3. Marcellus besieges Syracuse by sea and land.

——— 541. Q. Fabius Maximus 4, T. Sempronius Gracchus 2. The siege of Syracuse continued.

——— 542. Q. Fulvius Flaccus; Ap. Claudius Pulcher. Syracuse taken and plundered Sicily made a Roman province Tarentum treacherously delivered to Annibal. The two Scipios conquered in Spain.

——— 543. Cn. Fulvius Centumalus; P. Sulpicius Galba Capua besieged and taken by the Romans. P. Scipio sent to Spain with proconsular power

——— 544. M. Claudius Marcellus 4; M. Valerius Lævinus 2. The Carthaginians driven from Sicily. Carthagena taken by young Scipio.

——— 545. Q Fabius Maximus 5, Q. Fulvius Flaccus 4. Annibal defeated by Marcellus. Fabius takes Tarentum. Asdrubal defeated by Scipio.

——— 546. M. Claudius Marcellus 5; T. Quintius Crispinus. Marcellus killed in an ambuscade by Annibal. The Carthaginian fleet defeated.

——— 547. M. Claudius Nero; M. Livius 2. Asdrubal passes the Alps. Nero obtains some advantage over Annibal. The two consuls defeat Asdrubal, who is killed, and his head thrown into Annibal's camp. The Romans make war against Philip.

——— 548. L. Veturius, Q. Cæcilius. Scipio obtains a victory over Asdrubal, the son of Gisgo, in Spain. Masinissa sides with the Romans.

——— 549 P. Cornelius Scipio; P. Licinius Crassus. Scipio is empowered to invade Africa.

——— 550. M. Cornelius Cethegus; P. Sempronius Tuditanus. Scipio lands in Africa. The census taken, and 215,000 heads of families found in Rome.

A.U.C. 551. Cn Servilius Cæpio; C. Servilius Geminus. Scipio spreads general consternation in Africa. Annibal is recalled from Italy by the Carthaginian senate.

——— 552. M. Servilius; Ti. Claudius. Annibal and Scipio come to a parley; they prepare for battle. Annibal is defeated at Zama. Scipio prepares to besiege Carthage

——— 553. Cn. Corn. Lentulus; P. Ælius Pætus. Peace granted to the Carthaginians. Scipio triumphs

——— 554. P Sulpicius Galba 2; C. Aurelius Cotta. War with the Macedonians.

——— 555. L. Corn. Lentulus; P. Villius Tapulus. The Macedonian war continued.

——— 556. Sex. Ælius Pætus; T. Quintius Flaminius Philip defeated by Quintius

——— 557. C Corn. Cethegus; Q. Minucius Rufus Philip is defeated. Quintius grants him peace.

——— 558. L. Furius Purpureo; M. Claudius Marcellus. The independence of Greece proclaimed by Flaminius, at the Isthmian games.

——— 559. L. Valerius Flaccus; M. Porcius Cato. Quintius regulates the affairs of Greece. Cato's victories in Spain, and triumph. The Romans demand Annibal from the Carthaginians.

——— 560 P. Corn Scipio Africanus 2; T. Sempronius Longus. Annibal flies to Antiochus.

——— 561. L. Cornelius Merula; Q Minucius Thermus. Antiochus prepares to make war against Rome, and Annibal endeavours in vain to stir up the Carthaginians to take up arms.

——— 562 L. Quintus Flaminius; Cn. Domitius. The Greeks call Antiochus to deliver them.

——— 563. P. Corn. Scipio Nasica; Manius Acilius Glabrio. The success of Acilius in Greece against Antiochus.

——— 564. L. Corn. Scipio; C. Lælius. The fleet of Antiochus under Annibal defeated by the Romans. Antiochus defeated by Scipio.

——— 565 M. Fulvius Nobilior; Cn. Manlius Vulso. War with the Gallogræcians.

——— 566. M. Valerius Messala; C. Livius Salinator. Antiochus dies.

——— 567. M Æmilius Lepidus; C. Flaminius. The Ligurians reduced.

——— 568. Sp Postumius Albinus; Q. Marcius Philippus. The Bacchanalia abolished at Rome.

——— 569. Ap. Claudius Pulcher; M. Sempronius Tuditanus. Victories in Spain and Liguria.

——— 570. P. Claudius Pulcher; L. Porcius Licinius. Philip of Macedon sends his son Demetrius to Rome.

——— 571. M. Claudius Marcellus; Q. Fabius Labeo. Death of Annibal, Scipio, and Philopœmen. Gauls invade Italy.

——— 572. M Bæbius Tamphilus; L. Æmilius Paulus. Death of Philip

——— 573. P. Cornelius Cethegus; M. Bæbius Tamphilus. Expeditions against Liguria. The first gilt statue raised at Rome.

——— 574. A. Postumius Albinus Luscus; C. Calpurnius Piso. Celtiberians defeated.

——— 575. Q Fulvius Flaccus; L. Manlius Acidinus. Alliance renewed with Perseus the son of Philip.

——— 576. M. Junius Brutus; A. Manlius Vulso.

A.U.C. 577 C. Claudius Pulcher; T. Sempronius Gracchus. The Istrians defeated.
——— 578. Cn Corn. Scipio Hispalus; Q. Petillius Spurinus.
——— 579. P. Mucius; M. Æmilius Lepidus 2.
——— 580. Sp. Postumius Albinus; Q Mucius Scævola.
——— 581. L. Postumius Albinus; M. Popilius Lænas.
——— 582. C. Popilius Lænas; P. Ælius Ligur. War declared against Perseus.
——— 583. P. Licinius Crassus, C. Cassius Longinus. Perseus gains some advantage over the Romans.
——— 584. A. Hostilius Mancinus; A. Atilius Serranus.
——— 585. Q Marcius Philippus 2. Cn. Servilius Cæpio. The campaign in Macedonia.
——— 586. L. Æmilius Paulus 2; C Licinius Crassus. Perseus is defeated and taken prisoner by Paulus
——— 587. Q. Ælius Patus; M. Junius Pennus.
——— 588. M. Claudius Marcellus; C Sulpicius Galba.
——— 589 Cn. Octavius Nepos; T. Manlius Torquatus.
——— 590. Aulus Manlius Torquatus; Q Cassius Longus.
——— 591. Ti. Sempronius Gracchus; M Juvencius Thalna
——— 592. P. Corn. Scipio Nasica, C. Marcius Figulus. Demetrius flies from Rome, and is made king of Syria.
——— 593. M. Valerius Messala; C Fannius Strabo.
——— 594. L. Anicius Gallus, M Corn Cethegus.
——— 595. C. Cornelius Dolabella; M Fulvius Nobilior.
——— 596. M. Æmilius Lepidus; C. Popilius Lænas.
——— 597. Sex. Jul. Cæsar; L Aurelius Orestes. War against the Dalmatians.
——— 598. L. Corn. Lentulus Lupus; C. Marcius Figulus 2.
——— 599. P. Corn. Scipio Nasica 2; M. Claudius Marcellus 2.
——— 600. Q. Opimius Nepos, L. Postumius Albinus.
——— 601. Q. Fulvius Nobilior; T. Annius Luscus. The false Philip. Wars in Spain
——— 602 M. Claudius Marcellus 3; L. Valerius Flaccus.
——— 603. L. Licinius Lucullus; A. Postumius Albinus.
——— 604. T. Quinctius Flamininus; M. Acilius Balbus. War between the Carthaginians and Masinissa.
——— 605. L. Marcius Censorinus, M Manilius Nepos. The Romans declare war against Carthage. The Carthaginians wish to accept the hard conditions which are imposed upon them; but the Romans say that Carthage must be destroyed.
——— 606. Sp. Postumius Albinus; L. Calpurnius Piso. Carthage besieged.
——— 607. P. Corn. Scipio; C. Livius Drusus. The siege of Carthage continued with vigour by Scipio,
——— 608. Cn. Cornelius Lentulus; L. Mummius Carthage surrenders, and is destroyed. Mummius takes and burns Corinth.

A.U.C. 609. Q. Fabius Æmilianus; L. Hostilius Mancinius.
——— 610. Ser. Sulpicius Galba; L. Aurelius Cotta.
——— 611. Ap. Claudius Pulcher; Q. Cæcilius Metellus Macedonicus. War against the Celtiberians.
——— 612. L. Metellus Calvus, Q. Fabius Maximus Servilianus.
——— 613 Q. Pompeius; C Servilius Cæpio.
——— 614. C. Lælius Sapiens; Q Servilius Cæpio. The wars with Viriatus
——— 615. M. Popilius Lænas; C. Calpurnius Piso.
——— 616. P. Corn. Scipio Nasica; D Junius Brutus. The two consuls imprisoned by the tribunes.
——— 617. M. Æmilius Lepidus; C Hostilius Mancinus. Wars against Numantia.
——— 618. P. Furius Philus; Sex Atilius Serranus.
——— 619. Ser. Fulvius Flaccus; Q Calpurnius Piso.
——— 620. P. Corn. Scipio 2; C Fulvius Flaccus.
——— 621. P. Mucius Scævola; L. Calpurnius Piso Frugi. Numantia surrenders to Scipio, and is entirely demolished. The seditions of Ti. Gracchus at Rome.
——— 622. P Popilius Lænas; P. Rupilius.
——— 623. P. Licinius Crassus; L. Valerius Flaccus.
——— 624. C. Claudius Pulcher; M. Perpenna. In the census are found 318,823 citizens.
——— 625. C. Sempronius Tuditanus, M Aquilius Nepos.
——— 626. Cn. Octavius Nepos; T. Annius Luscus.
——— 627. L. Cassius Longus; L. Cornelius Cinna. A revolt of slaves in Sicily.
——— 628. L. Æmilius Lepidus; L. Aurelius Orestes.
——— 629. M. Plautius Hypsæus; M Fulvius Flaccus.
——— 630. C. Cassius Longinus; L. Sextius Calvinus.
——— 631. Q. Cæcilius Metellus; T. Quinctius Flamininus.
——— 632 C Fannius Strabo; Cn Domitius Ahenobarbus. The seditions of Caius Gracchus.
——— 633. Lucius Opimius; Q Fabius Maximus. The unfortunate end of Caius Gracchus. The Allobroges defeated.
——— 634. P. Manlius Nepos; C. Papirius Carbo.
——— 635. L. Cæcilius Metellus Calvus; L. Aurelius Cotta.
——— 636. M Portius Cato, Q. Marcius Rex.
——— 637. L Cæcilius Metellus; Q. Mutius Scævola
——— 638. C. Licinius Geta; Q. Fabius Maximus Eburnus.
——— 639 M. Cæcilius Metellus; M. Æmilius Scaurus.
——— 640. M. Acilius Balbus; C. Portius Cato.
——— 641. C. Cæcilius Metellus; Cn. Papirius Carbo
——— 642. M. Livius Drusus; L. Calpurnius Piso. The Romans declare war against Jugurtha.
——— 643. P. Scipio Nasica, L. Calpurnius

Bestia. Calpurnius bribed and defeated by Jugurtha.

A.U.C. 644. M. Minucius Rufus; Sp. Postumius Albinus.

——— 645. Q Cæcilius Metellus; M Junius Silanus. Success of Metellus against Jugurtha.

——— 646. Servius Sulpicius Galba; M. Aurelius Scaurus. Metellus continues the war.

——— 647. C. Marius; L Cassius. The war against Jugurtha continued with vigour by Marius.

——— 648. C. Atilius Serranus; Q. Servilius Cæpio. Jugurtha betrayed by Bocchus into the hands of Sylla, the lieutenant of Marius.

——— 649. P. Rutilius Rufus; Corn. Manlius Maximus. Marius triumphs over Jugurtha. Two Roman armies defeated by the Cimbri and Teutones.

——— 650. C. Marius 2; C. Flavius Fimbria. The Cimbri march towards Spain.

——— 651 C. Marius 3; L. Aurelius Orestes. The Cimbri defeated in Spain.

——— 652. C Marius 4; Q. Lutatius Catulus. The Teutones totally defeated by Marius.

——— 653 C. Marius 5; M. Aquilius. The Cimbri enter Italy, and are defeated by Marius and Catulus.

——— 654. C. Marius 6; L. Valerius Flaccus Factions against Metellus.

——— 655. M. Antonius; A. Postumius Albinus. Metellus is gloriously recalled.

——— 656. L. Cæcilius Metellus Nepos, T. Didius

——— 657. Cn. Corn. Lentulus; P. Licinius Crassus.

——— 658. Cn. Domitius Ahenobarbus; C. Cassius Longinus. The kingdom of Cyrene left by will to the Roman people.

——— 659. L. Licinius Crassus; Q. Mucius Scævola. Seditions of Norbanus.

——— 660. C. Cotius Caldus; L. Domitius Ahenobarbus.

——— 661. C. Valerius Flaccus; M Herennius. Sylla exhibited a combat of 100 lions with men in the Circus.

——— 662 C Claudius Pulcher; M. Perpenna. The allies wish to be admitted citizens of Rome.

——— 663. L. Marcius Philippus; Sex. Jul. Cæsar. The allies prepare to revolt.

——— 664. M. Julius Cæsar; P. Rutilius Rufus. Wars with the Marsi.

——— 665. Cn. Pompeius Strabo; L. Porcius Cato The great valour of Sylla surnamed the Fortunate.

——— 666. L. Cornelius Sylla; Q. Pompeius Rufus. Sylla appointed to conduct the Mithridatic war. Marius is empowered to supersede him; upon which Sylla returns to Rome with his army, and takes it, and has Marius and his adherents judged as enemies.

——— 667. Cn. Octavius; L. Cornelius Cinna. Cinna endeavours to recall Marius, and is expelled. Marius returns, and with Cinna marches against Rome. Civil wars and slaughter.

——— 668. C. Marius 7; L. Cornel. Cinna 2. Marius died, and L. Valerius Flaccus was chosen in his room. The Mithridatic war.

——— 669. L. Cornelius Cinna 3, Cn. Papirius Carbo. The Mithridatic war continued by Sylla.

——— 670. L. Cornelius Cinna 4; Cn. Papirius Carbo 2. Peace with Mithridates.

A.U.C 671 L. Corn. Scipio Asiaticus C. Norbanus. The capitol burnt. Pompey joins Sylla.

——— 672. C. Marius; Cn. Papirius Carbo 3 Civil wars at Rome between Marius and Sylla. Murder of the citizens by order of Sylla, who makes himself dictator.

——— 673. M. Tullius Decula; Cn. Corn. Dolabella. Sylla weakens and circumscribes the power of the tribunes. Pompey triumphs over Africa.

——— 674. L. Corn. Sylla Felix 2; Q. Cæcilius Metellus Pius. War against Mithridates.

——— 675. P. Servilius Vatia; Ap. Claudius Pulcher. Sylla abdicates the dictatorship.

——— 676. M. Æmilius Lepidus; Q. Lutatius Catulus. Sylla dies.

——— 677. D. Junius Brutus; Mamereus Æmilius Lepidus Livianus. A civil war between Lepidus and Catulus. Pompey goes against Sertorius in Spain.

——— 678. Cn Octavius; M. Scribonius Curio. Sertorius defeated.

——— 679. Cn Octavius; C Aurelius Cotta. Mithridates and Sertorius make a treaty of alliance together. Sertorius murdered by Perpenna.

——— 680. L. Licinius Lucullus; M. Aurelius Cotta. Lucullus conducts the Mithridatic war.

——— 681. M. Terentius Varro Lucullus; C. Cassius Varus Spartacus. The gladiators make head against the Romans with much success.

——— 682. L. Gellius Poplicola; Cn. Corn. Lentulus Clodianus. Victories of Spartacus over three Roman generals.

——— 683. Cn Aufidius Orestes; P. Corn. Lentulus Sura. Crassus defeats and kills Spartacus near Apulia.

——— 684. M. Licinius Crassus; Cn. Pompeius Magnus. Successes of Lucullus against Mithridates. The census amounts to above 900,000.

——— 685. Q. Hortensius 2; Q. Cæcilius Metellus. Lucullus defeats Tigranes King of Armenia, and meditates the invasion of Parthia.

——— 686 Q. Marcius Rex; L. Cæcilius Metellus. Lucullus defeats the united forces of Mithridates and Tigranes.

——— 687. M. Acilius Glabrio; C. Calpurnius Piso. Lucullus falls under the displeasure of his troops, who partly desert him. Pompey goes against the pirates.

——— 688. M. Æmilius Lepidus; L. Volcatius Tullus. Pompey succeeds Lucullus to finish the Mithridatic war, and defeats the enemy.

——— 689. L. Aurelius Cotta; L Manlius Torquatus Success of Pompey in Asia.

——— 690. L. Julius Cæsar; C. Martius Figulus. Pompey goes to Syria. His conquests there.

——— 691. M. Tullius Cicero; C. Antonius. Mithridates poisons himself. Catiline conspires against the state. Cicero discovers the conspiracy, and punishes the adherents.

——— 692. D. Junius Silanus; L. Licinius Murena. Pompey triumphs over the Pirates, and over Mithridates, Tigranes, and Aristobulus.

——— 693. M. Puppius Piso; M. Valerius Messala Niger.

——— 694. L. Afranius; Q. Metellus Celer. A reconciliation between Crassus, Pompey, and Cæsar

U.C. 695 C. Jul. Cæsar; M. Calpurnius Bibulus. Cæsar breaks the fasces of his colleague, and is sole consul. He obtains the government of Gaul for five years.

——— 696. C. Calpurnius Piso; A. Gabinius Paulus. Cicero banished by means of Clodius. Cato goes against Ptolemy king of Cyprus. Successes of Cæsar in Gaul.

——— 697 P. Corn Lentulus Spinther; Q. Cæcilius Metellus Nepos. Cicero recalled. Cæsar's success and victories.

——— 698. Cn Corn. Lentulus Marcellinus, L. Marcius Philippus. The triumvirate of Cæsar, Pompey, and Crassus

——— 699. Cn. Pompeius Magnus 2, M. Licinius Crassus 2 Crassus goes against Parthia. Cæsar continued for five years more in the administration of Gaul His conquest of Britain

——— 700. L. Domitius Ahenobarbus; Ap Claudius Pulcher. Great victories of Cæsar.

——— 701. Cn Domitius Calvinus; M Valerius Messala. Crassus defeated and slain in Parthia. Milo kills Clodius.

——— 702. Cn. Pompeius Magnus 3; the only consul. He afterwards took for colleague, Q. Cæcilius Metellus Pius Scipio. Revolts of the Gauls crushed by Cæsar.

——— 703. Ser. Sulpicius Rufus, M Claudius Marcellus. Rise of the jealousy between Cæsar and Pompey.

——— 704. L. Æmilius Paulus; P Claudius Marcellus. Cicero pro-consul of Cilicia. Increase of the differences between Cæsar and Pompey.

——— 705. C. Claudius Marcellus; L. Cornelius Lentulus. Cæsar begins the civil war. Pompey flies from Rome. Cæsar made dictator.

——— 706. C. Julius Cæsar 2; P. Servilius Isauricus. Cæsar defeats Pompey at Pharsalia. Pompey murdered in Egypt. The wars of Cæsar in Egypt.

——— 707. Q. Fusius Calenus; P. Vatinius. Power and influence of Cæsar at Rome. He reduces Pontus.

——— 708. C. Julius Cæsar 3; M Æmilius Lepidus. Cæsar defeats Pompey's partisans in Africa, and takes Utica.

——— 709. C. Julius Cæsar 4; consul alone. He conquered the partisans of Pompey in Spain, and was declared perpetual Dictator and Imperator, &c.

——— 710. C. Julius Cæsar 5; M. Antonius. Cæsar meditates a war against Parthia. Above 60 Romans conspire against Cæsar, and murder him in the senate-house. Antony raises himself to power. The rise of Octavius.

——— 711. C. Vibius Pansa; A. Hirtius. Antony judged a public enemy. He joins Augustus. Triumvirate of Antony, Augustus, and Lepidus.

——— 712. L. Minucius Planeus; M. Æmilius Lepidus 2. Great honours paid to the memory of J. Cæsar Brutus and Cassius join their forces against Augustus and Antony.

——— 713. L. Antonius; P Servilius Isauricus 2. Battle of Philippi, and the defeat of Brutus and Cassius.

——— 714. Cn. Domitius Calvinus; C. Asinius Pollio. Antony joins the son of Pompey against Augustus. The alliance of short duration.

——— 715. L. Marcius Censorinus; C. Cal. Sabinus. Antony marries Octavia the sister of Augustus, to strengthen their mutual alliances.

A U.C. 716 Ap Claudius Pulcher; C Norbanus Flaccus; to whom were substituted C Octavianus, and Q. Pedius. Sext. Pompey, the son of Pompey the Great, makes himself powerful by sea to oppose Augustus.

——— 717. M. Agrippa; L. Caninius Gallus. Agrippa is appointed by Augustus to oppose Sext. Pompey with a fleet. He builds the famous harbour of Misenum

——— 718. L. Gellius Poplicola, M Cocceius Nerva. Agrippa obtains a naval victory over Pompey, who delivers himself to Antony, by whom he is put to death.

——— 719. L. Cornificus Nepos; Sex. Pompeius Nepos, Lentulus removed from power by Augustus.

——— 720. L Scribonius Libo; M. Antonius 2. Augustus and Antony, being sole masters of the Roman empire, make another division of the provinces. Cæsar obtains the west, and Antony the east.

——— 721. C. Cæsar Octavianus 2, L. Volcatius Tullus. Octavia divorced by Antony, who marries Cleopatra.

——— 722 Cn. Domitius Ahenobarbus; C. Sosius. Dissensions between Augustus and Antony.

——— 723. C. Cæsar Octavianus 3, M Valer. Messala Corvinus. The battle of Actium, which, according to some authors, happened the year of Rome 721.—The end of the commonwealth.

CONSUS, a deity at Rome, who presided over councils. His temple was covered in the Maximus Circus, to show that councils ought to be secret and inviolable Some suppose that it is the same as Neptunus Equestris. Romulus instituted festivals to his honour called *Consualia*, during the celebration of which the Romans carried away the Sabine women. (*Vid.* Consualies Ludi.) *Plut. in Rom.—Dionys. Hal.* 1.—*Liv* 1, 9.

CONSYGNA, the wife of Nicomedes king of Bithynia, torn to pieces by dogs for her lascivious deportment. *Plin.* 8, 40

CONTADESDUS, a river of Thrace. *Herod.* 4, 90.

COON, the eldest son of Antenor, killed by Agamemnon. *Homer. Il.*

COPÆ, a small town of Bœotia, situated on the northern shore of the lake Copais, to which it gave name. It had temples of Bacchus, Ceres, and Serapis. *Paus.* 9, 24.

COPAIS LACUS, a lake of Bœotia, which received various appellations from the different towns situated along its shores. At Haliartus it was called Haliartius lacus; at Orchomenus, Orchomenius. Pindar and Homer distinguish it by the name of Cephissus. Stephanus Byzantinus says it also bore that of Leuconis. That of Copais, however, finally prevailed, as Copæ was situated near the deepest part of it. It was 380 stadia, or 47 miles in circuit, and received the rivers which issued from the mountains by which Bœotia was surrounded. According to Strabo there were several subterranean canals, connecting this lake with the Euboean sea; they had been caused by earthquakes, and prevented the lake from gaining upon the surrounding country. *Strab.* 9.—*Plin.* 16, 36.—*Paus.* 9, 24.

COPHAS, or COPHANTA, a port of Gedrosia, supposed to be the modern *Gondel*.

COPHONTIS, a burning mountain of Bactriana. *Plin.* 2, 106.

COPIA, the goddess of plenty, among the Romans, was represented as bearing in one hand a horn, out of which proceeded fruits, flowers, wreaths, &c., and in the other she held a bundle of different ears of corn. Her figure was that of a young blooming virgin, of a tall stature, and her head was crowned with flowers. The horn of plenty (*cornu copiæ*) was the horn of the goat Amalthæa, and it was presented to the nymphs who had nursed Jupiter, when the favourite animal was placed among the constellations of heaven by the gratitude of the god. The statues of some of the gods, as Bacchus, Hercules, Apollo, Ceres, &c., and of some of the greatest heroes of antiquity, are often represented with this celebrated horn in allusion to the services they may have rendered mankind. *Hygin. F. A.* 2, 13.

COPILLUS, a general of the Tectosagæ, taken by the Romans *Plut. in Syll.*

C COPONIUS, a commander of the fleet of Rhodes, at Dyrrachium, in the interest of Pompey *Cic de Div.* 1, 8.—*Paterc* 2, 85.

COPRATES, a river of Asia, falling into the Tigris *Diod* 19.

COPREUS, a son of Pelops, who fled to Mycenæ at the death of Iphitus. *Apollod.* 2, 5.

COPTUS and COPTOS, now *Ghoust*, a city of Upper Egypt, three miles distant from the Nile, and connected with it by a navigable canal. It was the centre of communication between Egypt and the Red Sea, by a north-east route to Myos Hormus, and by a south-east course to Berenice; which last place was the staple of the trade with India. According to Plutarch, Isis, upon receiving the account of the death of Osiris, cut off here one of her locks in token of her grief, and hence the place was named Coptus, this term denoting, in the Egyptian tongue, want or privation. *Plin.* 5, 9. 6, 23.—*Strab.* 16.—*Plut. de Iud et Os.*

CORA, a town of Latium, on the confines of the Volsci; built by a colony of Dardanians before the foundation of Rome. *Lucan.* 7, 392.—*Virg Æn.* 6, 775.

CORACESIUM, a seaport town of Pamphylia, where Pompey vanquished the pirates. It is now *Alaya. Lac.* 33, 20.

CORACONASUS, a town of Arcadia, where the Ladon falls into the Alpheus. *Paus.* 8, 25.

CORALETÆ, a people of Scythia. *Flacc.* 6, 61.

CORALLI, a people of Sarmatia Europæa, who inhabited the banks of the Euxine sea, near the Danube. *Ovid. ex Pont.* 4, *el.* 2, 37.

CORAS, a brother of Catillus and Tyburtus, who fought against Æneas. *Virg. Æn.* 7, 672.

CORAX, an ancient rhetorician of Sicily, who first demanded a salary of his pupils. *Cic. in Brut.*—*Quintil.* 3, 1.——A king of Sicyon.——A mountain of Ætolia. *Liv.* 36, 30.

CORBIS and ORSUA, two brothers, who fought for the dominion of a city, in the presence of Scipio in Spain. *Liv.* 28, 21.—*Val. Max.* 9, 11.

CORBULO, DOMITIUS, a Roman general, famous for his rigid observance of military discipline, and for the success of his arms, especially against the Parthians. On account of his great reputation, he became an object of suspicion and jealousy to Nero, who recalled him, under pretence of rewarding his merit When Corbulo reached Corinth, he met there an order to die. Reflecting on his own want of prudence and foresight, he fell upon his sword, exclaiming, I have well deserved this! A.D. 66. His name was given to a place (*Monumentum*) in Germany, which some suppose to be modern *Groningen*. *Tacit. Ann.* 11, 18.

CORCYRA, now *Corfu*, an island in the Ionian sea, off the coast of Epirus, famous for the shipwreck of Ulysses, and the gardens of Alcinous. Its more ancient names were Drepane and Scheria. Its greatest length is 36 miles, and its average breadth about eight. Its earliest inhabitants were the Phæaces, a people of Liburnian origin, possessing considerable skill in nautical affairs. It was colonized by the Colchians, and subsequently, about 750 B.C., by the Corinthians, to whom it owed all the importance it ever obtained. It became, however, sufficiently powerful to contend with the parent country; and it is asserted, that the first naval engagement, which took place on the seas of Greece, was fought between it and the Corinthians. It was otherwise remarkable for having given occasion to the Peloponnesian war, by the conduct it pursued with respect to its colony Epidamnus, and for a dreadful sedition raised by the public against the nobles. On its falling into the hands of the Romans, it became a valuable station for their ships of war, in their attacks on Macedonia and Asia. *Homer. Odyss.* 5, &c.—*Thucyd* 1, 13, &c.—*Strab.* 6.——An island in the Adriatic, on the coast of Illyricum, called *Nigra* (*Black*), in Greek Μέλαινα, to distinguish it from the more celebrated island of the same name. It is now *Corzola*.

CORDUBA, now *Cordova*, the metropolis of Hispania Bætica, on the river Bætis. It was the birth-place of the two Senecas, and the poet Lucan. *Martial.* 1, *ep* 62.—*Mela*, 2, 6.—*Vell. Alex.* 57.—*Plin* 3, 1

CORDYLA, a port of Pontus, a short distance to the south-west of Trapezus, supposed to give its name to a peculiar sort of fishes caught there (*cordylæ*). By *cordylæ* are meant "the fry of the tunny fish." *Plin.* 9, 15.—*Martial.* 13, *ep.* 1.

CORE, a daughter of Ceres, the same as Proserpine, from the Greek, κορὴ, *puella* Festivals called *Coreia*, were instituted to her honour in Greece.

CORESSUS, a hill near Ephesus. *Herod.* 5, 100

CORESUS, a priest of Bacchus at Calydon in Bœotia, who was deeply enamoured of the nymph Callirhoe, who treated him with disdain. He complained to Bacchus, who visited the country, with a pestilence. The Calydonians were directed by the oracle, to appease the god by sacrificing Callirhoe on his altar. The nymph was led to the altar, and Coresus, who was to sacrifice her, forgot his resentment, and slayed himself. Callirhoe, conscious of her ingratitude to the love of Coresus, killed herself on the brink of a fountain, which afterwards bore her name. *Paus.* 7, 21.

CORFINIUM, the capital of the Peligni, in Italy, about three miles from the Sagrus. In the time of the social war, it took the name of Italica, and had the honour of being styled the capital of Italy. *Cæs. B C* 1, 16.—*Lucan.* 2, 478.

CORIA, a surname of Minerva, among the Arcadians. *Cic. de Nat. D.* 3, 23.

CORINNA, a celebrated Grecian poetess, was born at Tanagra, in Bœotia, and flourished in the fifth century B.C. She was contemporary with Pindar, over whom she five times obtained the poetical wreath, to which triumph her beauty assisted. She composed a number of works, of

which only a few fragments remain. Her countrymen erected a tomb to her honour, in the most conspicuous part of their city. *Ælian. V. H.* 13, 25.—*Pans.* 9, 22.

CORINNUS, an ancient poet in the time of the Trojan war, on which he wrote a poem. Homer, as some suppose, took his subject from the poem of Corinnus.

CORINTHI ISTHMUS, or, *Isthmus of Corinth*, between the Corinthiacus Sinus and Saronicus Sinus, and joining the Peloponnesus to the northern parts of Greece, or *Græcia Propria*. It is *six* modern Greek (nearly five British) *miles* broad, owing to which circumstance it has obtained its modern name of *Hexamilion*. A navigable canal was attempted to be cut across it by Demetrius, Julius Cæsar, Caligula, Nero, and Herodes Atticus, but always without success. *Mela*, 2, 3.—*Plin.* 4, 5.—*Strab.* 1.

CORINTHIACUS SINUS, or *Gulf of Lepanto*, an arm of the sea, running in between the coast of Achaia and Sicyonia to the south, and that of Phocis, Locris, and Ætolia to the north. It properly commenced from the mouth of the Achelous on the outside of the promontories of Rhium and Antirrhium, and extended inwards. It was in this anterior part of the gulf that the Christian and Ottoman fleets contended in 1571. *Strab.* 8.—*Plin.* 4, 2.

CORINTHUS, an ancient city of Greece, now called *Corsto*, or *Corinth*, and situate on the isthmus of the same name. It was first founded by Sisyphus son of Æolus, A.M. 2616, and received its name from Corinthus the son of Pelops. Its original name was *Ephyre*; and it obtained the epithet *Bimaris*, from being close to the Corinthian and Saronic gulfs, the great advantages of which situation occasioned it to be considered as the key of Peloponnesus. It was the seat of opulence and of the arts, when the rest of Greece was sunk in comparative barbarism; and it continued to maintain its rank amongst the most illustrious of the Greek cities, until it was burnt to the ground by the Romans, under the consul L. Mummius, 146 B.C. During the conflagration, all the metals which were in the city are reported to have melted, and, mixing together, to have formed that valuable composition since known as *Corinthium Æs*; this, however, may be more properly referred to the beautiful bronze, which the Corinthians carried to the highest perfection. There was at Corinth a famous temple of Venus, where lascivious women resorted, and sold their favours so dear, that many of their lovers were reduced to poverty; whence the proverb of

Non cuivis homini contingit adire Corinthum,

to show that all voluptuous indulgences are attended with much expense. J. Cæsar planted a colony at Corinth, and endeavoured to raise it from its ruins, and restore it to its former grandeur. The government of Corinth was monarchical, till 776 years B.C., when officers called Prytanes were instituted. The war which has received the name of *Corinthian war*, because the battles were fought in the neighbourhood of Corinth, was begun B.C. 395, by the combination of the Athenians, Thebans, Corinthians, and Argives, against Lacedæmon. Pisander and Agesilaus distinguished themselves in that war; the former, in the first year of hostilities, was defeated with the Lacedæmonian fleet, by Conon near Cnidus; while a few days after Agesilaus slaughtered 10,000 of the enemy. The most famous battles were fought at Coronea and Leuctra, but Agesilaus refused to besiege Corinth, lamenting that the Greeks, instead of destroying one another, did not turn their arms against the Persian power. *Martial*, 9, *ep.* 58.—*Sueton. Aug.* 70.—*Liv* 45, 28.—*Flor.* 2, 16.—*Ovid. Met.* 2, 240.—*Horat.* 1, *ep.* 17, 36.—*Plin.* 34, 2.—*Stat. Theb.* 7, 106.—*Paus.* 2, 1, &c.—*Strab.* 8, &c.—*Homer. Il.* 15.—*Cic. Tusc* 3, 14. *In Verr.* 4, 44. *De N. D.* 3. ——An actor at Rome. *Juv.* 8, 197.

CORIOLÁNUS, the surname of C. Martius from his victory over Corioli, where, from a private soldier, he gained the amplest honours. When master of the place, he accepted as the only reward, the surname of Coriolanus, a horse, and prisoners, and his ancient host, to whom he immediately gave his liberty After a number of military exploits, and many services to his country, he was refused the consulship by the people, when his scars had for a while influenced them in his favour. This raised his resentment, and when the Romans had received a present of corn from Gelo king of Sicily, Coriolanus insisted that it should be sold for money, and not be given gratis. Upon this the tribunes raised the people against him for his imprudent advice, and even wished him to be put to death. The popular tumult, however, was for a while checked by the influence of the senators, and Coriolanus was summoned to appear before a prejudiced tribunal. His refusal to appear on the appointed day still more irritated his persecutors; he was banished by a majority of three tribes; and he immediately retired among the Volsci, to Attius Tullus his greatest enemy, from whom he met a most friendly reception. He advised him to make war against Rome, and he marched at the head of the Volsci as general. The approach of Coriolanus greatly alarmed the Romans, who, sensible of his superior abilities, and terrified by the defeats which their armies experienced against him, sent several embassies to reconcile him to his country, and to solicit his return. He was deaf to all proposals, and bade them prepare for unconditional submission. He pitched his camp only at the distance of five miles from the city; and his enmity against his country would have been fatal, had not his wife Volumnia, and his mother Veturia, been prevailed upon by the Roman matrons, to go and appease his resentment. The meeting of Coriolanus with his family was tender and affecting. He remained long inexorable; but at last the tears and entreaties of a mother and wife prevailed over the stern and obstinate resolutions of an enemy, and Coriolanus marched the Volsci from the neighbourhood of Rome. To show their sense of Volumnia's merit and patriotism, the Romans dedicated a temple to *Female Fortune*. The behaviour of Coriolanus, however, displeased the Volsci. He was summoned to answer for his conduct before the people of Antium; but the clamours which his enemies raised, were so prevalent, that he was murdered at the place appointed for his trial, B.C. 488. His body was honoured with a magnificent funeral by the Volsci, and the Roman matrons put on mourning for his loss. Some historians say that he died in exile, in an advanced old age. *Plut. in vita.*—*Flor.* 2, 22.

CORIOLI, an ancient town of the Volsci, between Velitræ and Lanuvium, from the capture of which C. Martius received the surname of Coriolanus. A hill, now known by the name of

Comic Chorus, is thought to represent the site of Corioli. *Liv.* 2, 33. 3, 71.—*Plin.* 3, 5.

CORNASA, a town of Pisidia. *Liv.* 38, 15.

CORNELIA LEX, *de Civitate*, was enacted A.U.C. 670, by L. Corn. Sylla. It confirmed the Sulpician law, and required that the citizens of the eight newly elected tribes should be divided among the 35 ancient tribes.——Another, *de Judiciis*, A.U.C. 673, by the same. It ordained that the prætor should always observe the same invariable method in judicial proceedings, and that the process should not depend upon his will. ——Another, *de Sumptibus*, by the same. It limited the expenses which generally attended funerals. ——Another, *de Religione*, by the same, A.U.C. 677. It restored to the college of priests, the privilege of choosing the priests, which by the Domitian law, had been lodged in the hands of the people.——Another, *de Municipiis*, by the same; that the free towns which had sided with Marius should be deprived of their lands and the right of citizens; the last of which Cicero says could not be done ——Another, *de Magistratibus*, by the same; which gave the power of bearing honours and being promoted before the legal age, to those who had followed the interest of Sylla while the sons and partisans of his enemies, who had been proscribed, were deprived of the privilege of standing for any office of the state.——Another, *de Magistratibus*, by the same, A.U.C. 673. It ordained that no person should exercise the same office within ten years' distance, or be invested with two different magistracies in one year; and that no one should be prætor before being quæstor, nor consul before being prætor. ——Another, *de Magistratibus*, by the same, A.U.C. 673. It divested the tribunes of the privilege of making laws, interfering, holding assemblies, and receiving appeals. All such as had been tribunes were incapable of holding any other office in the state by that law.——Another, *de Majestate*, by the same, A.U.C. 670. It made it treason to send an army out of a province, or engage in a war without orders, to influence the soldiers to spare or ransom a captive general of the enemy, to pardon the leaders of robbers or pirates, or for the absence of a Roman citizen, to a foreign court, without previous leave. The punishment was, *aquæ et ignis interdictio*.—— Another, by the same, which gave the power to a man accused of murder, either by poison, weapons, or false accusations, and the setting fire to buildings, to choose whether the jury that tried him should give their verdict *clam* or *palam*, viva voce, or by *ballot*.——Another, by the same, which made it *aquæ et ignis interdictio* to such as were guilty of forgery, concealing and altering of wills, corruption, false accusations, and the debasing or counterfeiting of the public coin; all such as were accessary to this offence, were deemed as guilty as the offender.——Another, *de Pecuniis repetundis*, by which a man convicted of peculation or extortion in the provinces was condemned to suffer the *aquæ et ignis interdictio*. ——Another, by the same, which gave the power to such as were sent into the provinces with any government, of retaining their command and appointment, without a renewal of it by the senate, as was before observed. ——Another, by the same, which ordained that the lands of proscribed persons should be common, especially those about Volaterræ and Fesulæ in Etruria, which Sylla divided among his soldiers.——Another, by C. Cornelius, tribune of the people, A.U.C. 686; which ordained that no person should be exempted from any law, according to the general custom, unless 200 senators were present in the senate, and no person thus exempted, could hinder the bill of his exemption from being carried to the people for their concurrence.—— Another, by Nasica, A.U.C. 583, to make war against Perseus, son of Philip king of Macedonia, if he did not give proper satisfaction to the Roman people.

CORNELIA, a daughter of Cinna, who was the first wife of J. Cæsar. She became mother o. Julia. Pompey's wife, and was so affectionately loved by her husband, that at her death he pronounced a funeral oration over her body. *Plut. in Cæs.*——A daughter of Metellus Scipio, who married Pompey, after the death of her husband P. Crassus. She has been praised for her great virtues. When her husband left her in the bay of Alexandria, to go on shore in a small boat, she saw him stabbed by Achillas, and heard his dying groans without the possibility of aiding him. She attributed all his misfortunes to his connexion with her. *Plut. in Pomp* ——A daughter of Scipio Africanus, who married Sempronius Gracchus, and was the mother of Tiberius and Caius Gracchus. She was courted by a king; but she preferred being the wife of a Roman citizen, to that of a monarch. Her virtues have been deservedly commended, as well as the wholesome principles which she inculcated in her two sons. When a Campanian lady made once a show of her jewels at Cornelia's house, and entreated her to favour her with a sight of her own, Cornelia produced her two sons, saying, "These are the only jewels of which I can boast." She was continually urging them to perform some action worthy of them; and in their youth reproached them that she was still known only as the mother-in-law of Scipio, not as the mother of the Gracchi. She bore their death with magnanimity, and would speak of her loss without a sigh or a tear. Being once condoled with, she gravely answered, that "the woman who had given birth to the Gracchi could not be deemed unfortunate." After her decease, the Romans erected a statue to her memory, with this inscription, "To Cornelia, *mother of the* Gracchi." *Plut. in Gracch.—Juv.* 6, 167.—*Val. Max* 4, 4.—*Cic. in Brut* 58 ——A vestal virgin, buried alive in Domitian's age, as guilty of incontinence. *Sueton. in Dom.*

CORNELII, an illustrious family at Rome, of whom the most distinguished were, Caius Cornelius, a soothsayer of Padua, who foretold the beginning and issue of the battle of Pharsalia. ——Dolabella, a friend and admirer of Cleopatra. He told her that Augustus intended to remove her from the monument, where she had retired.——An officer of Sylla, whom J. Cæsar bribed to escape the proscription which threatened his life.——Cn., a man chosen by Marcellus to be his colleague in the consulship. ——Cossus, a military tribune during the time that there were no consuls in the republic. He offered to Jupiter the spoils called *opima*, after having slain Lar Tolumnius, king of the Veientes, A.U.C. 318. *Liv.* 4, 19.——Balbus, a man of Gades, intimate with Cicero, by whom he was ably defended when accused.——Scipio, a man appointed master of the horse, by Camillus, when dictator.——Gallus, an elegiac poet. (*Vid.* Gallus.)——Merula, was made consul by Augustus, in the room of Cinna.——Marcellus, a man killed in Spain by Galba.——C. Nepos, an his

torian. (*Vid.* Nepos.)——Merula, a consul sent against the Boii in Gaul. He killed 1400 of them. His grandson followed the interest of Sylla; and when Marius entered the city he killed himself, by opening his veins.——Severus, an epic poet in the age of Augustus, of great genius. He wrote a poem on mount Ætna, and on the death of Cicero. *Quintil.* 10, 1.——Thuscus, a mischievous person.——Lentulus Cethegus, a consul.——Aur Celsus, wrote eight books on medicine, still extant, and highly valued. (*Vid.* Celsus.)——Cn and Publ. Scipio. (*Vid.* Scipio.)——Lentulus, a high priest, &c.

CORNICŪLUM, a town of Latium. *Dion. Hal.*

CORNIFICIUS, a poet and general in the age of Augustus, employed to accuse Brutus, &c. His compositions were highly valued for their ease and elegance, but nothing remains but a few letters inserted with those of his friend Cicero. His sister Cornificia, was also blessed with a poetical genius. *Plut. in Brut.*——A lieutenant of J. Cæsar. *Id. in Cæs.*——A friend of Cicero, and his colleague in the office of augur. *Cic. Att.* 1, *ep* 1.

CORNIGER, a surname of Bacchus.

CORNŪTUS, a native of Africa, who lived and taught philosophy at Rome at the beginning of Nero's reign. His tenets were those of the Stoic sect, and his name was not without distinction in that school of philosophy. He excelled in criticism and poetry; but his principal studies were of a philosophical character. His merit as a teacher of the Stoic doctrine sufficiently appears from his having been the preceptor of that honest advocate for virtue, the satirist Persius. Under Nero, he was driven into exile for his freedom of speech. *Pers* 5, 36 · *Aul. Gell* 6, 2.——A prætor of Rome, in the age of Cicero. *Cic. Fam.* 10, *ep* 12.——A Roman, saved from the proscription of Marius, by his servants, who hung up a dead man in his room, and said it was their master. *Plut. in Mario*

CORŒBUS, a Phrygian, son of Mygdon and Anaximena. He assisted Priam in the Trojan war, with the hopes of being rewarded with the hand of Cassandra for his services. Cassandra advised him in vain to retire from the war. He was killed by Peneleus. *Paus.* 10, 27.—*Virg. Æn.* 2, 341, &c.——A courser of Elis, killed by Neoptolemus. He obtained a prize at Olympia, B.C. 776, from which time the regular dates of the olympiads begin. (*Vid* Olympia.) *Paus.* 5, 8.——A hero of Argolis, who killed a serpent called Pœne, sent by Apollo to avenge Argos, and reckoned by some among the Furies. His country, when afflicted with the plague, consulted the oracle of Delphi, which commanded him to build a temple, where a tripod which was given him, should fall from his hand. *Paus.* 1, 43.

CORONA, now *Coron*, a town of Messenia, on the western shore of the Sinus Messeniacus. Its original name was Æpea; but this was changed to Corone, after the restoration of the Messenians. The haven of this town was called the Port of the Achæans. *Liv.* 39, 49.—*Plin.* 4, 5.

CORONEA, a town of Bœotia, to the south-east of Chæronea, on a branch of the Cephisus. It was famous as the spot near which the Thebans and their allies were defeated by the Spartans under Agesilaus, B.C. 394. *C. Nep. in Ages.*—*Paus.* 9, 34.—*Dicod.* 12.——A town of Thessaly, near Pharsalus.

CORONIDES, a surname of the god Æsculapius, as son of Coronis. *Ovid. Fast.* 6, 746.

CORŌNIS, a daughter of Phlegias, loved by Apollo. She became pregnant by her lover, who killed her on account of her criminal partiality to Ischys the Thessalian. According to some, Diana killed her, for her infidelity to her brother; and Mercury saved the child from her womb, as she was on the burning pile. Others say, that she brought forth her son and exposed him, near Epidaurus, to avoid her father's resentment, and they farther mention, that Apollo had set a crow to watch her behaviour. The child was preserved, and called Æsculapius, and the mother, after death, received divine honours, and had a statue at Sicyon, in her son's temple, which was never exposed to public view *Paus.* 2, 26.——The daughter of Coronæus, king of Phocis, changed into a crow by Minerva, when flying before Neptune. *Ovid. Met* 2, 543.——One of the daughters of Atlas and Pleione

CORONTA, a town of Acarnania. *Thucyd.* 2, 102

CORONUS, a son of Apollo. *Paus* 2, 5 ——A son of Phoroneus, king of the Lapithæ. *Dod* 1

CORSI, the inhabitants of Corsica.——The inhabitants of northern Sardinia, who came originally from Corsica.

CORSICA, an island of the Mediterranean, called by the Greeks *Kúpvos*. The ancient writers represent it as mountainous, woody, and well cultivated, only along the eastern coast, where the Romans had settlements Its principal products were resin, honey, and wax. The honey, however, had a bitter taste, in consequence of the quantity of yew trees which grew on the island. The inhabitants were a rude race of mountaineers, indebted for their subsistence more to the produce of their flocks than to the cultivation of the soil. Seneca, who was banished to this island in the reign of Claudius, draws a very unfavourable picture of the island and its inhabitants; describing the former as rocky, unproductive, and unhealthy, and the latter as the worst of barbarians. He writes, however, under the influence of prejudiced feelings, and many allowances must be made. The inhabitants derived their origin from Iberian and Ligurian tribes The Phocæans, on migrating from Asia, settled here for a time, but were driven out finally by the Tyrrhenians and Carthaginians. The Romans became masters of the island B.C. 231, and used it as a place of exile. *Diod. Sic.* 5, 13 et 14.—*Virg. Ecl.* 9, 30 —*Ovid. Am.* 1, *el.* 12.—*Senec. de Consol. ad Helv.* 6, 8.

CORSOTE, a town of Mesopotamia, on the river Masca, according to Xenophon. D'Anville places it at the confluence of the Masca and Euphrates. *Xen. Anab.* 3.

CORSURA, an island in the bay of Carthage

CORTONA, a town of Etruria, a short distance north-west of the Lacus Thrasymenus, and about fourteen miles south of Arretium. It is supposed to have been built on the ruins of an ancient town called Corythus, and is known by that appellation in Virgil. It retains at present its ancient name of *Cortona*. *Virg. Æn.* 3, 170. 7, 209.—*Sil. Ital* 5, 163 —*Dionys. H.* 1, 20 et 26.

T. CORUNCĀNIUS, the first plebeian who was made high priest at Rome.——The family of the *Coruncanii* was famous for the number of great men which it supplied, for the service and honour of the Roman republic. *Cic. pro Domo.*

CORUS, a river of Arabia, falling into the Red sea. *Herod.* 3, 9.

CORVINUS, a name given to M. Valerius from a *crow*, which assisted him when he was fighting against a Gaul.——An orator. *Paterc.* 2, 36 ——Messala. an eloquent orator in the Augustan age. *Vid.* Messala.

CORYBANTES, the priests of Cybele, called also Galli In the celebration of their festivals, they beat their cymbals, and behaved as if delirious. They first dwelt on mount Ida, and from thence passed into Crete, and secretly brought up Jupiter. Some suppose that they derive their origin from Corybas, *son* of Jasius and Cybele, who appointed them to perform religious service to his mother in the island of Crete and in Phrygia. Others deduce the name from their moving along in a kind of dance, and tossing the head to and fro, (ἀπο τοῦ κορυπτόντας βαίνειν) *Diod.* 5. —*Strab.* 10.—*Horat* 1, *od* 16.

CORYBANTICA, a festival observed at Cnossus in Crete, in memory of the Corybantes, who educated Jupiter when concealed in that island from his father Saturn.

CORYBAS, a son of Jasus and Cybele. *Diod.* 5.——A painter, disciple to Nicomachus. *Plin.* 35, 11.

CORYCIDES, the nymphs who inhabited the foot of Parnassus. This name is often applied to the Muses. *Ovid Met.* 1, 320

CORYCIUM ANTRUM, a cave or grotto on mount Parnassus, about 60 stadia from Delphi, and higher up the mountain. It was so large, that on the approach of the Persians, the greater part of the Delphians sought refuge in its recess It was sacred to the Corycian nymphs, and to the god Pan. *Paus.* 10, 32.—*Herod.* 8, 36.

CORYCIUS, an old man of Tarentum, whose time was happily employed in taking care of his bees. He is represented by Virgil, *G.* 4, 127, &c., as a contented old man, whose assiduity and diligence are exemplary. Some suppose that the word *Corycius*, implies not a person of that name, but a native of Corycus, who had settled in Italy.

CORYCUS, now *Korghos*, a town of Cilicia Campestris, on the coast, south east of Seleucia Trachea. In its vicinity was produced excellent saffron. A little above it were several large caverns, one of which was called the Corycium Antrum; and another, much farther inland, was fabled to have been the residence of the giant Typhœus. *Strab.* 14.—*Mela*, 1, 13.——A promontory of Ionia, south-east of the southern extremity of Chios, now *Cape Kourko*. It was a famous place of retreat for pirates and robbers.

CORYDON, a fictitious name of a shepherd, often occurring in the pastorals of Theocritus and Virgil.

CORYMBIFER, a surname of Bacchus, from his wearing a crown of *corymbi*, certain berries that grow on the ivy. *Ovid. Fast.* 1, 393.

CORYNETA and CORYNETES, a famous robber, son of Vulcan. He for a while plundered and terrified the neighbourhood of Epidaurus, till he was killed by Theseus. *Plut. in Thes.*

CORYPHASIUM, a promontory on the western coast of Messenia, north of Methone, now *Cape Zonchio*. There was a town of the same name on it, to which the inhabitants of Pylos retired after the destruction of their town. *Paus.* 4, 36.

CORYTHE, a daughter of Oceanus. *Ov. de Nat. D.* 3. 23.

CORYTUS, an ancient king of Etruria, father to Iasius, whom Dardanus is said to have put to death to obtain the kingdom. He gave his name to a town of Etruria, now *Cortona*, near which Dardanus was born. (*Vid.* Cortona.) *Virg. Æn.* 3, 170. 7, 209.—*Sil.* 3, 123. 4, 721.

COS, an island of the Ægean, one of the Sporades, west of the promontory of Doris. Its earlier names were Merope, Cea, and Nymphæa. It is now called *Stan-co* It gave birth to Hippocrates, Apelles, and Philetas, and was famous for its exceeding fertility, for the beautiful and sanative wine which it produced, and for the manufacture of silk of a very fine texture. The women of the island always dressed in white; they were said to have been changed into cows by Juno, because they reproached her for having allowed Hercules to lead Geryon's herds through their territories. The chief town was Cos, called anciently Astypalæa, in the suburbs of which stood a magnificent temple of Æsculapius. *Homer. Il.* 2, 184, 14, 255.—*Ovid. A. A.* 3, 401.—*Hor. Od.* 4, 13, 13 *Sat.* 2 4 29.—*Plin* 11, 22, 23.

COSA, and COSSA, or COSSÆ, a maritime town of Etruria, on the promontory of mount Argentarius, north-west of Centum Cellæ. It was situate at a little distance from the modern *Ansedonia*, which is now itself in ruins. *Plin.* 3, 5.—*Virg. Æn.* 10, 167.—*Vell Paterc.* 1, 14.——A city of Lucania, in Italy, near the source of the river Cylistarnus. *Cic. Ph.* 2, 27.

COSCONIUS, a Latin writer *Varro de L. L.* 5.——A wretched epigram writer. *Martial.* 2, *ep.* 77.

COSIS, a brother to the king of Albania, killed by Pompey. *Plut. in Pomp.*

COSMUS, an effeminate Roman. *Juv.* 8.

COSSUS, a surname given to the family of the Cornelii ——A. Cornel., a Roman, who killed Lar. Tolumnius, king of Veii, and was the second who obtained the *Spolia Opima*, A.U.C. 318. *Virg Æn.* 6, 841.

COSSUTII, a family of Rome, of which Cossutia, Cæsar's wife, was descended. *Suet in Cæs.*

COSYRA, a barren island in the African sea near Melita. *Ovid Fast* 3, 567.

COTES, a promontory of Mauritania, now *Cape Spartel*. It was called Cotes by the Carthaginians and Phœnicians, from the number of excellent vines which grew in the neighbourhood; hence the Greeks translated this name into their own language, calling it Ampelusia. *Mela*, 1, 5

COTHON, a small island near the citadel of Carthage, with a convenient bay, which served for a dock-yard. *Diod.* 3.

COTISO, a king of the Daci, whose alliance was courted by Augustus, and was defeated by Lentulus, the lieutenant of Augustus. It was that Augustus solicited his daughter in marriage. *Suet in Aug.* 63.—*Horat. Od.* 3, 8, 18.

COTTA, M. AURELIUS, a Roman, who opposed Marius. He was consul with Lucullus; and when in Asia, he was defeated by sea and land, by Mithridates. He was surnamed *Pontifex*, because he took Heraclea of Pontus by treachery. *Plut. in Lucull.*——An orator, greatly commended by *Cicero de Orat.*——A governor of Paphlagonia, very faithful to Sardanapalus. *Diod.* 2. ——A spendthrift, in the age of Nero, &c. *Tacit.* ——An officer of Cæsar, in Gaul.——A poet mentioned by Ovid in *Ep de Pont.*

COTTIÆ ALPES, now *Mont St. Genevre*, generally, though erroneously, supposed to be the place where Annibal passed on his invasion of Italy. They took their name from Cottius, an Alpine chieftain, who held a kind of sovereignty over several valleys among the Alps. *Amm. Marc.* 15, 10.—*Suet. Ner.* 18.

COTTUS, a giant, son of Cœlus and Terra, who had 100 hands and 50 heads. *Hesiod Theog.* 147.

COTYÆUM, now *Kutaya*, a town of Phrygia, south of Dorylæum.

COTYLATIS, a surname of Æsculapius, worshipped on the borders of the Euxotus. His temple was raised by Hercules. *Paus* 3, 19.

COTYORA, a city of Asia Minor, founded by a colony from Sinope. Now, *Bazuk Kale*. *Dion* 14.

COTYS, the father of Asia. *Herod* 4, 45.—A son of Manes by Callirhoe, who succeeded his father on the throne of Mæonia.—A king of Thrace *C Nep in Iphic*.—Another, who favoured the interest of Pompey. He was of an irascible temper *Lucan* 5, 54.—Another, king of Thrace, who divided the kingdom with his uncle, by whom he was killed. It is the same to whom Ovid writes from his banishment *Tacit. Ann* 2 64.—*Ovid de Pont.* 2, *ep* 9.—A king of the Odrysæ *Liv.* 42, 29.—A king of Armenia Minor, who fought against Mithridates, in the age of Claudius *Tacit Ann* 11 et 13.

COTYTTO, the goddess of all debauchery, whose festivals called *Cotyttia*, were celebrated by the Athenians, Corinthians, Thracians, &c. during the night. Her priests were called Baptæ, and nothing but debauchery and wantonness prevailed at the celebration. A festival of the same name was observed in Sicily, where the votaries of the goddess carried about boughs hung with cakes and fruit, which it was lawful for any person to pluck off. It was a capital punishment to reveal whatever was seen or done at these sacred festivals; and it cost Eupolis his life for an unseasonable reflection upon them. The goddess Cotytto is supposed to be the same as Proserpine or Ceres. *Horat. Epod* 17, 58.—*Juv* 2, 91.

CRAGUS, a ridge of woody mountains in Lycia, bend to Diana, running along the eastern shore of the Sinus Telmessicus. The fabulous monster Chimæra, said to have been subdued by Bellerophon, was a volcano in this ridge, which he cultivated. *Ovid. Met* 9, 645.—*Horat Od.* 1, 21

CRANAI, a surname of the Athenians, from their king Cranaus. *Herod.* 8, 44

CRANAUS, the second king of Athens, who succeeded Cecrops, and reigned nine years, B.C. 1061. *Paus* 1, 2.

CRANII, a town of Cephallenia, situate in the Cranæan gulf with Pallæ. *Strab.* 10

CRANON and CRANNON, a town of Thessaly, to the east of Pharsalus, where Antipater and Craterus defeated the Athenians after Alexander's death. *Liv.* 26, 10 42. 64.

CRANTOR, the last philosopher of the old academy, was a native of Solæ in Cilicia, and flourished about 300 B C. He was the first who wrote commentaries on the works of Plato, and his virtues have been celebrated both by Cicero and Horace. *Cic. Ac Qu* 4, 44. *Tusc Qu.* 3, 6.—*Horat. Epist.* 2, 3.—An armour-bearer of Pelias, killed by Demoleon *Ovid Met.* 12, 351.

CRASSIPES, a surname of the family of the Furii, one of whom married Tullia, Cicero's daughter, whom he soon after divorced. *Cic Att* 4, *ep.* 5.—*Liv.* 38, 42.

L. CRASSITIUS, a man who opened a school at Rome. *Suet. de Gramm.* 18.

CRASSUS, the grandfather of Crassus the Rich who never laughed. *Plin.* 7. 19.—Publ. Licinius, a Roman high-priest about 131 years B.C who went into Asia with an army against Aristonicus, where he was killed and buried at Smyrna. *Patere.* 2, 4.—M Licinius, a celebrated Roman, surnamed *Rich*, on account of his opulence. At first he was very circumscribed in his circumstances; but, by educating slaves, and selling them at a high price, he soon enriched himself. The cruelties of Cinna obliged him to leave Rome; and he retired to Spain, where he remained concealed for eight months. After Cinna's death he passed into Africa, and thence to Italy, where he served Sylla, and ingratiated himself in his favour. When the gladiators, with Spartacus at their head, had spread an universal alarm in Italy, and defeated some of the Roman generals, Crassus was sent against them. A battle was fought, in which Crassus slaughtered 12,000 of the slaves, and by this decisive blow he soon put an end to the war, and was honoured with an *ovatio* at his return. He was soon after made consul with Pompey, and in this high office he displayed his opulence, by entertaining the populace at 10,000 tables. He was afterwards censor, and formed the first triumvirate with Pompey and Cæsar. As his love of riches was more predominant than that of glory, Crassus never imitated the ambitious conduct of his colleagues, but was satisfied with the province of Syria, which seemed to promise an inexhaustible source of wealth. With hopes of enlarging his possessions, he though the omens proved unfavourable, and though his friends deprecated his departure, and his enemies openly threatened his ruin, set off from Rome, and embarked at Brundusium. He crossed the Euphrates, and, forgetful of the rich cities of Babylon and Seleucia, he hastened to make himself master of Parthia. He was betrayed in his march by the delay of Artavasdes, king of Armenia, and the perfidy of Ariamnes. He was met in a large plain by Surena, the general of the forces of Orodes, the king of Parthia, and a battle was fought in which 20 000 Romans were killed, and 10,000 taken prisoners. The darkness of the night favoured the escape of the rest, and Crassus, forced by the mutiny and turbulence of his soldiers, and the treachery of his guides, trusted himself to the general of the enemy, on pretence of proposing terms of accommodation, and he was put to death, B C. 53. His head was cut off, and sent to Orodes, who, to insult his misfortunes and to deride his avarice, poured melted gold down his throat. The firmness with which Crassus received the news of his son's death, who perished in that expedition, has been deservedly commended, and the words that he uttered when he surrendered himself into the hands of Surena equally claim our admiration. He was wont often to say, that no man ought to be accounted rich if he could not maintain an army. Though he has been called avaricious, yet he was liberal and generous in his intercourse with his friends, and the hospitality with which he treated the Romans could not always be attributed to sordid or interested motives. At all times eager to relieve distress, he always showed himself willing to lend money unsolicited to his friends, and without interest. He was fond of philosophy, and his knowledge of history was great and extensive. Plutarch has written his life. *Plut.* 3, 11.—Publius, the son of the rich Crassus, possessed great powers of mind, with a highly cultivated understanding, but military glory, the passion of the times, was his favourite pursuit. After displaying his valour in the armies of Cæ-

ship in Gaul, he accompanied his father into Parthia at the head of a chosen troop of a thousand horse. When he saw himself in the fatal battle surrounded by the enemy, and without any hope of escape, he ordered one of his men to run him through. His head was cut off, and, fixed on a spear, was shown with insulting triumph to his father and his army by the Parthians. *Plut. in Crass* ——L. Licinius, a celebrated Roman orator, deservedly commended by Cicero, and introduced in his book *De oratore* as the principal speaker Besides his great abilities as an orator, and as a man of letters, Crassus possessed the wisdom of a senator, the intrepidity of a soldier, and the integrity of a magistrate He passed through all the public offices of the state, in which he had his friend Scævola for colleague, except in the tribuneship and censorship; and as the governor of Gaul, he gained popularity by his justice and vigilance, and merited the honours of a triumph, which, however, were through intrigue refused to his services During a vehement debate in the senate with Philippus, Crassus was suddenly seized with a pain in his side, which in seven days terminated his life, happy, as Cicero observes, to not being a witness of the many calamities which soon after afflicted Rome. *Cic. de Or* 3, 12.—*Id. in Verr.* 3, 1.—*Id. pro Font* 7.—*Id. Off* 1, 30, &c. ——A son of Crassus the Rich, killed in the civil wars, after Cæsar's death.

CRASTINUS, a man in Cæsar's army killed at the battle of Pharsalia. *Cæs Bell. C* 3, 99

CRATAIS, the mother of Scylla, supposed to be the same as Hecate. *Hom. Odyss* 12, 124

CRATER, or SINUS CRATER, a name anciently given, from its form, to the *Gulf of Naples*

CRATERUS, one of Alexander's generals. He rendered himself conspicuous by his literary fame, as well as by his valour in the field, and wrote the history of Alexander's life. He was greatly respected and loved by the Macedonian soldiers, and Alexander always trusted him with unusual confidence. After Alexander's death, he subdued Greece with Antipater, and passed with his colleague into Asia, where he was killed in a battle against Eumenes, B C. 321 He had received for his share of Alexander's kingdoms, Greece and Epirus. *Nep in Eumen.* 2.—*Justin.* 12 et 13.—*Curt.* 3.—*Arrian.*—*Plut in Alex* —— An eminent physician, intimate with Cicero and Atticus. *Cic ad Attic* 14, *ep.* 13 *Hor.at. sat* 2, 3, 161.—*Persius*, 3, 6.——A painter, whose pieces adorned the public buildings of Athens. *Plin* 35, 11.——An Athenian, who collected into one body all the decrees which had passed in the public assemblies at Athens.

CRATES, a philosopher of Bœotia, son of Ascondus, and disciple of Diogenes the Cynic B C. 324. He sold his estate, the produce of which he gave to the poor, that he might study philosophy without disturbance. Though ugly, old, and filthy, a lady named Hipparchia, fell in love with him, and became his wife. Some of his apophthegms and letters are extant. *Diog. in vita.*—— A native of Pergamus, who wrote an account of the most striking events of every age, B.C. 165. *Ælian de Anim.* 17, 9 ——A philosopher of Athens, who succeeded in the school of his master Polemon. Crates and Polemon had long been attached to each other by a similarity of dispositions and pursuits. Their friendship was uninterrupted whilst they lived, and they were both buried in the same grave.—— An Athenian, originally an actor, and who in that capacity performed the principal characters in the plays of Cratinus. Afterwards, about B.C. 450, he began to write comedies himself. His style is said to have been gay and facetious; yet the few fragments of his compositions which remain are of a serious cast.

CRATESICLEA, the mother of Cleomenes, who went to Egypt in hopes of serving her country, &c. *Plut. in Cleom.*

CRATESIPOLIS, a queen of Sicyon, who severely punished some of her subjects, who had revolted at the death of Alexander, her husband, &c. *Polyæn.* 8 58.

CRATESIPPIDAS, a commander of the Lacedæmonian fleet, against the Athenians, &c. *Diod* 13.

CRATHIS, a river of Arcadia, which had its source in a mountain of the same name, and ran through Achaia into the Sinus Corinthiacus. It was from this stream that the Italian Crathis, which flowed between Crotona and Sybaris, derived its appellation. *Herod* 1 146.—*Strab.* 8. —— A river of Lucania, rising in the Apennines, near Consentia, and falling into the Sinus Tarentinus between Crotona and Sybaris. Its waters were said to possess the property of giving a yellow colour to the hair of those who bathed in them It is now the *Crati* *Strab.* 6.

CRATINUS, a comic poet of Athens, who flourished about B.C 440. He is recorded to have composed thirty-eight comedies, and to have been nine times victor. He was one of those who freely indulged in personal satire, and among other public characters is said to have attacked Pericles. He was also much addicted to conviviality, and Horace quotes his authority against water drinking poets. Quintilian enumerates him among the principal of the comic poets, whose works he recommends as useful in forming an orator. Notwithstanding his intemperance, he lived to an extreme old age, dying B.C. 431, in his ninety-seventh year Nothing remains of his composition but a few verses, from which no judgment can be formed. *Horat. Epist.* 1, 19. *Sat* 1, 4.—*Persius*, 1, 123.—*Quinct.* 10 1.

CRATIPPUS, a philosopher of Mitylene, who, among others, taught Cicero's son at Athens. After the battle of Pharsalia, Pompey visited the house of Cratippus, where their discourse was chiefly turned upon Providence, which the warrior blamed and the philosopher defended. *Plut. in Pomp.*—*Cic. in Offic.* 1.——An historian, contemporary with Thucydides. *Dionys. Hal.*

CRATYLUS, a philosopher, preceptor to Plato after Socrates.

CRAUGIÆ, two islands on the coast of Argolis, off Cape Spiræa.

CRAUXIDAS, a man who obtained an Olympic crown at a horse race. *Paus* 5, 8.

CREMERA, now *la Valca*, a small river of Tuscany, running between Veii and Rome, and falling into the Tiber. It is famous for the surprise and slaughter of the Fabii by the Veientes. According to Livy, 306 of the Fabii fell into an ambuscade, and were cut to pieces near this river; one alone of the whole family surviving, who, by reason of his tender years, had been left at Rome. He was the grandfather of Fabius Maximus. *Ovid. Fast* 2, 205.—*Juv.* 2, 155.

CREMMYON and CROMMYON, a town near Corinth, where Theseus killed a sow of uncommon bigness. *Ovid. Met.* 7, 435.

CREMNA, or CREMNI, a fort in the interior of

Pisidia, lying on the declivity of Taurus, nearly six miles north of Selga. King Amyntas took it from the Pisidians; and after his death it fell, in the reign of Augustus, into the hands of the Romans, who established a colony there. It is generally supposed to be represented by the modern *Kebrinaz Strab.* 12.——A commercial town on the Palus Mæotis, probably near the modern *Taganrock Herod.* 4, 2

CREMONA, a town of Cisalpine Gaul, north east of Placentia, and a little north of the Po. It was a Roman colony, and suffered much during the second Punic war, as well as in the civil contentions of Augustus, and was at last destroyed by the partisans of Vespasian, in the war with Vitellius. It was, however, soon afterwards rebuilt with considerable magnificence. *Liv.* 37, 46. – *Tacit. Hist.* 3, 33 et 34 —*Plin.* 3, 19.

CREMONIS JUGUM, a part of the Alps, over which, as some suppose, Annibal passed to enter Italy. *Liv.* 21, 38.

CREMUTIUS CORDUS, an historian, who wrote an account of Augustus, and of the civil wars, and starved himself for fear of the resentment of Tiberius, whom he had offended by calling Cassius the last of the Romans. *Tacit. Ann.* 55, 34, 35.—*Suet. in Aug.* 35. *In. Tib.* 61. *In Calig.* 16.

CRENIS, a nymph mentioned by *Ovid, Met.* 12, 313.

CREON, king of Corinth, was son of Sisyphus. He promised his daughter Glauce to Jason, who repudiated Medea, after he had lived ten years with her in perfect felicity under the protection and in the house of the Corinthian king. To revenge the success of her rival, Medea sent her for a present, a gown covered with poison. Glauce put it on, and was seized with sudden pains. Her body took fire, and she expired in the greatest torments. The house was also consumed by the fire, and Creon and his family shared Glauce's fate. *Apollod.* 1, 9. 3, 7.—*Eurip. in Med.*—*Hygin. fab.* 25.—*Diod.* 4 ——A son of Menœtius, father to Jocasta, the wife and mother of Œdipus. At the death of Laius who had married Jocasta, Creon ascended the vacant throne of Thebes. As the ravages of the Sphinx (*Vid.* Sphinx) spread desolation and terror through the country, Creon offered his crown and daughter in marriage to him who could explain the enigmas which the monster proposed. Œdipus was happy in his explanations, and he ascended the throne of Thebes, and married Jocasta without knowing that she was his mother, and by her he had two sons, Eteocles and Polynices. These two sons mutually agreed, after their father's death, to reign in the kingdom each alternately. Eteocles first ascended the throne by right of seniority; but when he was once in power, he refused to resign at the appointed time, and his brother led against him an army of Argives to support his right. The war was decided by single combat between the two brothers. They both killed one another, and Creon ascended the throne, till Leodamas the son of Eteocles should be of sufficient age to assume the reins of government. In his regal capacity, Creon commanded that the Argives, and more particularly Polynices, who was the cause of all the bloodshed, should remain unburied. If this was in any manner disobeyed, the offenders were to be buried alive. Antigone, the sister of Polynices, transgressed, and was accordingly punished. Hæmon, the son of Creon, who passionately loved Antigone, killed himself on her grave, when his father refused to grant her pardon. Creon was afterwards killed by Theseus, who had made war against him at the request of Adrastus, because he refused burial to the Argives. (*Vid* Eteocles, Polynices, Adrastus, Œdipus.) *Apollod.* 3, 56, &c —*Paus* 1, 39 9, 5, &c —*Stat. in Theb.*—*Sophocl in Antig.*—*Æschyl. Sept. ante Theb.*—*Hygin. fab.* 67 et 76.—*Diod.* 1 et 4.——The first annual archon at Athens, 654 B C. *Patere.* 1, 8.

CREONTIADES, a son of Hercules by Megara, daughter of Creon, killed by his father because he had slain Lycus.

CREOPHYLUS, a native of Samos, who composed, under the title of Οἰχαλίας ἅλωσις "The conquest of Œchalia," an epic poem commemorative of the exploits of Hercules. According to an ancient tradition, Homer himself was the author of this piece, and gave it to Creophylus as a return for the hospitable reception which he had received under his roof. In an epigram of Callimachus, however, Creophylus is named as the real author. *Strab.* 12.

CREPERIUS POLLIO a Roman, who spent his all in the most extravagant debauchery. *Juv.* 9, 5.

CRES, an inhabitant of Crete.——The first king of Crete. *Paus.* 8, 53

CRESPHONTES, a son of Aristomachus, who, with his brothers Temenus and Aristodemus attempted to recover the Peloponnesus. *Paus.* 4, 3, &c.

CRESSIUS, belonging to Crete. *Virg Æn.* 4, 70*, 294.

CRESTON, a town of Thrace, the capital probably of the district of Crestonia.

CRESTONIA, a district of Thrace, to the north of Anthemus and Bolbe, chiefly inhabited by a remnant of Pelasgi. It is now called *Caradagh. Herod* 1, 57.

CRESUS and EPHESUS, two men who built the temple of Diana at Ephesus. *Paus.* 7, 2.

CRETA, now *Candia*, one of the largest islands of the Mediterranean sea, at the south of all the Cyclades. It is said to have obtained its name from Cres, a son of Jupiter and the nymph Idæa. It is likewise designated among the poets and mythological writers by the several appellations of Aeria, Doliche, Idæa, and Telchinia. It is about 140 miles in length, and from 15 to 30 in breadth. Though the interior is very mountainous and woody, it is intersected with valleys, the rich fertility of which is increased by the happy temperature of its climate. It was once famous for its hundred cities, and for the laws which the wisdom of Minos established there. The inhabitants, in the earlier part of their history, were a just and wise people, but they degenerated so far as to be charged with the grossest vices. Jupiter, as some authors report, was educated in that island by the Corybantes, and the Cretans boasted that they could show his tomb. There were different colonies from Phrygia, Doris, Achaia, &c. that established themselves there. The island, after groaning under the tyranny of democratical usurpation, and feeling the scourge of frequent sedition, was made a Roman province, B C. 66. after a war of three years, in which the inhabitants were so distressed, that they were even compelled to drink the water of their cattle Chalk was produced in great abundance there, and was thence called *Creta terra*, or simply *Creta. Horat.* Od. 1, 36, 10. *Epod.* 9.

—*Ovid. Fast* 3, 444. *Epist.* 10, 106.—*Val. Max* 7, 6.—*Strab.* 10.—*Lucan.* 3, 184.—*Virg. Æn.* 3, 101.—*Mela*, 2, 7.—*Flor.* 4, 12.

CRETÆUS, a poet mentioned by *Propertius*, 2, *el* 34, 29.

CRETE, the wife of Minos. *Apollod* 3, 1.—A daughter of Deucalion. *Id.* 3, 3.

CRETES, inhabitants of Crete. *Virg. Æn.* 1, 110.

CRETHEUS, a Trojan, distinguished as a poet and musician. He followed Æneas, and was killed by Turnus. *Virg. Æn* 9, 774.—Another, killed by Turnus. *Id* 12, 538.

CRETHEIS, the wife of Acastus king of Iolchos, who fell in love with Peleus, son of Æacus, and accused him of attempts upon her virtue, because he refused to comply with her wishes, &c. She is called by some Hippolyte or Astydamia *Pindar. Nem.* 4.

CRETHEUS, a son of Æolus, father of Æson, by Tyro his brother's daughter. *Apollod* 1 7, &c.

CRETHON, a son of Diocles, engaged in the Trojan war on the side of Greece. He was slain, with his brother Orsilochus, by Æneas *Hom. Il* 5, 540.

CRETICUS, a certain orator. *Jun* 2, 67.—A surname of M. Antony's father.

CREUSA, a daughter of Creon, king of Corinth As she was going to marry Jason, who had divorced Medea, she put on a poisoned garment, which immediately set her body on fire, and she expired in the most excruciating torments. She had received this gown as a gift from Medea, who wished to take that revenge upon the infidelity of Jason Some call her Glauce *Ovid de Art Am* 1, 337.—A daughter of Priam, king of Troy, by Hecuba. She married Æneas, by whom she had some children, among which was Ascanius. When Troy was taken, she fled in the night with her husband, but they were separated in the midst of the tumult, and Æneas could not recover her, nor hear where she was. Cybele saved her, and carried her to her temple, of which she became priestess, according to the relation of Virgil, who represents Creusa as appearing to her husband in a vision, while he was seeking her in the noise and tumultuous confusion of the fight. She predicted to Æneas the calamities that attended him, the fame he should acquire when he came to Italy, and his consequent marriage with a princess of the country *Paus* 10, 16 *Virg. Æn* 2, 762 &c.—A daughter of Erechtheus, king of Athens. She was mother of Janus by Apollo.

CREUSIS, or CREUSA, a town of Bœotia, on the Sinus Corinthiacus. It was the harbour of Thespiæ *Paus.* 9, 32.—*Lov* 36, 21.

CRIASUS, a son of Argus, king of Peloponnesus. *Apollod.* 2, 1.

CRIMISUS, or CRIMISUS, a river on the western parts of Sicily near Segesta, where Timoleon defeated the Carthaginian forces It discharged itself into the Hypsa. It is now the *Belicdestro. C. Nep in Tim.*—*Virg. Æn.* 5, 38.—The word in the various editions of Virgil, is spelt Cremisus, Crimissus, Crimisus, Crimesus, Crinisus, Crimnisus.—The Crimisus was a Trojan prince, who exposed his daughter on the sea, rather than suffer her to be devoured by the sea monster which Neptune sent to punish the infidelity of Laomedon. (*Vid.* Laomedon.) The daughter came safe to the shores of Sicily. Crimisus some time after went in quest of his daughter, and was so disconsolate for her loss, that the gods changed him into a river in Sicily, and granted him the power of metamorphosing himself into whatever shape he pleased. He made use of this privilege to seduce the neighbouring nymphs.—A river of the Bruttii in Magna Græcia, falling into the Sinus Tarentinus, north of Crotona, near Petilia. It is now the *Tuamenaca.*

CRISPUS, a general of Dionysius the elder.

CRINO, a daughter of Antenor. *Paus.* 10, 27.—One of the Danaïdes. *Apollod*

CRISON, a man of Himera, who obtained a prize at Olympia &c. *Paus* 5, 25.

CRISPINA, a Roman matron, &c. *Tacit. Hist.* 1, 47.

CRISPINUS, a prætorian, who, though originally a slave in Egypt, was after the acquisition of riches, raised to the honours of Roman knighthood by Domitian *Juv.* 1, 26.—A stoic philosopher, as remarkable for his loquacity as for the foolish and tedious poem which he wrote, to explain the tenets of his own sect, to which Horace alludes in the last verses of *Sat.* 1, 1.

CRISPUS SALLUSTIUS *Vid* Sallustius.—Virio, a famous orator. *Quintil* 10, 1.—The second husband of Agrippina.—Flav. Jul., a son of the great Constantine made Cæsar by his father, and distinguished for valour and extensive knowledge. Fausta, his stepmother, wished to seduce him, and when he refused, she accused him before Constantine, who believed the crime, and caused his son to be poisoned, A.D 326

CRISSÆUS SINUS, an arm of the Sinus Corinthiacus, on the northern shore. It extends into the country of Phocis, and had at its head the city of Crissa, whence it took its name. It is now called the *Gulf of Salona.*

CRITALA, a town of Cappadocia. *Herod.* 7, 26.

CRITHEIS, a daughter of Melampus, who became pregnant by an unknown person, and afterwards married Themicis of Smyrna, and brought forth the poet Homer, according to *Herod. in vita.*

CRITHOTE, a town of the Thracian Chersonesus. *C Nep*

CRITIAS, one of the thirty tyrants set over Athens by the Spartans. He was eloquent and well bred, but of dangerous principles, and he cruelly persecuted his enemies, and put them to death. He was killed in a battle against those citizens whom his oppression had banished. He had been among the disciples of Socrates, and had written elegies and other compositions, of which some fragments remain. *Cic. de Orat.* 2.

CRITO, one of the disciples of Socrates, who attended his learned preceptor in his last moments, and composed some dialogues now lost. *Diog*—A physician in the age of Artaxerxes Longimanus.—An historian of Naxus, who wrote an account of all that had happened during eight particular years of his life.—A Macedonian historian, who wrote an account of Pallene, of Persia, of the foundation of Syracuse, of the Getæ, &c.

CRITOBULUS, a general of Phocis, at the battle of Thermopylæ, between Antiochus and the Romans *Paus* 10. 20.—A physician in the age of Philip king of Macedonia. *Plin.* 7, 37.—A son of Crito, disciple to Socrates. *Diog. in Crit.*

CRITOGNATUS, a celebrated warrior of Alesia, when Cæsar was in Gaul. *Cæs. Bell. Gall.*

CRITOLAUS, a citizen of Tegea in Arcadia,

who, with two brothers, fought against the three sons of Demostratus of Pheneus, to put an end to the long war between their respective nations. The brothers of Critolaus were both killed, and he alone remained to withstand his three bold antagonists. He conquered them; and when at his return, his sister deplored the death of one of his antagonists to whom she was betrothed, he killed her in a fit of resentment. The offence deserved capital punishment, but he was pardoned, on account of the services he had rendered his country. He was afterwards general of the Achæans, and it is said that he poisoned himself, because he had been conquered at Thermopylæ by the Romans. *Cic. de Nat. D.* 3.——A peripatetic philosopher of Athens, sent ambassador to Rome, &c 140 B.C. *Cic. de Orat* 2.

CRIU-METŌPON, or the *Ram's Front*, a promontory of the Taurica Chersonesus, and the most southern point of that peninsula.

CRIUS, a soothsayer, son of Theocles. *Paus* 3, 13 ——A river of Achaia, called after a giant of the same name. *Paus* 7, 27 ——A son of Cœlus and Terra, who married Eurybia daughter of Tellus, by whom he had three sons, Astreus the husband of Aurora, Pallas the husband of Styx, and Perses the father of Asteria by Hecate. *Hesiod. Th.* 375, &c.

CROBYZI, a people between mount Hæmus and the Danube, in Lower Mœsia

CRŌCALE, one of Diana's attendants. *Ovid Met.* 3, 169.

CROCODILOPŌLIS, a town of Egypt, southeast of the lake Mœris, and afterwards called Arsinoe. It derived its name from the crocodiles which were fed and worshipped there The Egyptians are said to have honoured the crocodile because it was consecrated to Typhon, an evil genius, whom they dreaded and sought to appease by worshipping an animal which was his symbolical image This town has been succeeded by the modern *Faioum*, built at the distance of about a league north-east of its dilapidated walls. ——A town of Egypt, in the Thebais, supposed to be the modern *Adribe*.

CROCUS, a beautiful youth enamoured of the nymph Smilax. He was changed into a flower of the same name, on account of the impatience of his love, and Smilax was metamorphosed into a yew tree. *Ovid. Met.* 4, 283.

CRŒSUS, the fifth and last of the Mermnadæ, who reigned in Lydia, was son of Alyattes, and passed for the richest of mankind. He was the first who made the Greeks of Asia tributary to the Lydians. His court was the asylum of learning; and Æsop, the famous fable-writer, among others, lived under his patronage. In a conversation with Solon, Crœsus wished to be thought the happiest of mankind, but the philosopher appraised him of his mistake, and gave the preference to poverty and domestic virtue. Crœsus undertook a war against Cyrus the king of Persia, and marched to meet him with an army of 420,000 men, and 60,000 horse. After a reign of fourteen years, he was defeated, B.C. 548; his capital was besieged, and he fell into the conqueror's hands, who ordered him to be burned alive. The pile was already on fire, when Cyrus heard the conquered monarch three times exclaim, Solon! with lamentable energy. He asked him the reason of his exclamation, and Crœsus repeated the conversation which he had once held with Solon on human happiness. Cyrus was moved at the recital, and at the recollection of the inconstancy of human affairs, he ordered Crœsus to be taken from the burning pile, and he became one of his most intimate friends. The kingdom of Lydia became extinct in his person, and the power was transferred to Persia. Crœsus survived Cyrus. The manner of his death is unknown. He is celebrated for the immensely rich presents which he made to the temple of Delphi, from which he received an obscure and ambiguous oracle, which he interpreted in his favour, and which was fulfilled in the destruction of his empire. *Herod.* 1, 26, &c. —*Plut. in Solon.* 8, 24.—*Justin.* 1, 7.

CROMI, or CROMNI, a town of Arcadia, in the district Cromitis. *Xen. Hel* 7, 4, 21.

CROMMYON and CROMYON, a small place in Corinthia, situate on the shore of the Saronic gulf. It was celebrated in mythology as the haunt of a wild boar destroyed by Theseus *Plut. Vit Thes* —*Strab* 8.

CROMUS, a son of Neptune *Paus.* 2, 1.——A son of Lycaon. *Id* 8, 3.

CRONIA, a festival at Athens in honour of Saturn. The Rhodians observed the same festival, and generally sacrificed to the god a condemned malefactor.

CROPHI, a mountain of Egypt, between Syene and Elephantine. According to a statement made to Herodotus by an Egyptian priest at Sais, the sources of the Nile were between this mountain and another called Mophi. *Herod* 2, 28.

CROSSÆA, a country situate partly in Thrace, and partly in Macedonia. *Herod.* 7, 123.

CROTALUS, a navigable river of Italy. *Plin* 3, 10.

CROTON, a man killed by Hercules, by whom he was afterwards greatly honoured. *Diod* 4.

CROTŌNA, a town of Italy, still known by the same name, in the bay of Tarentum, founded 759 years before the Augustan age, by a colony from Achaia The inhabitants were excellent warriors, and great wrestlers; so that it was proverbially said, that the last of the Crotonians was the first of the other Greeks. Democedes, Alcmæon, Milo, &c were natives of this place. It was surrounded with a wall twelve miles in circumference, before the arrival of Pyrrhus in Italy. Crotona, whose citizens had acquired such lasting fame in their battles against the Sybarites, struggled in vain against the attacks of Dionysius of Sicily, who took it. It suffered likewise in the wars of Pyrrhus and Annibal, but it received ample glory, in being the place where Pythagoras established his school. *Herod.* 8, 47.—*Strab.* 6.—*Plin.* 2, 96.—*Liv.* 1, 18. 24, 3.—*Justin.* 20, 2.

CROTONIÄTÆ, the inhabitants of Crotona. *Cic. de Fin.* 2, 1.

CROTONIÄTIS, a part of Italy, of which Crotona is the capital. *Thucyd.* 7, 35.

CROTŌPIAS, the patronymic of Linus, grand son of Crotopus. *Ovid. in Ib.* 480.

CROTŌPUS, a king of Argos, son of Agenor, and father to Psamathe the mother of Linus by Apollo *Ovid. in Ib* 480.

CROTUS, a son of Eumene the nurse of the Muses He devoted his life to the labours of the chase, and after death Jupiter placed him among the constellations under the name of Sagittarius. *Paus* 9, 29.

CRUNOS, a town of Peloponnesus. *Mela*, 2, 2.

CRUSTUMERIUM and CRUSTUMBRIA, a town of the Sabines. *Liv.* 1, 9. 42, 34.—*Virg. Æn.* 7 631

CRUSTOMINUM, a town of Etruria, near Veii, famous for pears; whence the adjective *Crustumia*. *Virg. G.* 2, 88

CRUSTUMIUM, CRUSTUNUS, and CRUSTURNENIUS, a river of Umbria in Italy, rising in the Apennines, and falling into the sea below Ariminum. It is now the *Conca*. *Lucan* 2, 406.

CRYPTA, a passage through mount Pausilypus. *Vid.* Pausilypus.

CTEATUS, one of the Grecian chiefs before Troy. *Paus.* 5, 4.—A son of Actor and Molione, called by some of the poets son of Neptune. He assisted Augias against Hercules, and was afterwards killed by him at the Isthmian games. *Apollod.* 2.—*Homer. Il.* 13, 185.

CTENOS, a harbour of Chersonesus Taurica, on the western coast.

CTESIAS, son of Ctesiochus, was a Greek historian and physician of Cnidos, taken prisoner by Artaxerxes Mnemon at the battle of Cunaxa. He cured the king's wounds, and was his physician for seventeen years. He wrote a history of the Assyrians and Persians, which Justin and Diodorus have partially preferred to that of Herodotus. It consisted of 23 books, and began with the reign of Ninus, and continued in a general plan to the third year of the 98th olympiad, or about 398 years B.C. Some fragments of this composition have been preserved by Photius, and are to be found in Wesseling's edition of Herodotus. *Strab.* 1.—*Athen.* 12.—*Plut. in Artax.*——A sycophant of Athens.——An historian of Ephesus

CTESIBIUS, a mathematician of Alexandria, who flourished 130 years B.C. He was the inventor of the pump and other hydraulic instruments. He also invented a *clepsydra*, or water clock. This invention of measuring time by water was wonderful and ingenious. Water was made to fall upon a wheel, or a train of wheels, which were turned by it. The wheels communicated their motion to a small wooden image, which, by being gradually raised, pointed with an index to the proper hours, that were engraved on a column near the machine. This artful invention gave rise to many improvements; and the modern manner of measuring time with an hour-glass is in imitation of the clepsydra of Ctesibius. *Vitruv. de Archit.* 9, 9.——A Cynic philosopher.

CTESIDEMUS, a painter, who had Antiphilus for pupil. *Plin.* 35, 10.

CTESILOCHUS, a noble painter, who represented Jupiter as bringing forth Bacchus. *Plin* 35, 11.

CTESIPHON, an Athenian, son of Leosthenes, who advised his fellow-citizens publicly to present Demosthenes with a golden crown for his probity and virtue. This was opposed by the orator Æschines, the rival of Demosthenes, who accused Ctesiphon of seditious views. Demosthenes undertook the defence of his friend, in a celebrated oration still extant, and Æschines was banished. *Demost. et Æschin. de Corona*.——A Greek architect, who made the plan of Diana's temple at Ephesus.——An elegiac poet, whom king Attalus set over his possessions in Æolia. *Athen.* 15.——A Greek historian, who wrote a history of Bœotia, besides a treatise on trees and plants. *Plut. in Thes.*——A city of Assyria, built by the Parthians, on the eastern bank of the Tigris, opposite to Seleucia. It soon became a very important place, the kings of Parthia passing the winter here, as they did the summer at Ecbatana. It had at first no walls, but was, notwithstanding this, so exceedingly populous, that when the emperor Severus attacked it, he carried off 100,000 captives. It was afterwards very strongly fortified, and became the residence of the Persian kings, until they fell under the power of the Arab Caliphs in the seventh century. It is now, together with Seleucia in Babylonia, a heap of ruins which is only separated by the Tigris, and known by the common name of *Al Modain*, or "the two cities." *Strab.* 15.—*Plin* 6, 26.

CTESIPPUS, a son of Chabrias. After his father's death he was received into the house of Phocion, the friend of Chabrias. Phocion attempted in vain to correct his natural foibles and extravagancies. *Plut. in Phoc*.——A man who wrote a history of Scythia.——One of the descendants of Hercules

CTIMENE, the youngest daughter of Laertes by Anticlea. *Homer. Odyss* 15, 363.

CULARO, a town of the Allobroges in Gaul, called afterwards Gratianopolis, and now *Grenoble*. *Cic. Ep.*

CUMA, or CYME, a city of Æolia in Asia Minor, north-east of Phocæa. It is said to have been built by Pelops on his return from Greece, and to have obtained its name from the Amazon Cyme. It was the birth-place of Hesiod and Ephorus. The inhabitants were proverbially taxed with stupidity and slowness of apprehension. The ruins of the city are to be seen near the Turkish village of *Sanderli*. *Strab.* 13.—*Paterc.* 1, 4.

CUMÆ, a city of Campania in Italy, north-west of Neapolis. It was founded at a very early period by a colony from Chalcis in Eubœa, under the conduct of Megasthenes and Hippocles. The inhabitants were called *Cumæi* and *Cumani*. There was one of the Sibyls that fixed her residence in a cave in the neighbourhood, and was called the *Cumæan* Sybil. (*Vid* Sybillus.) It was here also that Daedalus after he had escaped from the prisons of Crete, and the resentment of Minos, erected a magnificent temple to Apollo. Cumæ, on account of its delightful situation, became the favourite resort and residence of many of the Romans, who here passed their hours of relaxation from the severer duties of the state. *Ovid. Met.* 15, 712. *Fast* 4, 198. *Pont.* 2, 8, 41.—*Cic. Rull.* 2, 26.—*Paterc* 1, 4.—*Virg. Æn.* 3, 441.—*Liv* 4, 44.—*Plol.* 3, 1.—*Strab.* 5.

CUMANUM, a country house of Pompey, near Cumæ. *Cic. ad Attic* 4, *ep.* 10.——Another of Varro. *Id Acad.* 4, 1.

CUNAXA, a place of Assyria, 600 stadia from Babylon, famous for a battle fought there between Artaxerxes and his brother Cyrus the younger, B.C. 401. The latter entered the field of battle with 113,000 men, and the former's forces amounted to 900,000. The valour and the retreat of the 10,000 Greeks, who were among the troops of Cyrus, are well known, and have been celebrated by the pen of Xenophon, who was present at the battle, and who had the principal care of the retreat. *Plut. in Artax.*—*Ctesias.*

CUNEUS *Vid.* Lusitania

CUPAVO, a son of Cycnus, who assisted Æneas against Turnus. *Virg. Æn* 10, 186.

CUPENTUS, a friend of Turnus, killed by Æneas *Virg Æn* 12, 539.

CUPIDO, a celebrated deity among the ancients, god of love, and love itself. There are different traditions concerning his parents. Cicero mentions three Cupids; one, son of Mercury and

Diana; another, son of Mercury and Venus, and the third, of Mars and Venus Plato mentions two. Hesiod, the most ancient theogonist, speaks only of one, who, as he says, was produced at the same time as Chaos and the earth There are, according to the more received opinions, two Cupids, one of whom is a lively ingenious youth, son of Jupiter and Venus; whilst the other, son of Nox and Erebus, is distinguished by his debauchery and riotous disposition Cupid is represented as a winged infant, naked, armed with a bow and a quiver full of arrows. On gems, and all other pieces of antiquity, he is represented as amusing himself with some childish diversion Sometimes he appears driving a hoop, throwing a quoit, playing with a nymph, catching a butterfly or trying to burn with a torch, at other times he plays upon a horn before his mother or closely embraces a swan, or with one foot raised in the air, he, in a musing posture, seems to meditate some trick, Sometimes, like a conqueror, he marches triumphantly, with a helmet on his head, a spear on his shoulder, and a buckler on his arm, intimating that even Mars himself owns the superiority of love His power was generally known by his riding on the back of a lion, or on a dolphin, or breaking to pieces the thunderbolts of Jupiter Among the ancients he was worshipped with the same solemnity as his mother Venus, and as his influence was extended over the heavens, the sea, and the earth, and even the empire of the dead his divinity was universally acknowledged, and vows, prayers, and sacrifices were daily offered to him. According to some accounts, the union of Cupid with Chaos gave birth to men, and all the animals which inhabit the earth, and even the gods themselves were the offspring of love, before the formation of the world. Cupid, like the rest of the gods, assumed different shapes; and we find him in the Æneid putting on, at the request of his mother, the form of Ascanius and going to Dido's court where he inspired the queen with love *Ivy Æn* 1, 693, &c —*Ov de Art D* 3 —*Ovid. Met* 1 *fab.* 10 - *Hesiod. Theog* 121, &c.—*Oppian. Hal* 4. *Cynig* 2 —*Bion Idyll* 3

CUPIENNIUS, a friend of Augustus, who made himself ridiculous for the nicety and effeminacy of his dress. *Horat. Sat.* 1, 2, 46.

CURES, now *Correse*, a town of the Sabines, of which Tatius was king The inhabitants, called *Quirites*, were carried to Rome, of which they became citizens *Ivy. Ann* 1, 292 8, 618 — *Liv* 1, 13 — *Macrob.* 1, 9 —*Ovid. Fast.* 2, 177 et 480. 3, 91

CURETES, a people of Crete, called also *Corybantes*, who, according to Ovid, were produced from rain Their knowledge of all the arts was extensive, and they communicated it to many parts of ancient Greece. They were entrusted with the education of Jupiter, and to prevent his being discovered by his father they invented a kind of dance, and drowned his cries in the harsh sounds of their shields and cymbals. As a reward for their attention they were made priests and favourite ministers of Rhea called also Cybele, who had entrusted them with the care of Jupiter *Diodys. Hal.* 2 — *Ivy* 1. 1, 151 — *Strab* 10.—*Pausa.* 4, 33 —*Ovid. Met* 1. 82 *Fast* 4, 210

CURETIS, a name given to Crete, as being the residence of the Curetes *Ovid, Met* 8, 130

CURIA, a division of the Roman tribes. Romulus originally divided the people into three tribes, and each tribe into ten Curiæ. Over each Curia was appointed a priest, who officiated at the sacrifices of his respective assembly. The sacrifices were called *Curiones* and the priest *Curio*. He was to be above the age of fifty His morals were to be pure and unexceptionable, and his body free from all defects The *Curiones* were elected by their respective Curiæ, and above them was a superior priest called *Curio maximus*, chosen by all the Curiæ in a public assembly —The word *Curia* was also applied to public edifices among the Romans. These were generally of two sorts, divine and civil. In the former were held the assemblies of the priests, and of every religious order, for the regulation of religious sacrifices and ceremonies The other was appointed for the senate, where they assembled for the despatch of public business. The Curia was solemnly consecrated by the Augurs, before a lawful assembly could be convened there There were three at Rome, which more particularly claim our attention, *Curia Hostilia*, built by king Tullus Hostilius; *Curia Pompeii*, where Julius Cæsar was murdered, and *Curia Augusti*, the palace and court of the emperor Augustus —A town of the Rhæti, now *Coire*, the capital of the Grisons

CURIA LEX, *de Comitiis*, was enacted by M Curius Dentatus, the tribune It forbade the convening of the *Comitia*, for the election of plebeian magistrates, without a previous permission from the senate

CURIÆ *Vid* Curium

CURIATII, a family of Alba, which was carried to Rome by Tullus Hostilius, and entered among the patricians. The three Curiatii, who engaged the Horatii, and lost the victory, were of this family. *Flor.* 1, 3 - *Dionys. Hal* 3 — *Liv* 1, 24

CURIO, the surname of the family of the Scribonii. There were three of this family in succession who distinguished themselves as orators at Rome —Caius, the grandfather, who is mentioned with great commendation by Cicero *Brut* 32 —His son, Caius Scribonius who was consul 677, and gained great praise by his conquest of the Dardani, when governor of the province of Macedonia. He shone as an orator, though the awkward agitation into which he threw his body from side to side when speaking, procured the surname of *Barbatulus*, from an actor, who was ridiculed for such gestures. *Val. Max.* 9 14.—*Plin* 7, 12 —*Cic Pro Dom.* 41 *Brut.* 16, 29, 60 —His son Caius though possessed of great natural abilities, showed himself more eager after profligate pleasures, than military fame or oratorical distinction Cicero for a while interposed his friendship and authority, and roused him to deeds and pursuits worthy of his family, but extravagance and profligacy were so deeply rooted in the character of Curio, that he was prepared for public plunder, or for civil war. Cæsar, more wise and more intriguing, attached him to his party by discharging his debts, which, it is said, amounted to 5,0,0,000 English money, and Curio showed his gratitude, by embracing all the plans of aggrandizement, of rapacity, and ambition, which might prove his friend at the head of the state During the civil war between Pompey and Cæsar, Curio, who had hitherto favoured the party of the senate, artfully showed his enmity to Pompey, by pleading the cause of Cæsar, and by seizing Sicily for him. From Sicily Curio passed into

Africa, where he defeated Varus, and laid siege to Utica; but the efforts of Cato, and the speedy arrival of Juba, whom Curio in his tribuneship had attempted to deprive of his kingdom, turned the fortune of the war, and Curio, surrounded on all sides, and unwilling to fly, rushed boldly into the midst of the combatants, and fell on heaps of slain. *Lucan.* 4, 707, &c.—*Cæs. B. C.* 2, 31.—*Val Max.* 9, 1.—Cic. *Fam.* 2, *ep.* 4, &c *Brut.* 81. *Phil.* 2, 18.—*Plin* 36, 15.—*Plut in Cæs.*—*Flor.* 4, 2

CURIOSOLITÆ, a people of Gallia Celtica, in Armorica, north-west of the Redones. *Cæs B. G* 2, 34, 3, 11

CURIUM, a town of Cyprus, on the southern coast, or rather, according to the ancients, at the commencement of the western coast, at a small distance from which, to the south east, there is a cape which bears the name of *Curias*. The town is now called *Procopi*, and the promontory *Cape Curadu*. *Herod* 5, 113.

CURIUS DENTATUS, MARCUS ANNIUS, a Roman, celebrated for his fortitude and frugality He was three times consul, and was twice honoured with a triumph He obtained decisive victories over the Samnites, the Sabines, and the Lucanians, and defeated Pyrrhus near Tarentum The ambassadors of the Samnites visited his cottage, while he was boiling some vegetables in an earthen pot, and they attempted to bribe him by the offer of large presents He refused their offers with contempt, and said, "I prefer my earthen pots to all your vessels of gold and silver, and it is my wish to command those who are in possession of money, while I am deprived of it, and live in poverty." *Plut in Cat Cens.*—*Horat Od* 1, 12, 41.—*Flor.* 1, 13.—A lieutenant of Cæsar's cavalry, to whom six cohorts of Pompey revolted, &c. *Cæs. Bell. Civ* 1, 24.

CURTIA, a patrician family, which migrated with Tatius to Rome

CURTILLUS, a celebrated epicure, &c *Horat. Sat* 2, 8, 52.

M. CURTIUS, a Roman youth, who devoted himself to the gods Manes for the safety of his country, about 360 years B.C. A wide gap, called afterwards *Curtius lacus*, had suddenly opened in the forum, and the oracle said that it never would close before Rome threw into it whatever it had most precious. Curtius immediately perceived that no less than a human sacrifice was required. He armed himself, mounted his horse, and solemnly threw himself into the gulf, which instantly closed over his head. *Liv* 7, 6.—*Val Max.* 5, 6.—Q. Rufus (*Vid* Quintus)—Nicias, a grammarian, intimate with Pompey, &c *Suet de Gr*—Montanus, an orator and poet under Vespasian. *Tacit. Ann* 4—Atticus a Roman knight, who accompanied Tiberius in his retreat into Campania. *Tacit. Ann.* 4—Lacus, the gulf into which Curtius leaped (*Vid* M Curtius)—Fons, a stream which conveyed water to Rome from the distance of forty miles, by an aqueduct so elevated as to be distributed through all the hills of the city. *Plin* 36, 15.

CURULES MAGISTRATUS, Roman magistrates who had the privilege of using the *sella curulis*, or chair of state This was anciently made of ivory, or at least adorned with it. The magistrates who enjoyed this privilege, were the dictator, consuls, prætors, censors, and curule ædiles. They sat on this chair in their tribunals on all solemn occasions. Those commanders who triumphed, had it with them in their chariot. Persons whose ancestors, or themselves, had borne any curule office, were called *nobiles*, and had the *jus imaginum* They who were the first of the family that had raised themselves to any curule office, were called *homines novi*, new men, or upstarts.

CUSSÆI, or COSSÆI, a nation inhabiting the mountains of Media They were a warlike people, and the kings of Persia frequently compelled to purchase a passage over these mountains from them Alexander effected one by taking them by surprise. Antigonus lost a portion of his army in crossing over.

CUSUS, a river of Hungary, falling into the Danube, now the *Waag*

CUTILIÆ, a town of the Sabines, east of Reate, and on the right bank of the Velinus, famed as an aboriginal city of great antiquity, and celebrated for its lake, and the floating island on its surface This lake was farther distinguished by the appellation of the *Umbilicus*, or "Navel (i.e. centre) of Italy. Cutiliæ is also noticed by Strabo for its mineral waters, which were accounted salutary for many disorders: they failed, however, in their effect upon Vespasian, who is stated to have died here. *Dion. Hal.* 1, 14. 2, 49.—*Seneca Q. N* 3, 2.—*Plin* 3, 12.—*Strab* 5.—*Suet. Vesp.* 24

CYANE, a nymph of Syracuse, to whom her father offered violence in a fit of drunkenness. She dragged her ravisher to the altar, where she sacrificed him, and killed herself to stop a pestilence, which, as if sent as a punishment from heaven, had already begun to afflict the country. *Plut in Parall.*—A nymph of Sicily, who endeavoured to assist Proserpine when she was carried away by Pluto The god changed her into a fountain, now called *Pisme*, a few miles from Syracuse. *Ovid. Met* 5, 112.

CYANEÆ, two small, rugged islands, at the entrance of the Euxine sea, and forty stadia from the mouth of the Thracian Bosphorus. According to Strabo, one was near the European, the other near the Asiatic, side, and the space between them was about twenty stadia. The waves of the sea, which continually break against them with a violent noise, fill the air with a darkening foam, and render the passage extremely dangerous. The ancients supposed that these islands floated about, and even sometimes united to crush to pieces those vessels which chanced at the time to be passing through the straits. This tradition arose from their appearing, like all other objects, more or less confined, according to the course of the vessel. They were sometimes called *Symplegades*, or, "the dashers," to which the term *Cyaneæ*, or "dark," is often joined. They were also termed *Planetæ*, or "the wanderers" It was reported that they were to continue to float till some bold pilot had steered his vessel through the dangerous straits, and when this was happily effected by Jason and the Argonauts, the islands became fixed and immoveable, and the situation and form was then fully explored and ascertained *Strab* 7.—*Mela*, 2, 7.—*Plin* 4, 13.—*Homer. Odyss.* 12 61.—*Apollon.* 2, 317 et 601.—*Pind. Pyth.* 4, 371, &c

CYANEE and CYANPA, a daughter of the Mæander, mother of Byblis and Caunus, by Miletus, Apollo's son *Ovid. Met.* 9 451.

CYANIPPE a daughter of Adrastus.

CYANIPPUS, a Syracusan, who derided the orgies of Bacchus, for which impiety the god so inebriated him, that he offered violence to his

daughter Cyane who sacrificed him on the altar. *Plut. in Pomill.*

CYAXARES, or CYAXARES, a king of the Medes, who succeeded his father Phraortes, B C 634. He was a prince of great courage and abilities, and soon avenged on the Assyrians the death of his father. The Scythians, however, overran, and ravaged Media, and the king, in order to free himself from them invited them to an entertainment, and caused them all to be massacred. Cyaxares entered into an alliance with Nebuchadnezzar, king of Babylon, and in conjunction with the Babylonians, he resumed the siege of Nineveh, slew Sarac the king, and levelled that proud metropolis with the ground. Having created his kingdom into a potent empire, he died, and left the government to his son Astyages. *Herod* 1, 73, &c.—Son of Astyages succeeded to the throne of Media, B C 560. He joined his nephew, Cyrus, in the reduction of Babylon, and is said to have reigned in conjunction with him, and to have died B C 536. *Xen. Cyrop.* 1.

CYBEBE, a name of Cybele, used by the poets when a *long penult* is required. The form Cybelle is sometimes, though with less propriety, employed for a similar purpose.

CYBELE, a goddess, daughter of Coelus and Terra, and wife of Saturn. She is supposed to be the same as Ceres, Rhea, Ops, Vesta, Bona Mater, Magna Mater, Berecynthia, Dindymene, &c. According to Diodorus she was the daughter of a Lydian prince called Menes by his wife Dindymene, and he adds, that as soon as she was born she was exposed on a mountain. She was preserved and suckled by some of the wild beasts of the forest, and received the name of Cybele from the mountain where her life had been preserved. When she returned to her father's court she had an intrigue with Atys, a beautiful youth, whom her father mutilated, &c. All the mythologists are unanimous in mentioning the amours of Atys and Cybele. The partiality of the goddess for Atys seems to arise from his having first introduced her worship in Phrygia. She enjoined him perpetual celibacy, and the violation of his promise was expiated by voluntary mutilation. In Phrygia the festivals of Cybele were observed with the greatest solemnity. Her priests, called Corybantes, Galli, &c., were not admitted in the service of the goddess without a previous mutilation. In the celebration of the festivals, they imitated the manners of madmen, and filled the air with dreadful shrieks and howlings, mixed with the confused noise of drums, tabrets, buckles, and spears. This was in commemoration of the sorrow of Cybele for the loss of her favourite Atys. Cybele was generally represented as a robust woman, far advanced in her pregnancy, to intimate the fecundity of the earth. She held keys in her hand, and her head was crowned with rising turrets, and sometimes with the leaves of an oak. She sometimes appears riding in a chariot drawn by two tame lions; Atys follows by her side, carrying a ball in his hand, and supporting himself upon a Brtree, which is sacred to the goddess. Sometimes Cybele is represented with a sceptre in her hand, with her head covered with a tower. She is also seen with many breasts, to show that the earth gives aliments to all living creatures; and she generally carries two lions under her arms. From Phrygia the worship of Cybele passed into Greece, and was solemnly established at Eleusis, under the name of the Eleusinian mysteries of Ceres. The Romans, by order of the Sibylline books, brought the statue of the goddess from Pessinus into Italy, and when the ship which carried it had run on a shallow bank of the Tiber, the virtue and innocence of Claudia were vindicated in removing it with her girdle. It is supposed that the mysteries of Cybele were first known about 1500 years B C. The Romans were particularly superstitious in washing every year, on the 5th of the calends of April, the shrine of this goddess in the waters of the river Almo. These prevailed many ceremonies in the observation of the festivals, and the priests themselves were the most eager to use indecent expressions, and to show their unbounded licentiousness by the impurity of their actions. (*Ind.* Atys, Eleusis, Rhea, Corybantes, Galli, &c.) The first germ of the Grecian religion came from India, and many of the deities of the latter country will be found, upon an attentive examination, to have been the prototypes of those mentioned in classical mythology. Thus Cybele is a very strong resemblance between Cybele and Pracriti, the goddess of nature among the Hindoos. Both are represented as drawn by lions, at the festivals of Pracriti a drum is beaten, as it always was at that of Cybele. Thus drum is called Dundyma, and in the history of the goddess Cybele, we find mention made of *Mons Dindymus*, where her rites were celebrated, and of the appellation *Dindymene* given to the goddess herself. *Augustin. de Civit. D. &c.—Lactant.—Lucian in Dea Syr.—Diod. 3.—Virg. Æn.* 9, 617. 10, 252.—*Lucan* 1, 566.—*Ovid. Trist.* 1, 240 et 484.—*Plut. de Isopace.—Cic. ad Attic.—Curt Rhod.* 8, 12, &c.

CYBELE and CYBELA, a mountain of Phrygia, probably near Celaenæ.

CYBIRA. *Vid* Cibyra.

CYBISTRA, a town of Cappadocia, in Cataonia, west of mount Argæus. *Strab.* 12.—*Cic. Ep. ad Fam.* 15, 2 et 4.

CYCLADES, a name given by the ancient Greeks to that cluster (κυκλος, *circulus*) of islands which encircled Delos. They were at first considered to be only twelve in number, but were afterwards increased to fifteen. These were Ceos, Cythnos, Seriphos, Melos, Siphnos, Cimolos, Prepesinthos, Olearos, Paros, Naxos, Syros, Myconos, Tenos, Andros, and Gyaros. The Cyclades were first inhabited by the Phœnicians, Carians, and Leleges, whose piracies drew down upon them the vengeance of Minos, they were subsequently occupied by the Persians, but became dependant on the Athenians after the battle of Mycale. *Strab.* 10.—*Plin.* 4, 12.—*Herod.* 1, 171, 5, 28.—*Thucyd.* 1, 4, 98, &c.

CYCLOPES, a certain race of men of gigantic stature, supposed to be the sons of Coelus and Terra. They had but one eye in the middle of the forehead, whence their name, (κυκλος, *circulus*, ωψ, *oculus*). They were three in number, according to Hesiod, called Arges, Brontes, and Steropes. Their number was greater according to other mythologists, and in the age of Ulysses Polyphemus was their king. (*Ind* Polyphemus.) They inhabited the western parts of the island of Sicily, and because they were uncivilized in their manners, the poets speak of them as man-eaters. The tradition of their having only one eye originates from their custom of wearing small bucklers of steel which covered their faces and had a small aperture in the middle, which corresponded exactly to the eye. From their vicinity

to mount Ætna, they have been supposed to be the workmen of Vulcan, and to have fabricated the thunderbolts of Jupiter. The most solid walls and impregnable fortresses were said, among the ancients, to be the work of the Cyclops, to render them more respectable, and we find that Jupiter was armed with what they had fabricated, and that the shield of Pluto, and the trident of Neptune, were the produce of their labour. The Cyclops were reckoned among the gods, and we had a temple dedicated to their service at Corinth where sacrifices were solemnly offered. Apollo destroyed their all, because they had made the thunderbolts of Jupiter, with which his son Æsculapius had been killed. From the different accounts given of the Cyclops by the ancients, it may be concluded that they were all the same people, to whom various functions have been attributed, which cannot be reconciled one to the other, without drawing the pencil of fiction or mythology. *Apollod.* 1, 1 et 2.—*Homer Odyss.* 1, 71, 9, 106 et 188.—*Hesiod Theog.* 140.—*Theocrit. Id.* 1, &c.—*Strab.* 8.—*Virg. G.* 4, 170. *Æn.* 6, 630 &c. 8, 415, &c. 11, 263.—*Ovid. Met.* 13, 7 & 14, 1.

CYCNUS, a son of Mars by Pelopea, killed by Hercules. The manner of his death provoked Mars to such a degree, that he resolved severely to punish his murderer, but he was prevented by the thunderbolts of Jupiter. *Hygin fab.* 31 et 171.—*Hesiod. in Scut. Herc.*——A son of Neptune by Calyce, invulnerable in every part of his body. Achilles fought against him, but when he saw that his darts were of no effect, he threw him on the ground, and smothered him. He stripped him of his armour, and saw him suddenly changed into a bird of the same name. *Ovid Met.* 12, *fab.* 3.——A Bœotian, son of Hyrie by Apollo. He was beloved by Phyllius, who promised to give him a favourite bull, in consequence of which he, in a fit of resentment, threw himself down a precipice on the top of mount Ismenius in Bœotia, and was changed into a swan. *Ovid Met.* 7, 371, &c.——A son of Stheneles, king of Liguria. He was deeply afflicted at the death of his friend and relation Phaëton, and in the midst of his lamentations he was metamorphosed into a swan, a bird which chose to dwell in an element of an opposite nature to that which had caused the death of his dearly loved friend. *Ovid Met.* 2, 367.—*Virg. Æn.* 10, 189.—*Paus.* 1, 30.——A horse's name. *Stat. Theb.* 6, 124.

CYDAS, a profligate Cretan, made judge at Rome by Antony. *Cic. in Phil.* 3 et 5.

CYDIAS, an Athenian of great valour, &c. *Paus.* 10, 21.——A painter, who made a celebrated painting of the Argonauts. It was bought by the orator Hortensius, for 144 talents. *Plin.* 35.

CYDIPPE, the wife of Anaxilaus, &c. *Herod.* 7, 165.——The mother of Cleobis and Biton. (*Vid.* Cleobis.)——A girl beloved by Acontius. (*Vid.* Acontius.)——One of Cyrene's attendants. *Virg. G.* 4, 339.

CYDNUS, a river of Cilicia Campestris, rising in the chain of mount Taurus, and falling into the sea a little below Tarsus, which stood on its banks. Its waters were remarkably clear and cold, and nearly proved fatal to Alexander, who imprudently bathed in them when heated with marching. The illness of Alexander, resulting from this, is connected with the well-known story of the physician Philip. *Arrian.* 2, 4.—*Xen. Anab.* 1, 2.—*Curt.* 3, 4.

CYDON, a friend of Turnus against Æneas. *Virg. Æn.* 10, 325.

CYDONIA, or CYDŌNIS, the most ancient city in the island of Crete said to have been founded by Minos, and enlarged by the Samians. It stood on the northern coast of the north-western part of Crete, and was the most powerful and wealthy city of the whole island since, in the civil wars, it withstood the united forces of Gortyna and Gortyna after they had reduced the greater part of Crete. From Cydonia, the quince-tree was first brought into Italy, and thence the fruit was called *malum Cydoneum*, or Cydonian apple. Its inhabitants were admirable archers. Its ruins are to be seen on the site of *Iconium*. *Ovid Met.* 8, 22.—*Virg. Æn.* 12, 858.—*Sil.* 2, 101.—*Liv.* 37, 60.—*Lucan.* 7, 529.

CYDRARA, a town of Asia Minor, situate on the confines of Phrygia and Lydia. *Herod.* 7, 30.

CYDROLAUS, a man who led a colony to Segmos. *Dinol.* 5.

CYLLENE, mountains of Phrygia, where the Caystrus takes its rise. *Plin.* 5, 29.

CYLICES, a people of Illyricum, between the Naro and the Drilo. They are said to have had among them the tomb of Cadmus and Harmonia. *Mela* 2.

CYLINDUS, a son of Phryxus and Calliope.

CYLLARUS, the most beautiful of all the Centaurs, passionately fond of Hylonome. He was killed at the marriage of Pirithous, and Hylonome, inconsolable for his loss, stabbed herself with the dart which had caused his death. *Ovid. Met.* 12, 405.——A celebrated horse of Castor, according to Seneca, Valerius Flaccus, and Claudian; but according to Virgil, of Pollux. *Virg. G.* 3, 90.

CYLLENE, the mother of Lycaon, by Pelasgus. *Apollod.* 3, 8.—The haven of Elis the capital of the district of Elis in the Peloponnesus.——A mountain of Arcadia rising between Stymphalus and Pheneus on the borders of Achaia. It was exceedingly lofty, and celebrated as the birth place of Mercury, who had a temple on its summit. It is now called *Zyria*. *Paus.* 8, 17.—*Hom. H.* 2, 663. *Hymn in Merc.* 1.—*Ital.* 6, 129.—*Virg. Æn.* 8, 139.

CYLLENIUS, a surname of Mercury, from his being born on the mountain of Cyllene.

CYLON, an Athenian, who aspired to tyranny. *Herod.* 5, 71.

CYME, the largest and most beautiful town of Æolia, called also *Phriconis*, and *Phricondis*, and *Cuma* (*Vid.* Cuma). *Liv.* 37, 11.—*Cic. Fam.* 2, 20.—*Herod.* 1, 149.

CYMODOCE CYME, and CYMO, one of the Nereides. *Hesiod Theog.* 255.—*Virg. G.* 4, 338.

CYMŌLUS. *Vid* Cimolus.

CYMOTHOE, one of the Nereides, represented by Virgil, *Æn.* 9, 118, as assisting the Trojans with Triton after the storm with which Æolus, at the request of Juno, had afflicted the fleet.

CYNÆGIRUS, an Athenian, celebrated for his extraordinary courage. He was brother to the poet Æschylus. After the battle of Marathon, he pursued the flying Persians to their ships, and seized one of their vessels with his right hand, which was immediately severed by the enemy. Upon this he seized the vessel with his left hand, and when he had lost that also, he still kept his hold with his teeth. *Herod.* 6, 114.—*Justin.* 2, 9.

CYNÆTHÆ, a town of Arcadia, on the river Crathis, near the northern borders, and some distance to the north-west of Cyllene. The inhabitants were despised and shunned by their fellow countrymen, for their depraved and barbarous manners, said to be the result of their neglecting the study of music. *Polyb.* 4.

CYNANE, a daughter of Philip king of Macedonia, who married Amyntas, son of Perdiccas, by whom she had Eurydice. *Polyæn.* 8.

CYNAPES, a river falling into the Euxine. *Ovid* 4, *Pont.* el 10, 19

CYNARA, one of Horace's favourites. *Od* 1, 1, 4.

CYNESII and CYNETÆ, the most western people of Europe, living beyond the Celtæ. *Herod.* 2, 33. 4, 49.

CYNETHUSSA, an island in the Ægean sea. *Plin* 4 12.

CYNIA a lake of Acarnania. *Strab* 10

CYNICI, a sect of philosophers, so called either from Cynosarges, where Antisthenes the founder of the sect lectured or from the *snarling* humour of their master. This sect is to be regarded more as an institution of manners than as a school of philosophy, as it was formed rather for the purpose of providing a remedy for the moral disorders of luxury, ambition, and avarice, than with a view to establish any new theory of speculative opinions. The sole end of the Cynic philosophy was to subdue the passions, and produce simplicity of manners. Hence the coarseness of their outward attire, their haughty contempt of external good, and hardy endurance of external ill. The rigorous discipline of the first Cynics, however, degenerated by degrees into the most absurd severity. The Cynics renounced every kind of scientific pursuit, in order to be at perfect liberty to apply themselves to the cultivation of virtuous habits. The sect sank gradually into dissoteem and contempt, and many disgraceful tales were propagated concerning them *Vid.* Diogenes.

CYNISCA, a daughter of Archidamus, king of Sparta, who obtained the first prize in the chariot races at the Olympic games *Paus* 3, 8.

CYNO, a woman who preserved the life of Cyrus. *Herod* 1, 110.

CYNOSCEPHALÆ, a hill in Thessaly, south-east of Pharsalus, where the Roman consul T. Q. Flaminius gained a victory over Philip of Macedon, and put an end to the first Macedonian war. It derived its name from the Greek words κυων κεφαλη, owing to some of its crags resembling a *dog's head*. *Liv* 33, 7.—*Plut Vit Flamin.*

CYNOCEPHALI, a nation of India, who were said to have the heads of dogs, whence their name. It has been generally supposed that they were nothing more than a species of large ape or baboon. *Aul. Gell.* 9, 4.—*Ælian. Nat An.* 4, 46 —*Diod Sic* 3, 34.

CYNOPHONTIS, a festival at Argos, observed during the dog-days It received its name, ἀπο του κυνας φονευειν, from *killing dogs*, because they used to kill all the dogs they met

CYNORTAS, one of the ancient kings of Sparta, son of Amyclas and Diomede *Paus* 3, 1.

CYNOS, a town of Locris, in the territory of the Opuntii, and their principal maritime place According to some ancient traditions it had long been the residence of Deucalion and Pyrrha, the latter was even said to have been buried here. *Strab.* 9.

CYNOSARGES, a surname of Hercules.——A place in the suburbs of Athens, appropriated for the public exercises of the youths. It was here also that the Cynic philosophers established their school. *Herod* 5 et 6.

CYNOSSEMA, (*a dog's tomb*), a promontory of the Thracian Chersonesus, where Hecuba was changed into a dog, and buried. *Ovid. Met* 13, 569 .

CYNOSURA, a nymph of Ida in Crete. She nursed Jupiter, who changed her into a star which bears the same name It is the same as the Ursa Minor. *Ovid. Fast* 3, 107.

CYNTHIA, a beautiful woman, who was mistress to Propertius, 1, el Lake ——A surname of Diana, from mount Cynthus, where she was born.

CYNTHIUS, a surname of Apollo, from mount Cynthus.

CYNTHUS, a mountain of Delos, so high that it is said to overshadow the whole island Apollo was surnamed *Cynthius*, and Diana *Cynthia*, as they were born on the mountain, which was sacred to them. The modern name is *Monte Cinto. Virg G.* 3, 36.—*Ovid Met* 6, 304 *Fast* 3, 346

CYNURENSES, a people of Arcadia *Paus* 8, 27. 6

CYNUS, a naval station of Opus. *Id.* 10 1.

CYPARISSÆ, or CYPARISSIA, a town of Messenia, near the mouth of the river Cyparisseus, and in the centre of the Sinus Cyparissius. The river and gulf are now called Arcadia, and *Gul. of Arcadia* respectively, from the modern town which occupies the site of Cyparissia *Strab.* 8. —*Polyb* 5, 92 ——A town of Laconia in the vicinity of the Asopus. The site is now occupied by the modern fortress of *Rupano* or *Rampano*, sometimes also called *Castel Kyparissi*

CYPARISSUS, a youth, son of Telephus of Ceos, beloved by Apollo He killed a favourite stag of Apollo's, for which he was so sorry that he pined away, and was changed by the god into a cypress tree *Virg Æn* 3, 680 —*Ovid. Met.* 10, 121 ——A town near Delphi. *Mela*, 2, 3.

CYPHARA, a fortified place of Thessaly. *Liv.* 32, 13.

CYPRIANUS, a native of Carthage, who, though born of heathen parents, became a convert to christianity, and the bishop of his country. To be more devoted to purity and study, he abandoned his wife, and as a proof of his charity, he distributed his goods to the poor. He wrote eighty-one letters, besides several treatises, *de Bono gratiæ, de virginum habitu, &c.* and rendered his compositions valuable by the information which he conveys of the discipline of the ancient church, and by the soundness and purity of his theology. He died a martyr, A. D. 258. The best editions of Cyprian are, that of Fell, fol. Oxon. 1682, and that reprinted Amst. 1700

CYPRUS, a daughter of Antony and Cleopatra, who married Agrippa.——A large island in the Mediterranean sea, south of Cilicia, and west of Syria. It is thought to have obtained its name from Cyprus, one of its early kings, though others say, it was derived from a certain fragrant tree or flower. It was also called Spherea from its ancient inhabitants the Spheres, Cerasta from its many capes, Macaria from the happiness of its climate, and Paphos from its ancient city of that name. According to ancient measurements, its length from west to east was 1,400 stadia, and its circuit 3,420. It has been celebrated as the residence of Venus, surnamed *Cypria* who was the chief deity of the island, and to whose service many places and temples were

consecrated. It was anciently divided into nine kingdoms, and was for some time under the power of Egypt, and afterwards of the Persians. The Greeks made themselves masters of it, and it was taken from them by the Romans. There were three celebrated temples there, two sacred to Venus, and the other to Jupiter. The inhabitants were exceedingly ingenious and industrious, though they were much given to pleasure and dissipation. *Strab.* 15.—*Flor.* 3, 9.—*Justin.* 18, 5.—*Plin.* 12, 24. 33, 5. 36, 26.—*Mela*, 2, 7.

CYPSELIDES, the name of three princes of the descendants of Cypselus, who reigned at Corinth during seventy-three years. Cypselus was succeeded by his son Periander, who left his kingdom, after a reign of forty years, to Cypselus II. *Paus.* 2, 4. 5, 17.

CYPSELUS, a king of Arcadia, who married the daughter of Ctesiphon, to strengthen himself against the Heraclidæ. *Paus.* 4, 3.——A man of Corinth, son of Eetion, and father of Periander. He destroyed the Bacchiadæ, and seized upon the sovereign power, about 659 years B.C. He reigned thirty years, and was succeeded by his son. Periander had two sons, Lycophron, and Cypselus, who was insane. Cypselus received his name from the Greek word κύψελος, *a coffer*, because when the Bacchiadæ attempted to kill him, his mother saved his life by concealing him in a coffer. *Paus.* 5, 17.—*Cic. Tusc.* 5, 37.—*Herod.* 1, 14. 5, 92, &c.—*Aristot. Polit.*——The father of Miltiades. *Herod.* 6, 35.

CYRAUNIS, an island of Libya. *Id.* 4, 195.

CYRENAICA, a country of Africa, bounded on the north by the Mediterranean sea, on the east by Marmarica, on the south by the vast deserts of the interior, and on the west by Tripolitana. Its metropolis was Cyrene. It corresponds with the modern *Barca*. *Id.* 4, 170.

CYRENAICI, a sect of philosophers who followed the doctrine of Aristippus. They placed all happiness in pleasure, and said that virtue ought to be commended because it gave pleasure. *Laert. in Arist.*—*Cic. de N. D.* 3.

CYRENE, the daughter of the river Peneus of whom Apollo became enamoured. He carried her to that part of Africa which is called *Cyrenaica*, where she brought forth Aristæus. She is called by some daughter of Hypseus, king of the Lapithæ, and son of the Peneus. *Virg. G.* 4, 321.—*Justin.* 13, 7.—*Pindar. Pyth.* 9.——A celebrated city of Libya, to which, according to some, Aristæus, who was the chief of the colonists settled there, gave his mother's name. Cyrene was situate in a beautiful and fertile plain, about eleven miles from the Mediterranean sea, and it became the capital of the country, which was called *Pentapolis*, on account of the five cities which it contained. It gave birth to many eminent men, amongst others to Eratosthenes, Callimachus, Aristippus, Carneades, and Anniceris. The town of Cyrene was built by Battus, B.C. 630, and the kingdom was bequeathed to the Romans B.C. 97, by king Ptolemy Apion. *Herod.* 3 et 4.—*Paus.* 10, 14.—*Strab.* 17.—*Mela*, 1, 8.—*Plin.* 5, 5.—*Tacit. Ann.* 3, 70.

CYRESCHÆTA. *Vid.* Cyropolis.

CYRIADES, one of the thirty tyrants who harassed the Roman empire, in the reign of Gallienus. He died A.D. 259.

CYRILLUS, a bishop of Jerusalem, who died A.D. 386. Of his writings, composed in Greek, there remain twenty-three *Catecheses*, and a letter to the emperor Constantine; the best edition of which is by Milles, fol. Oxon. 1703.——A bishop of Alexandria, who was the best part of his life engaged in quarrels with his contemporaries about heretical opinions, in which he displayed great zeal, and often unchristian violence. He died A.D. 444. The best edition of his writings, which are mostly controversial, in Greek, is that of Paris, fol. 7 vols. 1638.

CYRNOS. *Vid.* Corsica.

CYRNUS, a driver in the games which Scipio exhibited in Africa, &c. *Ital.* 16, 342.——A man of Argos, who founded a city of Chersonesus. *Dod.* 5.

CYROPOLIS, a city of Asia, on the banks of the Jaxartes, built by Cyrus. It was also called Cyreschata. It is now *Chodjend*.

CYRRHESTICA, a country of Syria, north east of the city Antiochia, and north of the district Chalybonitis. It was so called from its metropolis Cyrrhus. *Plin.* 5, 23.—*Cic. Att.* 5, 18.

CYRRHUS, a town of Macedonia, near Pella.——A town of Syria, the capital of the district Cyrrhestica. It obtained its name from the Macedonian Cyrrhus, although it is fabled by some to have been named after Cyrus, who founded it, and settled certain Jews there after their return from captivity. It is now called *Corus*.

CYRSILUS, an Athenian, stoned to death by his countrymen because he advised them to receive the army of Xerxes, and to submit to the power of Persia. *Demosth. de Coron.*—*Cic. de Offic.* 3, 11.

CYRUS, a king of Persia, son of Cambyses and Mandane, daughter of Astyages, king of Media. His father was of an ignoble family, whose marriage with Mandane had been consummated on account of the apprehensions of Astyages. (*Vid.* Astyages.) Cyrus was exposed as soon as born, but he was preserved by a shepherdess, who educated him as her own son. As he was playing with his equals in years, he was elected king in a certain diversion, and he exercised his power with such an independent spirit, that he ordered one of his play companions to be severely whipped for disobedience. The father of the youth, who was a nobleman, complained to the king of the ill treatment which his son had received from a shepherd's son. Astyages ordered Cyrus before him, and discovered that he was Mandane's son, from whom he had so much to apprehend. He treated him at first with coldness, and afterwards with marked severity; but Cyrus, unable to bear his tyranny, escaped from his confinement and began to levy troops to dethrone his grandfather. He was assisted and encouraged by the ministers of Astyages, who were displeased with the king's oppression. He marched against him, and Astyages was defeated in a battle, and taken prisoner, B.C. 559. From this victory the empire of Media became tributary to the Persians. Cyrus subdued the eastern parts of Asia, and made war against Croesus, king of Lydia, whom he conquered, B.C. 548. He invaded the kingdom of Assyria, and took the city of Babylon, by drying the channels of the Euphrates, and marching his troops through the bed of the river, while the people were celebrating a grand festival. He afterwards marched against Tomyris, the queen of the Massagetæ, a Scythian nation, and was defeated in a bloody battle, B.C. 530. The victorious queen, who had lost her son in a previous encounter, was so incensed against Cyrus, that she cut off his head, and threw it into a vessel filled with human blood, exclaiming,

"Take then thy fill." Xenophon has written the life of Cyrus, but his history is not to be considered as perfectly authentic. In the character of Cyrus he delineates a brave and virtuous prince, and often puts in his mouth many of the sayings of Socrates The chronology is false, and Xenophon, in his narration, has given existence *to persons whom no other historian* ever mentioned. The *Cyropædia*, therefore, is not to be looked upon as an authentic history of Cyrus the Great, but we must regard it as a philosophical treatise, valuable for its morality, and the soundness of its precepts, and particularly as displaying, in an elegant and fascinating style, the character which every good and virtuous prince ought to bear *Diod* 14.—*Herod.* 1, 75, &c.—*Justin* 1, 1 et 7 ——The younger Cyrus, was the younger son of Darius Nothus, and the brother of Artaxerxes. He was sent by his father, at the age of sixteen that he might either enlarge his mind by observation and travelling, or acquire the military discipline and celebrity of the Greeks to assist the Lacedæmonians against Athens. Artaxerxes succeeded to the throne at the death of Nothus, and Cyrus, who was of an aspiring soul, attempted to assassinate him. His design was discovered and frustrated, and he would have been punished with death, had not his mother, Parysatis, saved him from the hands of the executioner by her tears and entreaties This circumstance did not in the least check the ambitious views of Cyrus, he was appointed over Lydia and the sea coasts, where he secretly fomented rebellion, and levied troops under various pretences When fully prepared, he threw off the mask of dissimulation, and took the field with an army of 100,000 barbarians, and 13,000 Greeks, under the command of Clearchus Artaxerxes met him with 900 000 men near Cunaxa The battle was long and bloody, and Cyrus might have perhaps obtained the victory, had not his uncommon rashness proved his ruin. It is said that the two royal brothers met in person and engaged with the most inveterate fury, and their engagement unfortunately ended in the death of Cyrus, 401 years B.C, and thus prevented the final success and elevation to the throne of a prince, who, for his bravery in the field, his prudence in the cabinet, and a thousand amiable qualities in his private character, seemed to promise a new era of national glory and public prosperity in the Persian monarchy. Artaxerxes was so anxious of its being universally reported that his brother had fallen by his hand, that he put to death two of his subjects for boasting that they had killed Cyrus The Greeks, who were engaged in the expedition, obtained immortal glory in the battle; and after the death of Cyrus, they remained victorious in the field without a commander. They were not, however, discouraged, though at a great distance from their country, and surrounded on every side by a powerful and harassing enemy They unanimously united in the election of commanders, and traversed all Asia, in spite of the continual attacks of the Persians, and nothing is more truly celebrated in ancient history than the bold retreat of the ten thousand The journey that they made from the place of their first embarkation, till their return, has been calculated at 1155 leagues, performed in the space of fifteen months, including all the time which was devoted to take rest and refreshment. This retreat has been celebrated by the pen of Xenophon, who was one of the leaders, and among the friends and supporters of Cyrus. It is said, that in the letter which he wrote to Lacedæmon, to solicit auxiliaries, Cyrus boasted his philosophy, his royal blood, and his ability to drink more wine than his brother without being intoxicated, a strange recommendation with a nation which considered valour as the noblest of distinctions, and esteemed temperance as the greatest of virtues *Plut in Artax.*—*Diod* 14.—*Justin* 5, 11 ——A rival of Nero, in the affections of one of his mistresses, 1, *ad* 17, 24. ——A poet of Panopolis, in the age of Theodosius.——An architect, whence *Cyrea, opera* applied to the edifices, &c which he raised. *Cic. Att* 2, *ep.* 3. 3, *ep.* 10 ——A large river of Asia, rising in Iberia, and discharging itself into the Caspian sea. It is now the *Kur*.

CYTA, now *Kutais*, a town of Colchis, east of Æa, famous for the poisonous herbs which it produced, and for the birth of Medea. *Flacc.* 6, 653. —*Propert* 2, 1, 53.

CYTÆIS, a surname of Medea, from her being an inhabitant of Cyta *Propert.* 2, 1, 7

CYTHERA, now *Cerigo*, an island on the coast of Laconia in Peloponnesus It was particularly sacred to the goddess Venus, who was from thence surnamed *Cytherea*, and who rose, as some suppose, from the sea near its coasts. It was for some time under the power of the Argives, but always considered as of the highest importance to maritime powers, as from its proximity to the Peloponnesus it could constantly harass an enemy, and from that circumstance Xerxes, on his invasion of Greece, was advised by Demaratus to seize it, and convert it into a capacious harbour for the reception of his fleets The Phœnicians had built there a famous temple to Venus *Ung. Scn.* 1, 262. 10, 3.—*Paus.* 3, 23. —*Ovid Met.* 4, 288 15, 396 *Fast* 4, 14.—*Herod.* 1, 26

CYTHEREA a surname of Venus, from her rising out of the ocean near the island of Cythera

CYTHERIS, a certain courtezan in great favour with Antony

CYTHERON. *Vid* Citharon

CYTHNOS, an island between Ceos and Seriphos, in the Mare Myrtoum It was the birthplace of Cadmus, an eminent painter. The cheese of Cythnos was held in great estimation among the ancients The island is now called *Thermia*.

CYTINIUM, the most important of the four cities of Doris in Greece. According to Thucydides, it was situated to the west of Parnassus, and on the borders of the Locri Ozolæ. *Thucyd.* 3, 95.

CYTORUS, a town of Paphlagonia, on the coast between the promontory Cerambis and Amastris According to Ephorus, cited by Strabo, it took its name from Cytor, son of Phrixus, and belonged to the Sinopians. In its vicinity was a mountain, also named Cytorus, which produced a beautifully veined species of box-tree. The vestiges of the ancient town are to be seen near a harbour called *Kidros Strab.* 12.—*Catull.* 4, 13. —*Virg. G.* 2, 437—*Apoll. Arg.* 2, 944.

CYZICUS a son of Æneus and Stilbe, who reigned in Cyzicus He hospitably received the Argonauts, in their expedition against Colchis After their departure from the court of Cyzicus, they were driven back in the night, by a storm, upon the coast; and the inhabitants seeing such an unexpected number of men, furiously attacked

them, supposing themselves to be invaded by the Pelasgi, their ancient enemies. In this nocturnal engagement, many were killed on both sides, and Cyzicus perished by the hands of Jason himself, who honoured his remains with a splendid funeral, and raised a stately monument over his grave. *Apollod.* 1, 9 —— An island of the Propontis, about 500 stadia in circuit, with a city of the same name. It was connected with the mainland by two bridges, built by Alexander the Great The city was situated partly in the plain which extended to the bridges, and partly on the slope of mount Arctos. It had two harbours, Chytus and Panormus. It was a very flourishing city, and styled by Horus the Rome of Asia The coins of the place, called Κυζικηνοὶ στατῆρες, were executed with such perfection, that they were looked upon as a miracle of art. The inhabitants of Cyzicus had claim to a very high antiquity for their city, and pretended that it was given by Jupiter to Proserpine for her dowry on which account they worshipped her as their chief deity Cyzicus is celebrated for its siege by Mithridates, which that monarch was compelled by Lucullus to raise. It received from the Romans the rights of a free city, but these were taken away from it by Tiberius, as a punishment for violence offered to some Roman citizens. Cyzicus continued to be a place of importance until a late period, and in the arrangement of provinces under the Christian emperors, it became the metropolis of the province of the Hellespont. It is now, however, only a heap of uninhabited ruins *Strab.* 12.—*Plin.* 5, 32.—*Agrippa Bell. Mithr.* 72, &c.—*Cic. pro Leg. Jurid* 8.—*Suet. Tib* 37.

D

DAÆ, DAHÆ, or DAI, a people who dwelt on the south eastern borders of the Caspian sea, in the province of Hyrcania. Their country is supposed by some to correspond with the modern *Dahistan*. *Sil.* 13, 794.—*Lucan* 7, 129.—*Virg. Æn* 1, 724.

DACIA, a large country of Europe, bounded on the south by the Danube, on the east by the Euxine sea, on the north by Sarmatia, and on the west by the Iazyges Metanastæ It comprised *Transylvania Moldavia, Walachia, Bessarabia*, and the eastern part of the *Banat*. The inhabitants were called Daci, or Getæ, the former name being more familiar to the Romans, and the latter to the Greeks, the Getæ were, however, considered by some as dwelling in the eastern part of the province, and the Daci as cantoned to the west of them, about the upper course of the Danube This province must not be confounded with the Dacia of Aurelian, who, finding it difficult to maintain his possessions on the northern side of the Danube, withdrew the Roman colonists into Mœsia, where he established a new province, under the name of Dacia Aurelani. (*Vid.* Mœsia.) *Virg. G.* 2, 497.—*Hor. Od.* 1, 35, 9. 3, 6, 14. 4, 15, 22.

DACICUS a surname of the emperor Trajan, from his conquest of Dacia.—A surname assumed by Domitian, on his pretended victory over the Dacians *Juv.* 6, 204.

DACTYLI, a name given to the priests of Cybele, which some derive from Δάκτυλος, *finger* because they were ten, the same number as the fingers of the hands *Plin* 1, 8

DADICÆ, a people of Asiatic Scythia. *Herod.* 3, 91.

DÆDALA, a mountain and city of Lycia, where Dædalus was buried, according to *Pliny*, 5, 27. —A name given to Circe, from her being *cunning*, and *ingeniously skilful* (δαίδαλος) like Dædalus *Virg. Æn* 7, 282 —— Two festivals in Bœotia. One of these was observed at Alalcomenes by the Plataeans, in a large grove, where they exposed in the open air, pieces of boiled flesh, and carefully observed whether the crows that came to prey upon them directed their flight. All the trees upon which any of these birds alighted, were immediately cut down, and with them statues were made called *Dædala*, in honour of Dædalus.—— The other festival was of a more solemn kind. It was celebrated every sixty years by all the cities of Bœotia, as a compensation for the intermission of the smaller festivals, for that number of years, during the exile of the Plataeans Fourteen of the statues, called Dædala, were distributed by lot among the Plataeans, Lebadæans, Coroneans, Orchomenians, Thespians, Thebans, Tanagræans, and Chæroneans, because they had effected a reconciliation among the Plataeans, and caused them to be recalled from exile, about the time that Thebes was restored by Cassander, the son of Antipater. During this festival, a woman in the habit of a bridemaid accompanied a statue, which was dressed in female garments, on the banks of the Eurotas. This procession was attended to the top of mount Cithæron, by many of the Bœotians, who had places assigned them by lot. Here an altar of square pieces of wood cemented together like stones, was erected, and upon it were thrown large quantities of combustible materials. Afterwards a bull was sacrificed to Jupiter, and an ox or heifer to Juno, by every one of the cities of Bœotia, and by the most opulent that attended. The poorest citizens offered small cattle; and all these oblations, together with the Dædala, were thrown in the common heap, and set on fire, and totally reduced to ashes They originated in this: When Juno, after a quarrel with Jupiter, had retired to Eubœa, and refused to return to his bed, the god, anxious for her return, went to consult Cithæron king of Plataea, to find some effectual measure to break her obstinacy. Cithæron advised him to dress a statue in woman's apparel, and carry it in a chariot and publicly report that it was Plataea, the daughter of Asopus, whom he was going to marry. The advice was followed, and Juno, informed of her husband's future marriage, repaired in haste to meet the chariot, and was easily united to him, when she discovered the artful measures he made use of to effect a reconciliation. *Pausan. et Plut*

DÆDALION, a son of Lucifer, brother to Ceyx, and father of Philonis He was so afflicted at the death of Philonis, whom Diana had put to death, that he threw himself down from the top of mount Parnassus, and was changed into a falcon by Apollo. *Ovid Met* 11, 295.

DÆDALUS, an Athenian, son of Eupalamus, descended from Erechtheus, king of Athens. He was the most ingenious artist of his age, and to him we are indebted for the invention of the wedge, the axe, the auger, the plummet, and

many other mechanical instruments, and the sails of ships. He made statues, which by moving of themselves, seemed to be endowed with life. Talus, his sister's son, promised to be as great as himself, by the ingenuity of his inventions; and, therefore, from envy, he threw him down from a window and killed him. After the murder of this youth, Dædalus, with his son Icarus, fled from Athens to Crete, where Minos king of the country, well acquainted with his abilities and great genius, gave him a cordial reception Dædalus made a famous labyrinth for Minos, and assisted Pasiphae, the queen, to gratify her unnatural passion for a bull. For this action, Dædalus incurred the displeasure of Minos, who ordered him to be confined in the labyrinth which he had constructed. Here he made himself wings with feathers and wax, and carefully fitted them to his body, and to that of his son, who was the companion of his confinement They took their flight in the air from Crete; but the heat of the sun melted the wax on the wings of Icarus, whose flight was too high, and he fell into that part of the ocean, which from him has been called the Icarian sea. The father, by a proper management of his wings, alighted at Cumæ, where he built a temple to Apollo, and thence directed his course to Sicily, where he was kindly received by Cocalus, who reigned over part of the country. He left many monuments of his ingenuity in Sicily, which still existed in the age of Diodorus Siculus He was despatched by Cocalus, who was afraid of the power of Minos, who had declared war against him, because he had given an asylum to Dædalus The flight of Dædalus from Crete, with wings, is explained, by observing that he was the inventor of sails, which in his age might pass at a distance for wings. *Paus* 1, 21 7, 4 9, 40.—*Diod* 4.—*Ovid Met* 8, *fab* 3 *Hesiod* 4.—*De Art. Am* 2 *Trist*. 3, *el* 4.—*Hygin fab*. 40.—*Virg. Æn*. 6, 14.—*Apollod* 3, 1 &c.—*Herod* 7, 170.—There were two statuaries of the same name, one of Sicyon, son of Patrocles, the other a native of Bithynia. *Paus* 7, 14.—*Arrian*

DÆMON, a kind of spirit, which, as the ancients supposed, presided over the actions of mankind, gave them their private counsels, and carefully watched over their most secret intentions Some of the ancient philosophers maintained that every man had two of these Dæmons; the one bad, and the other good. These Dæmons had the power of changing themselves into whatever they pleased, and of assuming whatever shapes were most subservient to their intentions At the moment of death, the Dæmon delivered up to judgment the person with whose care he had been entrusted, and according to the evidence he delivered, sentence was passed over the body. The Dæmon of Socrates is famous in history. That great philosopher asserted that the genius informed him when any of his friends was going to engage in some unfortunate enterprise, and stopped him from the commission of all crimes and impiety. These Genii or Dæmons, though at first reckoned only as the subordinate ministers of the superior deities, received divine honour in length of time, and we find altars and statues erected to *Genio loci, Genio Augusti, Junonibus*, &c. *Cic. Tusc*. 1.—*Plut. de Gen. Socr*.

DAHÆ. *Vid.* Dæ.

DAI, a nation of Persia, all shepherds. *Herod*. 1, 125.

DAIDIA, a solemnity observed by the Greeks. It lasted three days. The first was in commemoration of Latona's labour; the second in memory of Apollo's birth; and the third in honour of the marriage of Podalirius, and the mother of Alexander Torches were always carried at the celebration, whence the name.

DAIMENES, a general of the Achæans. *Paus*. 7, 7.——An officer exposed on a cross, by Dionysius of Syracuse. *Diod* 14.

DAIPHRON, a son of Ægyptus, killed by his wife, &c. *Apollod*. 2, 1.

DAIRA, on of the Oceanides, mother of Eleusis by Mercury. *Paus* 1, 38.

DALMATIA, a part of Illyricum, on the east side of the Adriatic sea. It was separated from Liburnia, the remaining part of Illyricum, to the south-east of which it lay, by the river Titius. According to ancient tradition, it abounded with gold. Martial, in one of his epigrams, calls it the land which produced gold. *Horat. Od* 2, 1, 16.—*Strab*. 7.—*Plol* 2.

DALMATIUS, one of the Cæsars, in the age of Constantine, who died A D. 337.

DALMINIUM, the capital of Dalmatia, which the Romans took and destroyed, A.U C. 597. *Strab*. 7.

DAMAGÉTUS, a man of Rhodes, who inquired of the oracle what wife he ought to marry? and received for answer the daughter of the bravest of the Greeks. He applied to Aristomenes and obtained his daughter in marriage, B. C 670. *Paus*. 4, 24.

DAMÆTAS, a courtezan at Rome, in the age of Horace, *Od*. 1, 36, *Id*.

DAMAS, a Syracusan in the interest of Agathocles *Diod*. 19

DAMASCENE, a country of Syria, deriving its name from Damascus, which was situate in it.

DAMASCIUS a stoic of Damascus, who wrote a philosophical history, the life of Isidorus, and four books on extraordinary events, in the age of Justinian. His works, which are now lost, were greatly esteemed according to Photius

DAMASCUS, a celebrated city of Damascene in Syria, situated in a plain still called *Gouteh Demesk*, or, *the orchard of Damascus*, and watered by a river called by the Greeks Chrysorrhoas, but by the Syrians, Bardines and Pharphar It is supposed to have been founded by Uz, the eldest son of Aram. However this may be, it subsisted in the time of Abraham, and may be reckoned one of the most ancient cities in being. According to Josephus, Hadad was the first person who took the title of king of Damascus, and he was vanquished by David. It was captured and ruined by Tiglath-pileser, king of Assyria, who sent its inhabitants into captivity, beyond the Euphrates; thus fulfilling the predictions of the prophets Isaiah and Amos. It was also taken by Sennacherib, and by the generals of Alexander the Great Metellus and Lælius seized it during the war of Pompey with Tigranes, B.C. 65, and it remained under the dominion of the Romans, until the Saracens took possession of it about A. D 634. Damascus is now the capital of a Pachalic. The Arabs call it *El-Sham*, and the oriental name *Demesk* is known only to geographers. *Lucan*. 3, 215.—*Justin*. 36, 2.—*Mela*, 1, 11.

DAMASICHTHON, a king of Thebes. *Paus*. 9, 5

DAMASIPPUS a captain in Philip's army —— A senator who accompanied Juba when he entered Utica in triumph. *Cæs. Bell. C*. 2 ——1. Jun. Brutus, a prætor at Rome, who favoured the

party of Marius, and cruelly put to death a number of senators because they were friendly to Sylla's cause. He was slain afterwards by order of Sylla. *Sall. Cat.* 51.——A man, who, after he had spent all his patrimony, maintained himself by acting on the stage *Jur.* 3, 185.——A merchant of old seals and vessels, who, after losing his all in unfortunate schemes in commerce, assumed the name and habit of a stoic philosopher. *Horat Sat.* 2, 3.——One of Niobe's sons.

DAMASITHYNUS, a son of Candaules, general in the army of Xerxes *Herod* 7, 98.——A king of Calyndæ, sunk in his ship by Artemisia. *Id* 8, 87.

DAMASTES, a man of Sigeum, disciple of Hellanicus, about the age of Herodotus, &c. *Dionys*——A famous robber. *Vid* Procrustes

DAMASTOR, a Trojan chief, killed by Patroclus at the siege of Troy *Homer Il* 16, 416

DAMIA, a surname of Cybele.——A woman to whom the Epidaurians raised a statue. *Herod.* 5, 82.

DAMIPPUS, a Spartan taken by Marcellus as he sailed out of the port of Syracuse He discovered to the enemy that a certain part of the city was negligently guarded, and in consequence of this discovery Syracuse was taken *Polyæn*

DAMIS, a man who disputed with Aristodemus the right of reigning over the Messenians *Paus.* 4, 16.

DAMNII, a people of Scotland, whose country corresponded to the modern *Clydesdale, Renfrew, Lennox*, and *Stirling*.

DAMNONII, a people of Britain, whose country answered to the modern *Cornwall* and *Devonshire*.

DAMNORIX, a celebrated Gaul, in the interest of Julius Cæsar, &c.

DAMO, a daughter of Pythagoras, who by order of her father, devoted her life to perpetual celibacy, and induced others to follow her example. Pythagoras at his death entrusted her with all the secrets of his philosophy, and gave her the unlimited care of his compositions, under the promise that she never would part with them. She faithfully obeyed his injunctions, and though in the extremest poverty, she refused to obtain money by the violation of her father's commands *Laert in Pythag*

DAMOCLES, one of the flatterers of Dionysius, the elder, of Sicily. He admired the tyrant's wealth, and pronounced him the happiest man on earth. Dionysius prevailed upon him to undertake for a while the charge of royalty, and be convinced of the happiness which a sovereign enjoyed. Damocles ascended the throne, and while he gazed upon the wealth and splendour that surrounded him, he perceived a sword hanging over his head by a horse hair This so terrified him, that all his imaginary felicity vanished at once, and he begged Dionysius to remove him from a situation which exposed his life to such fears and dangers. *Cic. in Tusc.* 5, 21.

DAMOCRITA, a Spartan matron, wife of Alcippus, who severely punished her enemies who had banished her husband, &c. *Plut. in Parall.*

DAMOCRITUS, a timid general of the Achæans &c *Paus.* 7, 13.——A Greek writer, who composed two treatises, one upon the art of drawing an up arms in battle array, and the other concerning the Jews.——A man who wrote a poetical treatise upon medicine

DAMON, a victor at Olympia, Olymp. 102. *Paus* 6, 27.——A poet and musician of Athens, intimate with Pericles, and distinguished for his knowledge of government, and fondness of discipline He was banished for his intrigues about 450 B C. *C. Nep* 15, 2.—*Plut. in Pericl*——A Pythagorean philosopher, very intimate with Pythias. When he had been condemned to death by Dionysius, he obtained from the tyrant leave to go and settle his domestic affairs on promise of returning at a stated hour to the place of execution. Pythias pledged himself to undergo the punishment which was to be inflicted on Damon, should he not return in time, and he consequently delivered himself into the hands of the tyrant. Damon returned at the appointed moment, and Dionysius was so struck with the fidelity of those two friends, that he remitted the punishment and entreated them to permit him to share their friendship, and enjoy their confidence. *Val. Max* 4, 7.——A man of Cheronæa, who killed a Roman officer, and was murdered by his fellow citizens. *Plut in Cim*——A Cyrenean, who wrote a history of philosophy. *Laert.*

DAMOPHANTUS, a general of Elis, in the age of Philopœmen. *Plut in Phil.*

DAMOPHILA, a poetess of Lesbos. She was intimate with only wrote hymns in honour gods, but opened a school where the younger persons of her sex were taught the various powers of music and poetry

DAMOSTRATUS, a philosopher who wrote a treatise concerning fishes *Ælian.* 7 H. 13, 24.

DAMOXENUS, a comic writer of Athens. *Athen.* 3.——A boxer of Syracuse, banished for killing his adversary. *Paus* 6, 10.

DANA, a large town of Cappadocia, supposed to be the same with Tyana. *Vid* Tyana.

DANACE, the name of the piece of money which Charon required to convey the dead over the Styx *Suidas*

DANAE, the daughter of Acrisius king of Argos, by Eurydice. She was confined in a brazen tower by her father, who had been told by an oracle, that his daughter's son would put him to death. His endeavours to prevent Danae from becoming a mother proved fruitless; and Jupiter, who was enamoured of her, introduced himself to her bed, by changing himself into a golden shower. From his embraces Danae had a son, with whom she was exposed on the sea by her father. The wind drove the bark which carried her to the coasts of the island of Seriphus, where she was saved by some fishermen, and carried to Polydectes king of the place, whose brother called Dictys, educated the child, called Perseus, and tenderly treated the mother. Polydectes fell in love with her, but as he was afraid of her son, he sent him to conquer the Gorgons, pretending that he wished Medusa's head to adorn the nuptials which he was going to celebrate with Hippodamia the daughter of Œnomaus. When Perseus had victoriously finished his expedition, he retired to Argos with Danae, to the house of Acrisius, whom he inadvertently killed. Some suppose that it was Proetus the brother of Acrisius, who introduced himself to Danae in the brazen tower and instead of a golden shower it was maintained, that the keepers of Danae were bribed by the gold of her seducer. Virgil mentions that Danae came to Italy with some fugitives of Argos, and that she founded a city called Ardea. *Ovid Met* 4, 611. *Art. Am.* 3, 415 *Amor* 2, 19, 27 *Horat. Od.* 3, 16.—*Ho-*

mer. Il. 14, 319.—*Apollod.* 2, 2 et 4.—*Stat. Theb.* 1, 258.—*Virg. Æn.* 7, 410.——A daughter of Leontium, mistress to Sophron, governor of Ephesus. The fidelity of her attachment proved fatal to her; she apprised Sophron that Loadices conspired against his life, and whilst he escaped to Corinth, she was seized by the successful traitor, and thrown down a precipice.——A daughter of Danaus, to whom Neptune offered violence.

DANAI, a name given to the people of Argos, and promiscuously to all the Greeks, from Danaus their king. *Virg et Ovid passim.*

DANAIDES, the fifty daughters of Danaus king of Argos. When their uncle Ægyptus came from Egypt with his fifty sons, they were promised in marriage to their cousins, but before the celebration of their nuptials, Danaus, who had been informed by an oracle that he was to be killed by the hands of one of his sons-in-law, made his daughters solemnly promise that they would destroy their husbands. They were provided with daggers by their father, and all, except Hypermnestra, stained their hands with the blood of their cousins, the first night of their nuptials; and, as a pledge of their obedience to their father's injunctions, they presented him each with the head of the murdered sons of Ægyptus. Hypermnestra was summoned to appear before her father, and answer for her disobedience in suffering her husband, Lynceus, to escape, but the unanimous voice of the people declared her innocent, and in consequence of her honourable acquittal, she dedicated a temple to the goddess of Persuasion. The sisters were purified of this murder by Mercury and Minerva, by order of Jupiter, but according to the more received opinion, they were condemned to severe punishment in hell, and were compelled to fill with water a vessel full of holes, so that the water ran out as soon as poured into it, and therefore their labour was infinite, and their punishment eternal. The names of the Danaides and their husbands, were as follows, according to Apollodorus: Amymone married Enceladus, Automate, Busiris, Agave, Lyceus, Scea, Dayphron; Hippodamia, Ister, Rhodia, Chalcedon, Hypermnestra, Lynceus, Calxee, another Lynceus; Gorgophone, Proteus, Cleopatra, Agenor, Asteria, Cnetus; Glauce, Alcis, Hippodamia, Daseores; Hippomedusa, Alemeuon; Gorge, Hippothous; Iphimedusa, Eurbenor; Rhode, Hippolytus; Pirene, Agaptolemus, Cercestus, Dorion, Pharte, Eurydamas; Mnestra, Ægius, Evippe, Argius, Anaxibia, Archelaus, Nelo, Melachus, Clite, Clitus; Stenele, Stenelus, Chrysippe, Chrysippus, Autonoe, Eurylochus, Theano, Phantes, Electra, Peristhenes, Eurydice, Dryas, Glaucippe, Potamon; Autholea, Cisseus, Cleodora, Lixus; Evippe, Imbrus, Erata, Bromius, Stygne, Polector, Bryce, Chthonius; Actea, Periphas, Podarce, Œneus; Diotippe, Ægyptus; Adyte, Menalces; Oenpete, Lampus; Pitarge, Idmon; Hippodice, Idas, Adraste, Daiphron; Callidia, Pandion; Œme, Arbelus; Celena, Hizbius; Evippe, Hippocoristes. The heads of the sons of Ægyptus were buried at Argos; but their bodies were left at Lerna, where the murder had been committed. *Apollod* 2 1. - *Horat. Od.* 3, 11.—*Strab.* 8.—*Paus.* 2, 16—*Hygin. fab.* 168, &c.

DANAPRIS, now the *Dnieper*, a name given in the middle ages to the Borysthenes. *Vid.* Borysthenes.

DANASTUS, another name for the Tyras. It is now the *Dniester*. *Vid.* Tyras.

DANAUS, a son of Belus and Anchinoe, who, after his father's death, reigned conjointly with his brother Ægyptus on the throne of Egypt. Some time after, a difference arose between the brothers, and Danaus set sail with his fifty daughters in quest of a settlement. He visited Rhodes, where he consecrated a statue to Minerva, and arrived safe on the coast of Peloponnesus, where he was hospitably received by Gelanor, king of Argos. Gelanor had lately ascended the throne, and the first years of his reign were marked with dissensions with his subjects. Danaus took advantage of Gelanor's unpopularity, and obliged him to abdicate the crown. In Gelanor, the race of the *Inachida* was extinguished, and the *Belida* began to reign at Argos in Danaus. Some authors say, that Gelanor voluntarily resigned the crown to Danaus, on account of the wrath of Neptune, who had dried up all the waters of Argolis, to punish the impiety of Inachus. The successful settlement of Danaus invited the fifty sons of Ægyptus to embark for Greece. They were kindly received by their uncle, who either apprehensive of their number, or terrified by an oracle which threatened his ruin by one of his sons-in-law, caused his daughters, to whom they were promised in marriage, to murder them the first night of their nuptials. His fatal orders were executed, but Hypermnestra alone spared the life of Lynceus. (*Vid.* Danaides.) Danaus, at first, persecuted Lynceus with unremitted fury, but he was afterwards reconciled to him, and he acknowledged him for his son in-law, and successor, after a reign of fifty years. He died about 1426 years before the christian era, and after death, he was honoured with a splendid monument in the town of Argos, which still existed in the age of Pausanias. According to Æschylus, Danaus left Egypt, not to be present at the marriage of his daughters, with the sons of his brother, a connexion which he deemed unlawful and impious. The ship in which Danaus came to Greece, was called *Argus*, and was the first that had ever appeared there. *Apollod.* 2, 1.—*Paus.* 2, 19.—*Hygin. fab.* 168, &c.—*Herod.* 2, 91, &c 7, 94.

DANDARI and DANDARIDÆ, certain inhabitants near mount Caucasus. *Tacit. Ann.* 12, 18.

DANDON, a man of Illyricum, who, as Pliny, 7, 48, reports lived 500 years.

DANUBIUS, the largest river in Europe except the Rha, or *Volga* and called in German the *Donau*, by us the *Danube*. It rises in the chain of Mons Abnoba, or the mountains of the *Black Forest*, and after a course of about 1620 miles, generally in a south-easterly direction, falls into the Black sea. It is of irregular breadth, being sometimes compressed between rocks and mountains, at other times so wide that it almost resembles a sea, and again broken and divided into small streams by numerous islands. It receives 30 navigable rivers, the largest of which is the Œnus, or *Inn*; and 60 smaller streams. It is always yellow with mud, and its sands are everywhere auriferous. At its entrance into the Black sea, it is shallow; its waters are spread over an immense surface, and lie stagnating among an infinity of reeds and other aquatic plants. The current of the river communicates a whitish colour to the sea, and gives a freshness to it for nearly nine leagues, and within one league renders it fit for use. Pomponius Mela says it had as many mouths as the Nile, of which three were

small, and four navigable. Only two now remain, which can scarcely be entered by ships of considerable size or burden, the rest being choked up. The ancients gave the name of Ister to the eastern part of this river, after its junction with the Savus, or *Save* The Greeks and Romans were very imperfectly acquainted with the whole course of the stream, which was for some time the northern boundary of the Roman empire in this quarter. This river was an object of worship to the Scythians. The river deity is exhibited on a medal of Trajan; but the finest figure of him is on the column of that emperor at Rome. *Strab.* 4.—*Plin* 4, 12 et 24.—*Hor Od.* 4, 15, 21.—*Val. Flac.* 8, 293.—*Hesiod. Theog.* 339.—*Ovid. Met* 2, 249.

DAPHNÆ, a town of Egypt, about sixteen miles from Pelusium, on the route to Memphis, near the Pelusiac mouth of the Nile. It is now *Sephos*. *Herod* 2, 30.

DAPHNÆUS, a general of Syracuse, against Carthage *Polyæn.* 5

DAPHNE, a daughter of the river Peneus, or of the Ladon, by the goddess Terra, of whom Apollo became enamoured. This passion had been raised by Cupid, with whom Apollo, proud of his late conquest over the serpent Python, had disputed the power of his darts Daphne heard with horror the addresses of the god, and endeavoured to remove herself from his importunities by flight. Apollo pursued her; and Daphne, fearful of being caught, intreated the assistance of the gods, who changed her into a laurel. Apollo crowned his head with the leaves of the laurel, and for ever ordered that that tree should be sacred to his divinity. Some say that Daphne was admired by Leucippus son of Œnomaus king of Pisa, who, to be in her company, disguised his sex, and attended her in the woods, in the habit of a huntress. Leucippus gained Daphne's esteem and love, but Apollo, upon which, discovered, discovered his sex, and Leucippus was killed by the companions of Diana. *Ovid. Met* 1, 452, &c. — *Parthen Erotic.* 15.— *Paus* 8, 20 ——A daughter of Tiresias priestess in the temple of Delphi, supposed by some to be the same as Manto. She was consecrated to the service of Apollo by the Epigoni, or according to others, by the goddess Tellus. She was called Sibyl, on account of the wildness of her looks and expressions, when she delivered oracles. Her oracles were generally in verse, and Homer, according to some accounts, has introduced much of her poetry in his compositions. *Diod.* 4.—*Tzetz.* 10, 5.——A famous grove near Antiochia, on the borders of the Orontes. The beauty of its situation rendered it a place of resort, its walks were embellished, its woods made romantic, and a temple of Apollo gave it still greater celebrity It was, therefore devoted to voluptuousness and luxury, and few besides the dissipated and profligate frequented it; hence the proverb *Daphnicus morbus urere* applied to an effeminate life. *Liv* 33, 49.—*Strab.* 16.—*Eutrop.* 6, 11.

DAPHNEPHORIA, a festival in honour of Apollo, celebrated every ninth year by the Bœotians. It was then usual to adorn an olive bough with garlands of laurel and other flowers, and place on the top a brazen globe, on which were suspended smaller ones. In the middle were placed a number of crowns, and a globe of inferior size, and the bottom was adorned with a saffron coloured garment. The globe on the top represented the sun, or Apollo, that in the middle was an emblem of the moon, and the others of the stars. The crown, which were sixty-five in number, represented the sun's annual revolutions. This bough was carried in solemn procession by a beautiful youth of an illustrious family, and whose parents were both living. The youth was dressed in rich garments which reached to the ground, his hair hung loose and disheveled, his head was covered with a golden crown, he wore on his feet shoes called *Iphicratides*, from Iphicrates, an Athenian, who first invented them. He was called Δαφνηφόρος, *laurel bearer*, and at that time he executed the office of priest of Apollo. He was preceded by one of his nearest relations, bearing a rod adorned with garlands, and behind him followed a train of virgins, with branches in their hands. In this order the procession advanced as far as the temple of Apollo, surnamed Ismenius, where supplicatory hymns were sung to the god.—This festival owed its origin to the following circumstance: when an oracle advised the Æolians, who inhabited Arne and the adjacent country, to abandon their ancient possessions, and go in quest of a settlement, they invaded the Theban territories, which at that time were pillaged by an army of Pelasgians. As the celebration of Apollo's festivals was near, both nations, who religiously observed it, laid aside all hostilities, and according to custom, cut down laurel boughs from mount Helicon, and in the neighbourhood of the river Melas, and walked in procession in honour of the divinity The day that this solemnity was observed, Polemates, the general of the Bœotian army, saw a youth in a dream that presented him with a complete suit of armour, and commanded the Bœotians to offer solemn prayers to Apollo, and walk in procession with laurel boughs in their hands every ninth year Three days after this dream, the Bœotian general made a sally, and cut off the greatest part of the besiegers, who were compelled by this blow to relinquish their enterprise Polemates, in commemoration of this deliverance, immediately instituted a novennial festival to the god, who seemed to be the patron of the Bœotians. *Paus. Bœotic., &c.*

DAPHNIS, a shepherd of Sicily, son of Mercury, by a Sicilian nymph. He was educated by the nymphs, Pan taught him to sing and play upon the pipe, and the muses inspired him with the love of poetry. It is supposed that he was the first who wrote pastoral poetry, in which his successor Theocritus so happily excelled. He was extremely fond of hunting, and at his death, five of his dogs, from their attachment to him, refused all aliments, and pined away. From the celebrity of this shepherd, the name of *Daphnis* has been appropriated by the poets, ancient and modern, to express a person fond of rural employments, and of the peaceful innocence which accompanies the tending of flocks. *Ælian. V. H.* 10, 18 *Diod.* 4.——There was another shepherd on mount Ida of the same name, changed into a rock, according to *Ovid. Met.* 4. 276.——A son of Paris and Œnone.

DAPHNUS, a part of the canal of Constantinople, at the distance of eighty stadia from the city, and forty from the Euxine sea.——A town of the Locri Opuntii, situated on the sea coast, near the frontiers of the Epicnemidian Locri. It formerly belonged to the Phocæans.

DARÂDUS, a river of Africa, rising to the north west of the Palus Nigritæ, on mount Mandrus, and falling into the Atlantic to the north of

the promontory Arsinarium. It is thought to be *the same with the Senegal.*

DARANTASIA a town of Gallia Belgica, called also *Forum Claudii*, and now *Moustier.*

DARDANIA, a district of *Troas*, in the north, called so from its inhabitants the Dardani These obtained their name from Dardanus, who built here the city Dardania This district extended on the coast from Abydos to the promontory Sigeum, and inland to the summit of Ida ——A country of Illyria in Dalmatia, the capital of which bore the same name.——A name given to a region north of Macedonia, called subsequently Dacia Mediterranea.

DARDANIDES, a name given to Æneas, as descended from Dardanus. The word, in the plural number, is applied to the Trojan women *Virg. Æn.* 3, 94 ; 7, 10, 515.

DARDANIS, or DARDANIUM, a promontory of Troas, on which was situate the city of Dardanus It is now called *Cape Berbieri*, or, *Capo Barun*

DARDANUS, a son of Jupiter and Electra, who killed his brother Jasius to obtain the kingdom of Etruria, after the death of his reputed father Corytus, and fled to Samothrace, and thence to Asia Minor, where he married Batia, the daughter of Teucer, king of Teucria. After the death of his father-in law he ascended the throne, and reigned sixty-two years. He built the city of Dardania, and was reckoned the founder of the kingdom of Troy. He was succeeded by Erichthonius. According to some, Corybas, his nephew, accompanied him to Teucria, where he introduced the worship of Cybele. Dardanus taught his subjects to worship Minerva, and he gave them two statues of the goddess, one of which is well known by the name of Palladium. *Virg. Æn.* 3, 167 —*Paus.* 7, 1.—*Hygin fab.* 155 et 275.—*Apollod.* 3.—*Homer. Il.* 20, 215 —A Trojan killed by Achilles *Homer. Il.* 20, 460

DARDANUS, a city of Troas, on the promontory Dardanis It lay at the distance of seventy stadia from Rhœtium, and about the same distance from the town of Abydos. It is no longer in existence, but there is no doubt that it gave its name to the *Dardanelles*, or ancient Hellespont In this city, peace was concluded between Sylla and Mithridates. *Strab.* 13.

DARDARII, a nation near the Palus Mæotis. *Plut in Lucull.*

DARES, a Phrygian, who lived during the Trojan war, in which he was engaged and of which he wrote the history in Greek This history was extant in the age of Ælian, the Latin translation, now extant, is universally believed to be spurious, though it is attributed by some to Cornelius Nepos. The best edition is that of Smids cum not. var 4to and 8vo Amst 1702.—*Homer Il.* 5, 10 et 27 —One of the companions of Æneas, descended from Amycus, and celebrated as a pugilist at the funeral games in honour of Hector, where he killed Butes. He was killed by Turnus in Italy. *Virg Æn.* 5, 363. 12, 363.

DARIAVES, the name of Darius in Persian. *Strab.* 16.

DARICUS, a Persian gold coin, equal in value to twenty Attic silver drachmæ Reckoning the Attic drachma equal to 7½d sterling, which is the ordinary computation, the daric will be equivalent to 12s. 11d sterling. The daric did not receive its name from Darius the king, but from the Persian word *dara*, *a king*, a word which was applied to this coin in order to signify that it was stamped by the royal authority, and to distinguish it from any coin that might be stamped and put in circulation by private merchants The impression on the daric exhibited on one side of it the representation of a king, and on the reverse an archer holding a bow in his left hand and an arrow in his right

DARIUS, a people of Persia. *Herod* 3, 92

DARIUS, a noble satrap of Persia, son of Hystaspes, who conspired with six other noblemen to destroy Smerdis, who usurped the crown of Persia after the death of Cambyses. On the murder of the usurper, the seven conspirators universally agreed, that he whose horse neighed first should be appointed king. In consequence of this resolution, the groom of Darius previously led his master's horse to a mare, at a place near which the seven noblemen were to pass On the morrow before sunrise when they proceeded all together the horse recollecting the place, suddenly neighed, and at the same time a clap of thunder was heard, as if in approbation of the choice The noblemen dismounted from their horses, and saluted Darius king, and a resolution was made among them, that the king's wives and concubines should be taken from no other family but that of the conspirators, and that they should for ever enjoy the unlimited privilege of being admitted into the king's presence without previous introduction. Darius was twenty nine years old when he ascended the throne, and he soon distinguished himself by his activity and military accomplishments He besieged Babylon, which he took, after a siege of twenty months, by the artifices of Zopyrus. From thence he marched against the Scythians, and in his way conquered Thrace. This expedition was finally unsuccessful, and, after several losses and disasters in the wilds of Scythia, the king retired with shame, and soon after turned his arms against the Indians whom he subdued. But Darius had now a more powerful enemy to encounter. The Grecian cities of Asia still remembered the freedom and independence which their ancestors enjoyed, therefore they submitted with reluctance to the Persian yoke. To assert their liberties they applied for assistance to the states of Greece and Athens, which warmly espoused their cause, and sent them a fleet of 25 ships. These combined forces advanced into Asia Minor, and laid siege to Sardes the capital of Lydia, which they reduced to ashes. Darius saw with indignation the designs of the Greeks to foment war in his kingdom, and so exasperated was he against the Athenians in consequence of the burning of Sardes, that a servant every evening, by his order, repeated these words: "Remember, O king, to punish the Athenians" Mardonius, the king's son-in-law, was now intrusted, not only with the defence of the kingdom, but with a powerful force which was to carry war and devastation into the heart of Greece. This army however was on its march attacked and defeated by the Thracians, but the king, regardless of his defeat, collected a more numerous force, the command of which he gave to Datis and Artaphernes They were conquered at the celebrated battle of Marathon, by 10,000 Athenians, and the Persians lost in that expedition no less than 200,000 men Darius was not disheartened by this severe blow, but he resolved to carry on the war in person, and immediately ordered a still larger army to be levied. He died in the midst of his preparations, B. C

485, after a reign of thirty-six years, in the 65th year of his age. *Herod.* 1, 2, &c.—*Diod* 1.—*Justin.* 1, 9.—*Plut. in Arist.*—*C. Nep. in Miltiad.* ——The second king of Persia, of that name, was also called *Ochus*, or *Nothus*, because he was the illegitimate son of Artaxerxes by a concubine. Soon after the murder of Xerxes he ascended the throne of Persia, and married Parysatis his sister, a cruel and ambitious woman, by whom he had Artaxerxes, Memnon Amestris, and Cyrus the younger. He carried on many wars with success, under the conduct of his generals and of his son Cyrus. He died B C 404, after a reign of nineteen years, and was succeeded by his son Artaxerxes, who asked him on his death-bed, what had been the guide of his conduct in the management of the empire, that he might imitate him? *The dictates of justice and of religion*, replied the expiring monarch. *Justin* 5, 11.—*Diod.* 12.—The third of that name was the last king of Persia, surnamed *Codomanus*. He was son of Arsames and Sysigambis, and descended from Darius Nothus. The eunuch Bagoas raised him to the throne, though not nearly allied to the royal family, in hopes that he would be subservient to his will, but he prepared to poison him, when he saw him despise his advice, and aim at independence. Darius discovered his perfidy, and made him drink the poison which he had prepared against his life. The peace of Darius was early disturbed by the ambitious views of Alexander, who invaded Persia, to avenge the injuries which the Greeks had suffered from the predecessors of Darius. Darius did not take the command of his army in person, until after the battle of Granicus had been fought, and Alexander had advanced into Cilicia. He then proceeded to meet him in all the pomp of royalty, but with a force ill adapted to contend with such an enemy. He determined, nevertheless, to hazard a battle, contrary to the advice of his Greek allies. The battle of Issus was fought, and Darius took the command, but fled with such precipitation, that he left behind him his bow, shield, and mantle. His camp was plundered, and his mother, wife, and children, fell into the power of the victor. He wrote to Alexander, desiring him to name a ransom for his family, and proposing to decide their dispute in another combat with equal numbers. Alexander replied with haughtiness, and pursued his success. While engaged in the siege of Tyre, Darius sent him another letter, offering him his daughter Statira in marriage, and all the country of Asia, as far as the Halys. These terms being rejected, Darius made another attempt at accommodation, which also failing, the concluding battle of Gaugamela ensued. The Persian army was completely routed, and Babylon, Susa, and Persepolis taken. Darius fled to Ecbatana in Media, but Bessus, governor of Bactria, assuming the royal authority, shut him up in a covered cart, and took him away towards Bactria. Alexander closely pursued them beyond the Caspian straits; and on Darius refusing to proceed any farther, he was severely wounded by the conspirators, and left weltering in his blood. In this state he was found by a Macedonian, named Polystratus, in whose arms he died, desiring that his acknowledgments might be made to Alexander for his kindness to his family, and praying that his death might be avenged on the traitors. When Alexander came up, and found Darius dead, he shed tears, and covering the body with his own cloak, ordered it to be embalmed, and sent to Sisigambis, to be interred with the relics of the Persian monarchs. Darius died in the fiftieth year of his age, and sixth of his reign, B C. 330, and with him terminated the Persian empire. *Diod.* 17. —*Plut. in Alex.*—*Justin* 10, 11, &c.—*Curtius.* ——A son of Xerxes, who married Artaynta, and was killed by Artabanus. *Herod* 9, 108.—*Diod.* 11.——A son of Artaxerxes, declared successor to the throne, as being the eldest prince. He conspired against his father's life, and was capitally punished. *Plut. in Artax.*

DASCON, a man who founded Camarina. *Thucyd* 6, 5.

DASCYLIUM, a town of Bithynia, near the lake Dascylitis. It is now *Duskilo*.

DASCYLUS, the father of Gyges. *Herod.* 1, 8.

DASIUS, a chief of Salapia, who favoured Annibal *Liv* 26, 38.

DATAMES, a son of Camissares, governor of Caria, and general of the armies of Artaxerxes. His great abilities as a general, and as a negotiator, were displayed in the service of the king, and in every expedition which he undertook he increased his fame and military glory, by an unusual career of good fortune. The popularity which he deservedly acquired, however, procured him enemies, the courtiers of the monarch were soon engaged to depreciate the meritorious actions which they could not imitate, and Artaxerxes was meanly induced to suspect and persecute a man whom it was his duty to protect and reward. Datames was well acquainted with the malicious intentions of his detractors, and unable now to live in safety as a peaceful subject, he declared himself no longer the vassal of the Persian monarch, and established himself as the independent prince of a distant province. Every attempt to reduce him to obedience proved unsuccessful, but Datames, who had braved all dangers in the field against an open foe, fell at last by the secret dagger of a treacherous friend. He was assassinated by Mithridates who had invited him to a parley under pretence of entering into the most inviolable connexion and friendship, 362 B.C. *C. Nep in Datam.*—*Diod.* 15.

DATAPHERNES, one of the friends of Bessus. After the murder of Darius, he betrayed Bessus into Alexander's hands. He also revolted from the conqueror, and was delivered up by the Dahæ. *Curt.* 7, 5 et 8.

DATIS, a general of Darius I, sent with an army of 200,000 foot, and 10,000 horse, against the Greeks, in conjunction with Artaphernes. He was defeated at the celebrated battle of Marathon, by Miltiades, and some time after put to death by the Spartans. *C Nep. in Milt*

DATOS, a town of Europe, which, after having belonged to Thrace, was transferred to Macedonia when the empire was extended on that side. It was situated near mount Pangæus, on a rugged hill, having a forest to the north, and to the south a marsh, at a small distance from the sea. Proserpine is said to have been gathering flowers here when she was carried away by Pluto. This place was proverbially rich, on account of the mines of gold in its territory. It was at first called *Crenides*, from the fountains (κρῆναι) which abounded in the hill on which it was built; and afterwards Callistratus, the Athenian, gave it the name of Datos. When Philip, king of Macedonia, took possession of it, he fortified it, and called it Philippi. *Appian. de Civ.*

DAULIS, a nymph, daughter of Cephisus, from whom the city of Daulis in Phocis, anciently called *Anacris*, received its name It was at Daulis that Philomela and Procne made Tereus eat the flesh of his son, and hence the nightingale, into which Philomela was changed, is often called *Daulias ales* *Ovid Ep.* 15, 151 *Strab* 9.—*Paus.* 10, 4.—*Ptol.* 3, 15.—*Liv.* 32, 18.—*Plin.* 4.

DAUNIA, a country of Italy, forming a part of Apulia, and situate on the coast to the northwest of *Peucetia* It derived its name from Daunus, who settled there, and is now called *Capitanata* *Virg. Æn* 8, 146.—*Sil* 9 500, 12, 429.—*Horat Od.* 1, 6, 27 —Juturna, the sister of Turnus, was called *Daunia*, after she had been made a goddess by Jupiter *Virg. Æn* 12, 139 et 785

DAUNUS, a son of Pilumnus and Danae He came from Illyricum into Apulia, where he reigned over part of the country, which from him was called Daunia, and he was still on the throne when Diomedes came to Italy. *Ptol* 3, 1, *Mela*, 2, 4. *Strab* 5 —A river of Apulia, now *Cervaiello* *Horat. Od.* 3, 30.

DAURÍTES and DAURISES, a brave general of Darius treacherously killed by the Carians. *Herod* 5, 116, &c.

DAVARA, a hill near mount Taurus, in Asia Minor

DAVUS, a comic character in the Andrian of Terence *Horat Sat.* 1, 10, 10

DECAPOLIS, a district of Palestine, lying to the east and south-east of the sea of Tiberias It derived its name from the circumstance of *ten cities* (δέκα πόλεις) contained in it, having united themselves into a league to resist the oppressions of the Maccabees. These ten cities were Scythopolis, Capitolias, Canatha, Abila, Hippos, Gadara, Pella, Dium, Gerasa, and Philadelphia They belonged originally to the kingdom of Israel, but were afterwards reckoned to Syria The Romans included them in their province of Cœle-Syria, and though they gave Herod some of them, yet upon his death these were withheld from his heirs. *Josephus, Ant* 17, 12. *Bell Jud.* 2, 4.—*Plin* 6, 18.

DECEBALUS, a warlike king of the Daci, who made a successful war against Domitian. He was conquered by Trajan, Domitian's successor, and he obtained peace. His active spirit again kindled rebellion and the Roman emperor marched against him, and defeated him He destroyed himself and his head was brought to Rome, and Dacia became a Roman province, A. D. 103 *Dio* 68

DECELEA, a town of Attica, north-east of Athens, near the source of the Cephisus. It was considered of great importance, from its situation on the road to Eubœa, whence the Athenians derived their supplies. During the Peloponnesian war, the Lacedæmonians occupied and garrisoned it, by the advice of Alcibiades, and thereby exposed Athens to great loss and inconvenience. *Thucyd* 6, 91. 7, 19.—*Strab.* 9.

DECELUS a man who informed Castor and Pollux, that their sister, whom Theseus had carried away, was concealed at Aphidnæ. *Herod* 9, 73

DECEMVIRI, ten magistrates of absolute authority among the Romans. The privileges of the patricians raised dissatisfaction among the plebeians; who, though freed from the power of the Tarquins, still saw that the administration of justice depended upon the will and caprice of their superiors, without any written statute to direct them, and convince them that they were governed with equity and impartiality. The tribunes complained to the senate, and demanded that a code of laws might be framed for the use and benefit of the Roman people. This petition was complied with, and three ambassadors were sent to Athens, and to all the other Grecian states, to collect the laws of Solon, and of the other celebrated legislators of Greece. Upon the return of the commissioners, it was universally agreed, that ten new magistrates, called *decemviri*, should be elected from the senate, to put the project into execution Their power was absolute, all other offices ceased after their election, and they presided over the city with regal authority They were invested with the badges of the consul, in the enjoyment of which they succeeded by turns, and only one was preceded by the lictors, and had the power of assembling the senate, and confirming decrees The first decemvirs were Appius Claudius, T. Genutius, P Sextius, Sp. Veturius, C Julius, A. Manlius Ser. Sulpitius Pluvetius, T Romulius, Sp Postumius, A U C 303 Under them, the laws which had been exposed to public view, that every citizen might speak his sentiments, were publicly approved of as constitutional, and ratified by the priests and augurs in the most solemn and religious manner. These laws were ten in number, and were engraved on tables of brass; two were afterwards added and they were called the laws of the twelve tables, *leges duodecim tabularum*, and *leges decemvirales*. The decemviral power, which was beheld by all ranks of people with the greatest satisfaction, was continued, but in the third year after their creation, the decemvirs became odious, on account of their tyranny, and the attempt of Ap Claudius to ravish Virginia, was followed by the total abolition of the office. The people were so exasperated against them that they demanded them from the senate, to burn them alive. Consuls were again appointed, and tranquility re-established in the state —There were also military decemviri, and on various emergencies, decemviri were created to manage and regulate certain affairs after the same manner as boards of commissioners are now appointed. Thus, there were decemviri for conducting colonies, decemviri who officiated as judges in cases of litigation under the quæstor and prætor; decemviri for dividing the lands among the veteran soldiers, decemviri to prepare and preside at feasts in honour of the gods, decemviri to take care of the sacrifices, and decemviri to keep the Sibylline books. With regard to the last of these, however, it must be observed that the number, after having been originally two, and then increased to ten, was subsequently still farther increased to fifteen.

DECIA LEX, was enacted by M Decius the tribune, A. U. C 442, to empower the people to appoint two proper persons to fit and repair the fleets

L. DECIDIUS SAXA, a Celtiberian in Cæsar's camp. *Cæs. Bell. Civ.* 1.

DECIUS, MUS, a celebrated Roman consul, who, after many glorious exploits, devoted himself to the gods Manes for the safety of his country, in a battle against the Latins, 339 years B C. His son Decius imitated his example, and devoted himself in like manner in his fourth consulship, when fighting against the Gauls and

Samnites, B. C. 296. His grandson also performed the same patriotic exploit, in the war against Pyrrhus and the Tarentines, B. C. 280. This action of devoting oneself, was of infinite service to the state The soldiers were animated by the example, and induced to follow with intrepidity, a commander, who, arrayed in an unusual dress, and addressing himself to the gods with solemn invocation, rushed into the thickest part of the enemy to meet his fate. *Liv.* 8, 9, &c — *Val Max* 5, 6 *Polyb.* 2 — *Virg Æn.* 6, 824.—Brutus, connected Cæsar to the senate-house the day that he was murdered.—Cn. Metius Q Trajanus, a native of Pannonia, sent by the emperor Philip, to appease a sedition in Mœsia Instead of obeying his master's command, he assumed the imperial purple, and soon after marched against him, and at his death became the only emperor. He signalized himself against the Persians; and when he marched against the Goths, he pushed his horse in a deep marsh, from which he could not extricate himself and he perished with all his army by the darts of the barbarians, A. D. 251, after a reign of two years This monarch enjoyed the character of a brave man, and of a great disciplinarian; and by his justice and exemplary life merited the title of *Optimus*, which a servile senate had lavished upon him

DECUMATES AGRI, certain lands in Germany, which were subjected by the Romans to the imposition of a tenth part of their produce *Tacit. G.* 29

DECURIO a subaltern officer in the Roman armies He commanded a *decuria*, which consisted of ten men and was the third part of a *turma*, or the thirtieth part of a *legio* of horse, which was composed of 300 men. Each *decurio* had an *optio* or deputy under him —There were also provincial magistrates called by this name The colonies differed from the free towns in this, in t hey used the laws prescribed them by the Romans, but they had almost the same kind of magistrates. Their two chief magistrates were called *duumviri*, and their senators *decemviri*, because their court consisted of *ten* persons or because, as some say, when the colony was first planted, every *tenth* man was made a senator The fortune requisite for being elected a *decurio*, under the emperors, was 100 000 *sesterti*.

DEDITAMENES a friend of Alexander, made governor of Babylonia *Curt* 8, 3

DEGIS, a brother of Deceballus, king of the Daci He came as ambassador to the court of Domitian. *Martial*, 5, *ep* 3

DELEON, a Trojan prince, son of Pergasus, intimate with Æneas. He was killed by Agamemnon. *Homer. Il.* 5, 534.—A son of Hercules and Megara. *Apollod* 2, 7

DEIDAMIA, a daughter of Lycomedes, king of Scyros. She bore a son called Pyrrhus, or Neoptolemus, to Achilles, who was disguised at her father's court in woman's clothes, under the name of Pyrrha. *Propert* 2, *el.* 9 — *Apollod* 3, 13 — A daughter of Pyrrhus, killed by the Epirots. *Polyæn* —A daughter of Adrastus, king of Argos, called also Hippodamia.

DEILEON, a companion of Hercules in his expedition against the Amazons *Flacc* 5, 115

DEIPHOBUS, a son of Neleus and Chloris, was killed, with all his brothers, except Nestor, by Hercules. *Apollod.* 1, 9.

DEIOCES, a son of Phraortes, by whose means the Medes delivered themselves from the yoke of the Assyrians. He presided as judge among his countrymen, and his great popularity and love of equity raised him to the throne, and he made himself absolute, B. C. 700 He was succeeded by his son Phraortes, after a reign of fifty-three years. He built Ecbatana, according to Herodotus, and surrounded it with seven different walls, in the middle of which was the royal palace *Herod* 1, 96 &c. *Polyæn*

DEIOCHUS, a Greek captain killed by Paris in the Trojan war. *Homer Il* 15, 341.

DEIONE, the mother of Miletus by Apollo. Miletus is often called *Deionides*, on account of his mother *Ovid Met.* 9, 442

DEIONEUS, a king of Thessaly, who married Dioneda, daughter of Xuthus, by whom he had Dia. He gave his daughter Dia in marriage to Ixion, who promised to make a present to his father-in-law. Deioneus accordingly visited the house of Ixion, and was thrown into a large hole filled with burning coal, by his son-in-law. *Hygin fab* 38 et 241.—*Apollod* 1, 7 et 9, 2 4

DEIOPEIA, a nymph, the fairest of all the fourteen nymphs that attended upon Juno The goddess promised her in marriage to Æolus the god of the winds, if he would destroy the fleet of Æneas, which was sailing for Italy. *Virg. Æn.* 1, 76 —One of the attendant nymphs of Cyrene. *Virg G.* 4, 343

DEIOTARUS, a governor of Galatia made king of that province by the Roman people. In the civil wars of Pompey and Cæsar, Deiotarus followed the interest of the former. After the battle of Pharsalia, Cæsar severely reprimanded Deiotarus for his attachment to Pompey, deprived him of part of his kingdom, and left him only the bare title of royalty. When he was accused by his grandson, of attempts upon Cæsar's life, Cicero ably defended him in the Roman senate. He joined Brutus with a large army, and faithfully supported the republican cause. He died at a very advanced age *Strab* 12 — *Lucan* 5, 55.

DEIPHILA. *Vid* Dejopite

DEIPHOBE, a sibyl of Cumæ, daughter of Glaucus It is supposed that she led Æneas to the infernal regions. (*Vid* Sibylla.)—*Virg. Æn* 6, 36

DEIPHOBUS, a son of Priam and Hecuba, who, after the death of his brother Paris, married Helen His wife unworthily betrayed him and introduced into his chamber her old husband Menelaus, to whom by this act of treachery she wished to reconcile herself He was shamefully mutilated and killed by Menelaus. He had highly distinguished himself during the war, especially in his two combats with Merion, and in that in which he slew Ascalaphus, son of Mars. *Virg Æn* 6, 495 — *Homer Il* 13.—A son of Hippolytus, who purified Hercules after the murder of Iphitus. *Apollod* 2, 6

DEIPHON, a brother of Triptolemus, son of Celeus and Metanira When Ceres travelled over the world, she stopped at his father's court, and undertook to nurse him and bring him up To reward the hospitality of Celeus, the goddess began to make his son immortal; and every evening she placed him on burning coals to purify him from whatever mortal particles he still possessed. The uncommon growth of Deiphon astonished Metanira who wished to see what Ceres did to make him so vigorous She was frightened to see her son on burning coals, and the shrieks that she uttered disturbed the mysterious

operations of the goddess, and Delphon perished in the flames. *Apollod.* 1, 5.——The husband of Hymetho, daughter of Temenus, king of Argos. *Id.* 2, 7.

DEIPHONTES, a general of Temenus, who took Epidauria, &c *Paus.* 2, 12.

DEIPYLE, a daughter of Adrastus, who married Tydeus, by whom she had Diomedes. *Apollod.* 1, 8.

DEIPYLUS, a son of Sthenelus, in the Trojan war. *Homer. Il* 5.

DEITRUS, a Grecian chief, during the Trojan war. *Homer. Il.* 5

DEJANIRA, a daughter of Œneus, king of Ætolia. Her beauty procured her many admirers, and her father promised to give her in marriage to him only who proved to be the strongest of all his competitors. Hercules obtained the prize and married Dejanira, by whom he had three children, the most known of whom is Hyllus As Dejanira was once travelling with her husband, they were stopped by the swollen streams of the Evenus, and the centaur Nessus offered Hercules to convey her safe to the opposite shore. The hero consented; but no sooner had Nessus gained the bank, than he attempted to offer violence to Dejanira, and to carry her away in the sight of her husband. Hercules, upon this, aimed from the other shore, a poisoned arrow at the seducer, and mortally wounded him. Nessus, as he expired, wished to avenge his death upon his murderer, and he gave Dejanira his tunic, which was covered with blood, poisoned and infected by the arrow, observing that it had the power of reclaiming a husband from unlawful loves Dejanira accepted the present; and when Hercules proved faithless to her bed, she sent him the centaur's tunic, which instantly caused his death (*Vid* Hercules.) Dejanira was so disconsolate at the death of her husband, which she had ignorantly occasioned, that she destroyed herself *Ovid. Met.* 8 et 9 — *Diod* 4.—*Senec in Hercul* — *Hygin. fab* 34 et 36.

DELIA, a festival celebrated every fifth year in the island of Delos, in honour of Apollo. It was first instituted by Theseus, who, at his return from Crete, placed a statue there, which he had received from Ariadne. At the celebration, they crowned the statue of the goddess with garlands, appointed a choir of music, and exhibited horse-races. They afterwards led a dance, called γέρανος, i. e *the crane* in which they imitated by their motions, the various windings of the Cretan labyrinth, from which Theseus had extricated himself by Ariadne's assistance ——There was also another festival of the same name, yearly celebrated by the Athenians in Delos It was also instituted by Theseus, who, when he was going to Crete, made a vow, that if he returned victorious, he would yearly visit in a solemn manner the temple of Delos. The persons employed in this annual procession were called *Deliadæ* and *Theori*. The ship, the same which carried Theseus, and had been carefully preserved by the Athenians, was called *Theoria* and *Delias*. When the ship was ready for the voyage, the priest of Apollo solemnly adorned the stern with garlands, and an universal lustration was made all over the city. The *Theori* were crowned with laurels, and before them proceeded men armed with axes, in commemoration of Theseus, who had cleared the way from Trœzene to Athens, and delivered the country from robbers. When the ship arrived at Delos, they offered solemn sacrifices to the god of the island, and celebrated a festival in his honour. After this, they retired to their ship, and sailed back to Athens, where all the people of the city ran in crowds to meet them Every appearance of festivity prevailed at their approach, and the citizens opened their doors, and prostrated themselves before the Deliastæ, as they walked in procession. During this festival, it was held unlawful to put any condemned person to death, which was the reason that Socrates was reprieved for thirty days after his condemnation. *Xenophon. Memor. et in Conv.* — *Plut. in Phæd.*— *Senec. Ep.* 50

DELIA, a surname of Diana, because she was born in Delos. *Virg. Ecl* 3, 67.

DELIADES, a son of Glaucus, killed by his brother Bellerophon. *Apollod* 2, 3.——The priestesses in Apollo's temple. *Homer. Hymn. ad Ap.*

DELIASTÆ, the name of the deputies whom the people of Athens sent every fifty years in solemn embassy to Delos, to offer sacrifices and pay homage to Apollo.

DELIUM, a temple of Apollo.——A town of Bœotia, on the sea-coast, north of the mouth of the Asopus It was celebrated for the defeat of the Athenians by the Bœotians in the Peloponnesian war, B C. 424. It was in this battle that Socrates, according to some accounts, saved the life of Xenophon, or, according to others, of Alcibiades. Some vestiges of this town are to be seen near the village of *Drauna*, on the Euripus. *Strab* 9.—*Diog. Laert.* 2, 22.—*Thucyd* 4, 96

DELIUS, a surname of Apollo, because he was born in Delos ——Quint. an officer of Antony, who, when he was sent to cite Cleopatra before his master, advised her to make her appearance in the most captivating attire. The plan succeeded. He afterwards abandoned his friend, and fled to Augustus, who received him with great kindness. Horace has addressed, 2 *od* 3, to him *Plut. in Anton*

DELMATIUS, Fl Jul. a nephew of Constantine the Great, honoured with the title of Cæsar, and put in possession of Thrace, Macedonia, and Achaia. His great virtues were unable to save him from a violent death, and he was assassinated by his own soldiers, &c.

DELMINIUM, the ancient capital of Dalmatia. *Vid* Dalminium

DELOS, an island of the Ægean sea, situated nearly in the centre of the Cyclades It was called likewise Lagia, Ortygia, Asteria, Chlamydias, Pelasgia, Pyrpile, and Cynthia. The name Delos is commonly derived from δῆλος, *manifest*, in allusion to the island having floated under the surface of the sea until made to appear and stand firm by order of Neptune This was done for the purpose of receiving Latona, who was on the eve of delivery, and could find no asylum on the earth, it having been bound by an oath by Juno not to receive her: as Delos at the time was floating beneath the waters, it was not considered to be bound by this oath The island is celebrated for the nativity of Apollo and Diana, and the solemnity with which the festivals of these deities were celebrated there, by the inhabitants of the neighbouring islands and of the continent, is well known. One of the altars of Apollo, in the island, was reckoned among the seven wonders of the world. It had been erected by Apollo, when only four years old, and made with the horns of goats, killed by Diana on mount Cynthus. It was unlawful to sacrifice any living

creature upon that altar, which was religiously kept pure from blood and every pollution. The whole island of Delos was held in such veneration, that the Persians, who had pillaged and profaned all the temples of Greece, never offered violence to the temple of Apollo, but respected it with the most awful reverence. Apollo, whose image was in the shape of a dragon, delivered their oracles during the summer, in a plain manner, without any ambiguity or obscure meaning. The winter residence of the god was at Patara in Lycia. The Athenians were commanded by an oracle, in the time of Pisistratus, to purify Delos, which they did by causing all the dead bodies to be taken up, which had been interred there, and removed from all places within view of the temple. In the sixth year of the Peloponnesian war, they, by the advice of an oracle, purified it anew, by carrying all the dead bodies to the neighbouring island of Rhenea, where they were buried. After having done this, in order to preserve it from pollution for the future, they decreed that all births and deaths amongst its inhabitants should take place in Rhenea. In memory of this purification, the Athenians instituted a quinquennial festival, which was celebrated with great pomp (*Vid.* Delia.) In the tenth year of the Peloponnesian war, the Athenians drove out the entire population, but were themselves afterwards expelled by Mithridates, who lost it to the Romans. It is now called *Delo* or *Sdille*, and is so covered with ruins and rubbish as to admit of little or no culture. *Strab.* 8 et 10.—*Ovid. Met.* 6, 329, 6, 333.—*Mela*, 2, 7.—*Plin.* 4, 12.—*Plut de solert. Anim. &c.*—*Thucyd.* 3, 4, &c.—*Virg. Æn.* 3, 73.—*Pol.* 3, 1.—*Callim. de Del.*—*Claudian. de 4. Cons. Hon.*

DELPHI, now *Castri*, a town of Phocis in Greece, situate at the foot of the most southern point of the chain of Parnassus, and built in the form of an amphitheatre. It was also called *Pytho* because the serpent Python was killed there; and it received the name of *Delphi*, from Delphus, the son of Apollo. Some have also called it *Pentanion Naje*, the *valley* of Parnassus. It was famous as the place where the Amphictyonic council assembled, but more particularly for a temple of Apollo, and for an oracle celebrated in every age and country. The origin of the oracle, though fabulous, is described as something wonderful. A number of goats that were feeding on mount Parnassus, came near a place which had a deep and long perforation. The steam which issued from the hole, seemed to inspire the goats, and they played and frisked about in such an uncommon manner, that the goat-herd was tempted to lean on the hole, and see what mysteries the place contained. He was immediately seized with a fit of enthusiasm, his expressions were wild and extravagant, and he passed for prophecies. This circumstance was soon known about the country, and many experienced the same enthusiastic inspiration. The place was revered, and a temple was soon after erected in honour of Apollo, and a city built. According to some accounts, Apollo was not the first who gave oracles there; but Terra, Neptune, Themis, and Phœbe, were in possession of the place before the son of Latona. The oracles were generally given in verse, but when it had been sarcastically observed that the god and patron of poetry was the most imperfect poet in the world, the priestess delivered her answers in prose. The oracles were always delivered by a priestess called *Pythia*. (*Vid.* Pythia.) The temple was built and destroyed several times. It was customary for those who consulted the oracle to make rich presents to the god of Delphi; and no monarch distinguished himself more by the splendour of his donations than Crœsus. This sacred repository of opulence, was often the object of plunder; but the attempts of Xerxes, and afterwards of Brennus, to rob it of its treasures, were, it is said, defeated by the supernatural interference of the gods. During the sacred war, the people of Phocis seized from it 10,000 talents, equal to 2,250,000*l.* sterling, to maintain their armies against their powerful opponents, and Nero, with little delicacy, carried away no less than five hundred statues of brass, partly of the gods, and partly of the most illustrious heroes. In another age, Constantine the Great removed its most splendid ornaments to his new capital. It was universally believed, by the ancients, that Delphi was in the middle of the earth; and on that account it was called *terræ umbilicus*. This, according to mythology, was first found out by two eagles, which Jupiter had let loose from the two extremities of the earth, and which met at the place where the temple of Delphi was built. *Apollon.* 2, 706.—*Dod.* 16.—*Plut. de Defect. Orac. &c.*—*Paus.* 10, 6, &c.—*Ovid. Met.* 10, 168.—*Strab.* 9.

DELPHIUS, a surname of Apollo, from the worship paid to his divinity at Delphi.

DELPHINIA, festivals at Ægina, in honour of Apollo of Delphi.

DELPHIS, the priestess of the oracle of Delphi. *Martial.* 9, *ep* 43.

DELPHUS, a son of Apollo and Celæno, who is said to have built Delphi, and consecrated it to his father. *Hygin* 161.—*Paus* 10, 6.

DELTA, a part of Egypt, which received that name from its resemblance to the form of the fourth letter of the Greek alphabet. It lies between the Canopic and Pelusiac mouths of the Nile, and begins to be formed where the river divides itself into several streams. It has been made totally by the mud and sand, which are washed down from the upper parts of Egypt by the Nile, according to ancient traditions. *Curs. Alex.* 27.—*Strab.* 15 et 17.—*Herod.* 2, 13, &c.—*Plin* 3, 16.

DEMADES, an Athenian, who, from a sailor, became an eloquent orator, and obtained much influence in the state. He was taken prisoner at the battle of Chæronea, by Philip, and ingratiated himself into the favour of that prince, by whom he was greatly esteemed. He was put to death by Cassander, because intercepted letters proved that he held secret communication with the enemies of the former, B.C 322. *Agonitum of his* Τραγῳδίας διδασκαλίας. "Respecting his conduct during the space of twelve years," is in the collections of Aldus, Henry Stephens, and Reiske. *Dod.* 16 et 17.—*Plut in Dem.*

DEMÆNETUS, a rhetorician of Syracuse, enemy to Timoleon. *C. Nep in Tim* 5.

DEMAGORAS, one of Alexander's flatterers.—An historian who wrote concerning the foundation of Rome. *Dionys. Hal.* 1.

DEMARATA, a daughter of Hiero, &c. *Liv.* 24, 22.

DEMARÄTUS, the son and successor of Ariston on the throne of Sparta, B.C 526. He was banished by the intrigues of Cleomenes his royal colleague, as being illegitimate. He retired into Asia, and was kindly received by Darius son of Hystaspes king of Persia. When the Persian

monarch made preparations to invade Greece, Demaratus, though persecuted by the Lacedæmonians, informed them of the hostilities which hung over their head *Herod.* 5, 75, &c.—6, 50, &c.—A rich citizen of Corinth, of the family of the Bacchiadæ. When Cypselus had usurped the sovereign power of Corinth, Demaratus with all his family, migrated to Italy, and settled at Tarquinii, 658 years before Christ. His son, Lucumon, was king of Rome, under the name of Tarquinius Priscus *Dionys. Hal.*—A Corinthian exile at the court of Philip, king of Macedonia. *Plut. in Alex.*

DEMARETA, a Spartan mother, who killed her son, because he returned from a battle without glory *Plut. Lac. Inst.*

DEMETRIA a festival in honour of Ceres, whom the Greeks called Δημήτηρ. It was usual on this occasion for the votaries of the goddess to lash themselves with whips, made from the bark of trees, and called μάστιγες. The Athenians had a festival of the same name, in honour of Demetrius Poliorcetes.

DEMETRIAS, a town of Thessaly, on the Sinus Pelasgicus or Pagasæus, at the mouth of the river Onchestus. It owed its name and origin to Demetrius Poliorcetes *Strab.* 9.—A town of Assyria, south-east of Arbela, now *Arbook*. It is called Corcura by Ptolemy.

DEMETRIUS a son of Antigonus and Stratonice, surnamed Poliorcetes, *besieger of cities*. At the age of twenty-two, he was sent by his father against Ptolemy, king of Egypt, who had invaded Syria. He was defeated near Gaza, but he soon repaired his loss by a victory over one of the generals of the enemy. He afterwards sailed with a fleet of 250 ships to Athens, and restored the Athenians to liberty, by freeing them from the power of Cassander and Ptolemy, and expelling the garrison, which was stationed there under Demetrius Phalereus. After this successful expedition, he besieged and took Munychia, and defeated Cassander at Thermopylæ. His reception at Athens, after these victories, was attended with the greatest servility, and the Athenians were not ashamed to raise altars to him as to a god, and to consult his oracles. This uncommon success raised the jealousy of the successors of Alexander; and Seleucus, Cassander, and Lysimachus, united to destroy Antigonus and his son. Their hostile armies met at Ipsus, B.C. 301. Antigonus was killed in the battle, and Demetrius, after a severe loss, retired to Ephesus. His ill success raised him many enemies, and the Athenians who had lately adored him as a god, refused to admit him into their city. He soon after ravaged the territories of Lysimachus, and reconciled himself to Seleucus, to whom he gave his daughter Stratonice in marriage. Athens now laboured under tyranny, and Demetrius relieved it, and pardoned the inhabitants. The loss of his possessions in Asia recalled him from Greece, and he established himself on the throne of Macedonia. [illegible] the murder of Alexander the son of Cassander. Here he was continually at war with the neighbouring states; and the superior power of his adversaries obliged him to leave Macedonia, after he had sat on the throne for seven years. He passed into Asia, and attacked some of the provinces of Lysimachus with various success; but famine and pestilence destroyed the greatest part of his army, and he retired to the court of Seleucus for support and assistance. He met with a kind reception, but hostilities were soon begun; and after he had gained some advantages over his son-in-law, Demetrius was totally forsaken by his troops in the field of battle, and became an easy prey to the enemy. Though he was kept in confinement by his son-in-law, yet he maintained himself like a prince, and passed his time in hunting and in every laborious exercise. His son Antigonus offered Seleucus all his possessions, and even his person, to procure his father's liberty, but all proved unavailing, and Demetrius died in the fifty-fourth year of his age, after a confinement of three years, 286 B.C. His remains were given to Antigonus, and honoured with a splendid funeral pomp at Corinth, and thence conveyed to Demetrius. His posterity remained in possession of the Macedonian throne till the age of Perseus, who was conquered by the Romans. Demetrius has rendered himself famous for his fondness of dissipation when among the dissolute, and his love of virtue and military glory in the field of battle. He has been commended as a great warrior, and his ingenious inventions, his warlike engines, and stupendous machines in his war with the Rhodians justify his claims to that perfect character. He has been blamed for his voluptuous indulgences, and his biographer observes, that no Grecian prince had more wives and concubines than Poliorcetes. His obedience and reverence to his father have been justly admired, and it has been observed, that Antigonus ordered the ambassadors of a foreign prince particularly to remark the cordiality and friendship which subsisted between him and his son *Plut. in vita.*—*Died* 17.—*Justin.* 14, 17, &c.—The prince who succeeded his father Antigonus on the throne of Macedonia. He reigned eleven years, and was succeeded by Antigonus Doson. *Justin* 26, 2.—*Polyb.* 2.—A son of Philip king of Macedonia, delivered as a hostage to the Romans, and led in triumph by T. Q. Flaminius. When afterwards, he appeared at Rome as the ambassador of his father, his great modesty and virtuous diffidence drew upon him the attention and the esteem of the senate, and the father, accused of hostile views against the republic, was pardoned through the innocence of the son. His popularity thus acquired at Rome, raised suspicions and jealousies in Macedonia, and Demetrius, falsely criminated by his brother Perseus, who envied him his fame and meritorious services, was cruelly put to death, B.C. 180, by Philip, who, too late acknowledging the innocence of his slaughtered son, and the perfidy of his surviving brother, at last fell a prey to lingering sorrow and unavailing remorse. *Liv.* 33, 51. 34, 32. 39. 47, &c. 40, 4, &c.—*Justin.* 32, 2.—A prince, surnamed *Soter*, was son of Seleucus Philopater, the son of Antiochus the Great, king of Syria. His father gave him as a hostage to the Romans. After the death of Seleucus, Antiochus Epiphanes, the deceased monarch's brother, usurped the kingdom of Syria, and was succeeded by his son Antiochus Eupator. This usurpation displeased Demetrius, who was detained at Rome, he procured his liberty on pretence of going to hunt, and fled to Syria, where the troops received him as their lawful sovereign, B.C. 162. He put to death Eupator and Lysias, and established himself on his throne by cruelty and oppression. Alexander Bala, the son of Antiochus Epiphanes, laid claim to the crown of Syria, and defeated Demetrius in a battle, in the twelfth year of his reign. *Strab.* 16.—*Appian.*—*Justin.* 34, 3.—The second, surnamed Nicanor, or *Conqueror*

was son of Soter, to whom he succeeded by the assistance of Ptolemy Philometer, after he had driven from the throne the usurper Alexander Bala, B. C. 146. He married Cleopatra, the daughter of Ptolemy, who was, before, the wife of the expelled monarch. Demetrius abandoned himself to every kind of dissipation and licentiousness, and suffered his kingdom to be governed by flatterers and parasites. At that time a pretended son of Bala, called Diodorus Tryphon, seized a part of Syria; and Demetrius, to oppose his antagonist, made an alliance with the Jews, and marched into the east, where he was taken by the Parthians. Phraates, king of Parthia, gave him his daughter Rhodogyne in marriage; and Cleopatra was so incensed at this new connexion, that she gave herself up to Antiochus Sidetes, her brother-in-law, and married him. Sidetes was killed in a battle against the Parthians, and Demetrius regained the possession of his kingdom. His pride and oppression rendered him odious, and his subjects asked a king of the house of Seleucus, from Ptolemy Physcon, king of Egypt, and Demetrius, unable to resist the power of his enemies, fled to Ptolemais, which was then in the hands of his wife Cleopatra. The gates were shut against his approach by Cleopatra; and he was killed by order of the governor of Tyre, whither he had fled for protection. He was succeeded by Alexander Zebina, whom Ptolemy had raised to the throne, B C 127 *Justin.* 36, &c.—*Appian. de Bell Syr* —*Joseph* ——The 3d, surnamed *Eucerus*, was son of Antiochus Gryphus. After the example of his brother Philip, who had seized Syria, he made himself master of Damascus, B C. 93, and soon after obtained a victory over his brother. He was taken in a battle against the Parthians, and died in captivity *Joseph.* 1.——Phalereus, a disciple of Theophrastus, who gained such an influence over the Athenians, by his eloquence, and the purity of his manners, that he was elected decennial archon, B C. 317. He so embellished the city, and rendered himself so popular by his munificence, that the Athenians raised 360 brazen statues to his honour. Yet in the midst of all this popularity, his enemies raised a sedition against him, and he was condemned to death, and all his statues thrown down, after obtaining the sovereign power for ten years. He fled without concern or mortification to the court of Ptolemy Soter, where he met with kindness and cordiality. The Egyptian monarch consulted him concerning the succession of his children, and Demetrius advised him to raise to the throne the children of Eurydice, in preference to the offspring of Berenice. This counsel so irritated Philadelphus, the son of Berenice, that after his father's death, he sent the philosopher into Upper Egypt, and there detained him in strict confinement. Demetrius, tired with his situation, put an end to his life by the bite of an asp, 284 B.C. Demetrius was author of a vast number of works in prose and verse, on philosophy, history, politics, criticism, rhetoric, &c. None of them, however, have reached our day, for the elegant treatise περὶ Ἑρμηνείας, *on Elocution*, which some writers have ascribed to him, is probably the work of a later age. According to the representations of Aristobulus, Philo, Josephus, and others, Demetrius was librarian to Ptolemy Philadelphus, and, besides forming a noble collection of above 200,000 volumes, obtained a royal mandate which produced the translation of the Jewish scriptures from the Hebrew, commonly called the Septuagint. Many able critics, however, have entertained doubts with respect to the credit due to their testimony. *Diog. in vita.—Cic. in Brut. et de Offic.—Plut. in Exil.* ——A Cynic philosopher, who flourished at Corinth in the first century. During the reign of Caligula, he taught philosophy at Rome, where he acquired a high reputation for wisdom and virtue. He was banished from Rome in the time of Nero, for his free censure of public manners. At the death of this emperor he returned to Rome; but having offended Vespasian by the boldness of his language, was again sent into exile. Apollonius Tyaneus, with whom he had contracted an intimate friendship, prevailed upon Titus to recall him, but under Domitian he was involved in the common fate of the philosophers, and withdrew to Puteoli. Seneca speaks in high terms of panegyric concerning his character: "Leaving," says he, "the nobles clad in purple, I converse with, and admire, the half naked Demetrius; and why do I admire him, but because I perceive, that in the midst of his poverty he wants nothing! When I hear this excellent man discoursing from his couch of straw, I perceive in him, not a preceptor only, but a witness of the truth; and I cannot doubt that Providence has endowed him with such virtues and talents, that he might be an example and a monitor to the present age." *Senec. de vit. beat.* 25.——A stage player. *Juv.* 3, 99.——Syrus, a rhetorician at Athens, who had Cicero among his pupils. *Cic. in Brut.* 174

DEMOCEDES, a celebrated physician of Crotona, son of Calliphon, and intimate with Polycrates. He was carried as a prisoner from Samos to Darius king of Persia, where he acquired great riches and much reputation by curing the king's foot, and the breast of Atossa. He was sent to Greece as a spy by the king, and fled away to Crotona, where he married the daughter of the wrestler Milo. *Athan. V. H.* 8, 18.—*Herod.* 3, 121, &c

DEMOCHARES, an Athenian, sent with some of his countrymen with an embassy to Philip king of Macedonia. The monarch gave them audience; and when he asked them what he could do to please the people of Athens, Demochares replied, "Hang yourself." This bold and impudent answer raised the indignation of all the hearers; but Philip mildly dismissed them, and bade them ask their countrymen, which deserved most the appellation of wise and moderate, either they who gave such ill language, or he who received it without any signs of resentment? *Senec. de Ira* 3, 23.—*Ælian. V. H* 3, 7 8, 14.—*Cic. in Brut.* 3. *De Orat* 2, 23.——A poet of Soli, who composed a comedy on Demetrius Poliorcetes. *Plut. in Dem.*——A statuary, who wished to make a statue of mount Athos. *Vitruv.*——A general of Pompey the younger, who died B.C. 36.

DEMOCLES, a man accused of disaffection towards Dionysius, &c. *Polyæn.* 5.

DEMOCOON, a natural son of Priam, who came from his residence at Abydos to protect his country against the Greeks. He was, after a glorious defence, killed by Ulysses *Homer. Il.* 4, 499.

DEMOCRATES, an architect of Alexandria. ——An Athenian, who fought on the side of Darius, against the Macedonians. *Curt.* 6, 5.

DEMOCRITUS, a celebrated philosopher of Abdera, disciple to Leucippus. He travelled

over the greatest part of Europe, Asia, and Africa, in quest of knowledge, and returned home in the greatest poverty. There was a law at Abdera, which deprived of the honour of a funeral the man who had reduced himself to indigence; and Democritus, to avoid ignominy, repeated before his countrymen one of his compositions called *Diacosmus*. It was received with such uncommon applause, that he was presented with 500 talents, statues were erected in his honour; and a decree passed that the expenses of his funeral should be paid from the public treasury. He retired to a garden near the city, where he dedicated his time to study and solitude, and according to some authors he put out his eyes, to apply himself more closely to philosophical inquiries. He was accused of insanity, and Hippocrates was ordered to inquire into the nature of his disorder. The physician had a conference with the philosopher, and declared that not Democritus, but his enemies were insane. He continually laughed at the follies and vanity of mankind, who distract themselves with care, and are at once a prey to hope and to anxiety. He told Darius, who was inconsolable for the loss of his wife, that he would raise her from the dead, if he could find three persons who had gone through life without adversity, whose names he might engrave on the queen's monument. The king's inquiries to find such persons proved unavailing, and the philosopher in some manner soothed the sorrow of his sovereign. He taught his disciples that the soul died with the body; and therefore, as he gave no credit to the existence of ghosts, some youths, to try his fortitude, dressed themselves in a hideous and deformed habit, and approached his cave in the dead of night, with whatever could create terror and astonishment. The philosopher received them unmoved, and without even looking at them, he desired them to cease making themselves such objects of ridicule and folly. He died in the 109th year of his age, B.C. 361. His father was so rich, that he entertained Xerxes, with all his army, as he was marching against Greece. All the works of Democritus are lost. He was the author of the doctrine of atoms, and first taught that the milky way was occasioned by a confused light arising from a multitude of stars, an opinion still believed and supported by the moderns. He may be considered as the parent of experimental philosophy, in the prosecution of which he showed himself so ardent, that he declared he would prefer the discovery of one of the causes of the works of nature, to the diadem of Persia. He made artificial emeralds, and tinged them with various colours; he likewise dissolved stones, and softened ivory. *Fusch* 14, 27.—*Diog in vita*.—*Ælian V H* 4, 20.—*Cic. de Finib. Val Max* 8, 7.—*Strab* 1 et 15.——An Ephesian, who wrote a book on Diana's temple, &c. *Diog.*

DEMODICE, the wife of Cretheus king of Iolchos. Some call her Biadice, of Tyro. *Hygin F. A.* 2, 20.

DEMODŎCUS, a musician at the court of Alcinous, who sang, in the presence of Ulysses, the secret amours of Mars and Venus, &c. *Homer. Od.* 8, 44.—*Plut de Mus*.——A Trojan chief, who came with Æneas into Italy, where he was killed. *Virg. Æn* 10, 413.

DEMOLEON, a centaur, killed by Theseus at the nuptials of Pirithous. *Ovid Met.* 12, 356.——A son of Antenor, killed by Achilles. *Homer. Il.* 20, 395.

DEMOLEUS, a Greek, killed by Æneas in the Trojan war. *Virg. Æn.* 5, 260.

DEMON, an Athenian, nephew to Demosthenes. He was at the head of the government during the absence of his uncle, and obtained a decree that Demosthenes should be recalled, and that a ship should be sent to bring him back.

DEMONASSA, a daughter of Amphiaraus, who married Thersander. *Paus.* 9, 5.

DEMONAX, a celebrated philosopher of Crete, in the reign of Adrian. He showed no concern about the necessaries of life; but when hungry, he entered the first house he met, and there satisfied his appetite. He died in his 100th year.——A man of Mantinea, sent to settle the government of Cyrene. *Herod.* 4, 161.

DEMONICA, a woman who betrayed Ephesus to Brennus. *Plut in Parall.*

DEMOPHILE, a name given to the sibyl of Cumæ; who, as it is supposed by some, sold the sybylline books to Tarquin. *Varro. apud Lact.* 1, 6.

DEMOPHON, an Athenian, who assisted the Thebans in recovering Cadmea, &c. *Thod* 15.

DEMOPHOON, son of Theseus and Phædra, was king of Athens, B.C. 1182, and reigned 33 years. At his return from the Trojan war, he visited Thrace, where he was tenderly received and treated by Phyllis. He returned to Athens, and forgot the kindness and love of Phyllis, who hanged herself in despair. *Ovid Heroid* 2.—*Paus.* 10, 25.——A friend of Æneas, killed by Camilla. *Virg. Æn* 11, 675.

DEMOPOLIS, a son of Themistocles. *Plut. in Them*

DEMOSTHENES, a celebrated Athenian orator, son of a respectable citizen of Athens of the same name, who carried on a great manufacture of arms. He was born in the 4th year of the 99th olympiad, B.C. 381, and at the age of seven years he lost his father, who left him a patrimony of fourteen talents, about L. 3150 sterling. His guardians negligently managed his affairs, and embezzled the greatest part of his possessions. His education was totally neglected, and for whatever advances he made in learning, he was indebted to his own industry and application. He became the pupil of Isæus and Plato, and applied himself to study the orations of Isocrates. At the age of seventeen years, he gave an early proof his eloquence and abilities against his guardians, from whom he obtained the retribution of the great at part of his estate. His stammering talents were however impeded by weak lungs, and a difficulty of pronunciation, especially of the letter *ρ*, but these obstacles were soon conquered by unwearied application. To correct the stammering of his voice he spoke with pebbles in his mouth; and removed the distortion of his features, which accompanied his utterance, by watching the motions of his countenance in a looking-glass. That his pronunciation might be loud and full of emphasis, he frequently ran up the steepest and most uneven walks, where his voice acquired force and energy, and on the sea shore, when the waves were violently agitated, he declaimed aloud, to accustom himself to the noise and tumult of a public assembly. He also confined himself in a subterranean cave, to devote himself more closely to studious pursuits; and to eradicate all curiosity of appearing in public, he shaved one half of his head. In this solitary retirement, by the help of a glimmering lamp, he composed the greatest part of his ora-

tions, which have ever been the admiration of every age though his contemporaries and rivals severely inveighed against them, and observed that they smelt of oil. His abilities, as an orator, raised him to consequence at Athens, and he was soon placed at the head of the government In this public capacity he roused his countrymen from their indolence, and animated them against the encroachments of Philip of Macedonia. In the battle of Chæronæa, however, Demosthenes betrayed his pusillanimity, and saved his life by flight. After the death of Philip, he declared himself warmly against his son and successor, Alexander, whom he branded with the appellation of boy, and when the Macedonians demanded of the Athenians their orators, Demosthenes reminded his countrymen of the fable of the sheep which delivered their dogs to the wolves. Though he had boasted that all the gold of Macedonia could not tempt him, yet he suffered himself to be bribed by a small golden cup from Harpalus The tumults which this occasioned forced him to retire from Athens, and in his banishment, which he passed at Troezene and Ægina, he lived with more effeminacy than true heroism. When Antipater made war against Greece, after the death of Alexander, Demosthenes was publicly recalled from his exile, and a galley was sent to fetch him from Ægina. His return was attended with much splendour, and all the citizens crowded at the Pireus to see him land His triumph and popularity, however were short Antipater and Craterus were near Athens, and demanded all the orators to be delivered up into their hands Demosthenes, with all his adherents, fled to the temple of Neptune in Calauria, and when he saw that all hopes of safety were banished, he took a dose of poison, which he always carried in a quill, and expired on the day that the Thesmophoria were celebrated, in the 66th year of his age, B C 322. The Athenians raised a brazen statue to his honour, with an inscription translated into this distich:

Si tibi par meriti robur, Vir magne, fuisset,
Græcia non Macedæ succubuisset heri

Demosthenes has been deservedly called the prince of orators, and Cicero his successful rival among the Romans calls him a perfect model, and such as he wished to be These two great princes of eloquence have often been compared together, but the judgment hesitates to which to give the preference. They both arrived at perfection, but the measures by which they obtained it were diametrically opposite. Demosthenes has been compared, and with propriety, by his rival Æschines, to a Siren, from the melody of his expressions No orator can be said to have expressed the various passions of hatred, of resentment, and of indignation, with more vehemence than he; for even now the breast is warmed and agitated by those bold and energetic appeals, which converted a nation of indolent and effeminate citizens into a band of patriots, eager to defend the liberties of their country, to avenge her wrongs, and to emulate the heroic deeds which had immortalized the name of their forefathers. As a proof of the uncommon application of this celebrated orator, it need only be mentioned, that he transcribed eight or even ten times the history of Thucydides, that he might not only imitate but possess the force and energy of the great historian. The best editions of his works are, that of Wolfius, Frankof. 1604, fol; that left unfinished by Taylor, Cantab. 1748—57, 4to; that of Reiske in the *Corpus Oratorum Græcorum*, re-edited by Schæffer, and published in London, 1822, 3 vols. 8vo, and that of Dobson, containing also the works of Æschines, Lond 1827, 9 vols. 8vo. The best translations are those of Leland and Francis *Plut in vita.*—*Dion* 16.—*Cic. in Orat* 4c.—*Paus* 1, 8. 2, 33.—An Athenian general, sent to succeed Alcibiades in Sicily. He attacked Syracuse with Nicias, but his efforts were ineffectual. After many calamities he fell into the enemy's hands, and his army was confined to hard labour. The accounts about the death of Demosthenes are various; some believe that he stabbed himself, while others suppose that he was put to death by the Syracusans, B.C. 413 *Plut. in Nic.*—*Thucyd* 8; &c.—*Diod.* 12.—The father of the orator Demosthenes. He was very rich, and employed an immense number of slaves in the business of a manufacturer of arms. *Plut in Dem*——A governor of Cæsarea, under the Roman emperors

DEMUCHUS, a Trojan, son of Philetor, killed by Achilles. *Homer, Il* 20, 457.

DEMYLUS, a tyrant, who tortured the philosopher Zeno *Phil. de Stoic. Rep.*

DERBRIGA, a town on the Iberus in Spain, now *Miranda de Ebro*

DEODATUS, an Athenian who opposed the cruel resolutions of Cleon against the captive prisoners of Mitylene

DEOIS, a name given to Proserpine from her mother Ceres, who was called *Deo* This name Ceres received, because when she sought her daughter all over the world, all wished her success in her pursuits, with the words *eis, intremes a Jove, intremo Ovid. Met* 6, 114

DERBE, a town of Asia Minor, in Lycaonia, near Isauria. D'Anville locates it near a small chain of mountains detached from Taurus in the country of Isauria called Antiochiana. Stephanus of Byzantium says it was in Isauria, but St Luke, in the Acts and Hierocles place it in Lycaonia. It was the residence of Antipater Derbæus, and the country of Timothy. Col Leake is inclined to identify Derbe with some extensive ruins now called *Bunbar-Kisasi*, or the *Thousand Churches*

DERBICES, a people near Caucasus, who killed all those that had reached their 70th year. They buried such as died a natural death. *Strab.*

DERCE, a fountain in Spain, whose waters were said to be uncommonly cold.

DERCENNUS, an ancient king in Latium. *Virg Æn* 11, 850.

DERCETO and DERCETIS, a goddess of Syria, called also *Atergatis*, whom some supposed to be the same as Astarte She was represented as a beautiful woman above the waist, and the lower part terminated in a fish's tail. According to Diodorus, Venus, whom she had offended, made her passionately fond of a young priest, remarkable for the beauty of his features. She had a daughter by him, and became so ashamed of her incontinence, that she removed her lover, exposed the fruit of her amour, and threw herself into a lake. Her body was transformed into a fish, and her child was preserved and called Semiramis. As she was chiefly worshipped in Syria, and represented like a fish, the Syrians anciently abstained from fishes *Lucian. de Dea Syr.*—*Plin* 5, 13.—*Ovid Met.* 4, 44.—*Diod.* 2.

DERCYLLIDAS, a general of Sparta, celebrated for his military exploits He took nine different

cities in eight days, and freed Chersonesus from the inroads of the Thracians, by building a wall across the country. He lived B C 390. *Diod.* 14.—*Xenoph. Hist. Græc* 1, &c.

DERCYLLUS, a man appointed over Attica by Antipater. *C. Nep. in Phoc.* 2.

DERCYNUS, a son of Neptune, killed by Hercules. *Apollod* 2, 5.

DERTONA, a town of Liguria, about twenty miles to the west of Asta. It was a Roman colony, surnamed Julia as we learn from inscriptions. It is now *Tortona. Strab.* 5 — *Plin.* 3, 5.

DERTOSA, a city of the Ilercaones in Spain, situated at a small distance from the mouth of the Iberus It is now *Tortosa*

DEUCALION, a son of Prometheus, who married Pyrrha, the daughter of Epimetheus. He reigned over part of Thessaly, and in his æra the whole earth was overwhelmed with a deluge. The impiety of mankind had irritated Jupiter, who resolved to destroy the world, and immediately the earth exhibited a boundless scene of waters. The highest mountains were climbed up by the frightened inhabitants of the country, but this seeming place of security was soon overtopped by the rising waters, and no hope was left of escaping the universal calamity. Prometheus advised his son to make himself a ship, and by this means he saved himself and his wife Pyrrha. The vessel was tossed about during nine successive days, and at last stopped on the top of mount Parnassus, where Deucalion remained till the waters had subsided Pindar and Ovid make no mention of a vessel built by the advice of Prometheus, but, according to their relation, Deucalion saved his life by taking refuge on the top of Parnassus, or, according to Hyginus, of Ætna in Sicily. As soon as the waters had retired from the surface of the earth, Deucalion and his wife went to consult the Oracle of Themis, and were directed to repair the loss of mankind, by throwing behind them the bones of their grandmother. This was nothing but the stones of the earth; and after some hesitation about the meaning of the oracle, they obeyed. The stones thrown by Deucalion immediately became men, and those of Pyrrha women. According to Justin, Deucalion was not the only one who escaped from the universal calamity. Many saved their lives by ascending the highest mountains, or trusting themselves in small vessels to the mercy of the waters. This deluge, which chiefly happened in Thessaly, according to the relation of some writers, was produced by the inundation of the waters of the river Peneus whose regular course was stopped by an earthquake near mount Ossa and Olympus. According to Xenophon, there were no less than five deluges. The first happened under Ogyges, and lasted three months The second, which was in the age of Hercules and Prometheus, continued but one month. During the third, which happened in the reign of another Ogyges, Attica was laid waste by the waters. Thessaly was totally covered by the waters during the fourth, which happened in the age of Deucalion. The last was before the Trojan war, and its effects were severely felt by the inhabitants of Egypt. There prevailed a report in Attica, that the waters of Deucalion's deluge had disappeared through a small aperture about a cubit wide, near Jupiter Olympius's temple, and Pausanias, who saw it, further adds, that a yearly offering of flour and honey was thrown into it with religious ceremony The deluge of Deucalion, so much celebrated in ancient history, is supposed to have happened 1503 years B. C. Deucalion had two sons by Pyrrha, Hellen, called by some son of Jupiter, and Amphictyon king of Attica, and also a daughter, Protogenia, who became mother of Æthlius by Jupiter. *Pynd Olymp.* 9 — *Ovid Met* 1 *fab.* 8.—*Hesiod.* 45, 167.—*Apollod* 1, 7 —*Paus.* 1, 10. 5, 8.—*Juv.* 1, 81 —*Hygin. fab.* 153 —*Justin.* 2, 6 — *Diod.* 5. —*Lucian. de Dea Syria.*—*Virg. G.* 1, 62.——One of the Argonauts ——A son of Minos. *Apollod.* 3, 1.——A son of Abas.

DEUDORIX, one of the Cheruici, led in triumph by Germanicus

DEVA, a town of the Cornavii in Britain. It lay near the Setæa Æstuarium, or *mouth of the Dee*, and was the station of the 20th legion. It is now *Chester* —A river of Britain, in the north, now the *Dee*, which runs into the German ocean at *Old Aberdeen* ——There was another river named Deva in Britain, on the north-western coast, which is also called *Dee*, and discharges itself into the *Solway Firth*, the ancient Ituna Æstuarium.

DEXAMENE, one of the Nereides. *Hom Il* 18, 41

DEXAMENUS, a man delivered by Hercules from the hands of his daughter's suitors. *Apollod.* 2, 5 ——A king of Olenus in Achaia, whose two daughters married the sons of Actor. *Paus.* 5, 3.

DEXIPPUS, a Spartan, who assisted the people of Agrigentum, &c. *Diod* 13.

DEXITHEA, the wife of Minos. *Apollod.* 3, 1.

DEXIUS, a Greek, father of Iphimous, killed by Glaucus in the Trojan war, &c. *Homer. Il.* 7, 13.

DIA, a daughter of Deion, mother of Pirithous by Ixion —— An island in the Ægean sea, seventeen miles from Delos It is the same as Naxos. *Ital.* Naxos. *Ovid Met.* 8, 157.——An island off the north shore of Crete, now *Standia*

DIACTORIDES, one of Agarista's suitors. *Herod.* 6, 127.——The father of Eurydame, the wife of Leutychides *Id.* 6, 71.

DIÆUS, of Megalopolis, a general of the Achæans, who killed himself when his affairs became desperate. *Paus.* 7, 16

DIAGONDAS, a Theban, who abolished all nocturnal sacrifices. *Cic. de Leg.* 2, 15.

DIAGORAS, a philosopher of the Eleatic sect, was a native of the island of Melos. Having been sold as a captive in his youth, he was redeemed by Democritus, and trained up in the study of philosophy. He also cultivated polite learning, and distinguished himself in the art of lyric poetry His name, however, has been transmitted to posterity with infamy, as that of an avowed advocate for the rejection of all religious belief. It is expressly asserted by ancient writers that when, in a particular instance, he saw a perjured person escape punishment, he publicly avowed his disbelief of Divine Providence, and from that time spoke of the gods and all religious ceremonies with ridicule and contempt. He proceeded so far as to lay open the sacred mysteries, and to dissuade the people from submitting to the rites of initiation A reward at last was put upon his head, and he fled to Corinth, where he died B.C. 412. *Cic. de Nat D* 1, 23 3, 37, &c.—*Val. Max* 1, 1 —— An athlete of Rhodes, 460 years before the Christian

era. Pindar celebrated his merit in a beautiful ode still extant, which was written in golden letters in a temple of Minerva. He saw his three sons crowned the same day at Olympia, and died through excess of joy. *Cic. Tusc.* 5.—*Plut. in Pel.*—*Paus* 6, 7.

DIALIS, a priest of Jupiter at Rome, first instituted by Numa. He was never permitted to swear even upon public trials. *Dionys.* 2.—*Liv.* 1, 20.

DIAMASTIGŌSIS, a festival at Sparta, in honour of Diana Orthia, which received that name *ἀπὸ τοῦ μαστίγους, from whipping*, because boys were whipped before the altar of the goddess. These boys, called Bomonicæ, were originally freeborn Spartans, but, in the more delicate ages, they were of mean birth, and generally of a slavish origin. This operation was performed by an officer in a severe and unfeeling manner; and that no compassion should be raised, the priest stood near the altar with a small light statue of the goddess, which suddenly became heavy and insupportable if the lash of the whip was more lenient or less rigorous. The parents of the children attended the solemnity, and exhorted them not to commit any thing either by fear or groans, that might be unworthy of Laconian education. These flagellations were so severe, that the blood gushed in profuse torrents, and many expired under the lash of the whip, without uttering a groan, or betraying any marks of fear. Such a death was reckoned very honourable, and the corpse was buried with much solemnity, with a garland of flowers on its head. The origin of this festival is unknown. Some suppose, that Lycurgus first instituted it to inure the youths of Lacedæmon to bear labour and fatigue, and render them insensible to pain and wounds. Others maintain that it was a mitigation of an oracle, which ordered that human blood should be shed on Diana's altar; and, according to their opinion, Oreetes first introduced that barbarous custom, after he had brought the statue of Diana Taurica into Greece. There is another tradition which mentions, that Pausanias, as he was offering prayers and sacrifices to the gods, before he engaged with Mardonius, was suddenly attacked by a number of Lydians, who disturbed the sacrifice, and were at last repelled with staves and stones, the only weapons with which the Lacedæmonians were provided at that moment. In commemoration of this, therefore, the whipping of boys was instituted at Sparta, and after that the Lydian procession.

DIANA, the goddess of hunting. According to Cicero, there were three of this name; a daughter of Jupiter and Proserpine, who became mother of Cupid, a daughter of Jupiter and Latona; and a daughter of Upis and Glauce. The second is the most celebrated, and to her all the ancients allude. She was born at the same birth as Apollo, and the pains which she saw her mother suffer during her labour, gave her such an aversion to marriage, that she obtained from her father the privilege of living in perpetual celibacy, and of presiding over the travails of women. To shun the society of men, she devoted herself to hunting, and obtained the permission of Jupiter to have for her attendants sixty of the Oceanides, and twenty other nymphs, all of whom, like herself, firmly abjured the use of marriage. She is represented with a bent bow and quiver, and attended with dogs, and sometimes drawn in a chariot by two white stags. Sometimes she appears with wings, holding a lion in one hand, and a panther in the other, with a chariot drawn by two heifers, or two horses of different colours. She is represented taller by the head than her attendant nymphs, her face has something manly, her legs are bare, well shaped and strong, and her feet are covered with a buskin, worn by huntresses among the ancients. Her flowing hair is negligently collected in a knot on her shoulder, her robe is tucked up on one side and decently fastened to her girdle, and often a crescent appears glittering on her forehead, though sometimes she is represented without the crescent, but clothed with a large veil all bespangled with shining stars. Diana received many surnames, particularly from the places where her worship was established, and from the functions over which she presided. She was called Lucina, Ilythia, or Juno Pronuba, when invoked by women in childbed, and Trivia when worshipped in the cross-ways, where her statues were generally erected. She was supposed to be the same as the moon, and Proserpine or Hecate, and from that circumstance she was called Triformis; and some of her statues represented her with three heads, that of a horse, a dog, and a boar. Her power and functions, under these three characters, have been beautifully expressed in these two verses:

Terret, lustrat, agit, Proserpina, Luna, Diana,
Ima, suprema, feris, regibus, fulgore, sagitta.

She was also called Agrotera, Orthia, Taurica, Delia, Cynthia, Aricia, &c. She was supposed to be the same as the Isis of the Egyptians, whose worship was introduced into Greece with that of Osiris under the name of Apollo. When Typhon waged war against the gods, Diana is said to have metamorphosed herself into a cat, to avoid his fury. The goddess is generally known in the figures that represent her by the crescent on her head, by the dogs which attend her, and by her hunting habit. The most famous of her temples was that of Ephesus, which was one of the seven wonders of the world. (*Vid.* Ephesus.) She was there represented with a great number of breasts, and other symbols, which signified the earth, or Cybele. Though she was the patroness of chastity, yet she forgot her dignity to enjoy the company of Endymion, and the very familiar favours which she granted to Pan and Orion are well known. (*Vid.* Endymion, Pan, Orion.) The severity, however, with which she resented intrusion or neglect is marked in the melancholy fate of Actæon, who was torn by his dogs, (*Vid.* Actæon), and in the distress which she caused in Calydon, when she punished the impiety of Œneus, by sending a wild boar to depopulate his country, (*Vid.* Calydon), and likewise in the punishment of Menalippe and of Cometho. The inhabitants of Taurica were particularly attached to the worship of this goddess, and they cruelly offered on her altar all the strangers that were shipwrecked on their coasts. Her temple in Aricia was served by a priest who had always murdered his predecessor, and the Lacedæmonians yearly offered her human victims till the age of Lycurgus, who changed this barbarous custom for the sacrifice of flagellation. The Athenians generally offered her goats, and others a white kid, and sometimes a boar pig, or an ox. Among plants the poppy and the dittany were sacred to her. She, as well as her brother Apollo, had some oracles, among which those of Egypt, Cilicia, and Ephesus are

the most known. *Ovid. Fast.* 2, 155. *Met.* 3, 156. 7 94 et 194, &c.—*Catul.* ep 38.—*Cic de Nat. D.* 3.—*Horat* 3, *od.* 22.—*Virg.* *Æ.* 3, 392 *Æn.* 1, 505.—*Homer. Od.* 5.—*Paus.* 8, 31 et 37 —*Stat* 3, *Silv.* 1, 57.—*Apollod* 1, 4, &c. 3, 5, &c.

DIANÆ FANUM, a promontory of Asia Minor in Bithynia, at the entrance of the Euxine sea. Jupiter Urius had a temple on this promontory. *Ptol.*

DIANIUM, a promontory and town of Hispania Terraconensis, on the Mediterranean coast, opposite the Pityusæ Insulæ The modern name of the promontory is *Cape St Antonio* and of the town, *Denia*. There was here a temple of Diana, which was much venerated.

DIASIA, a festival in honour of Jupiter at Athens. It received its name ἀπὸ τοῦ Διὸς, καὶ τῆς διας, *from Jupiter and misfortune*, because by making supplications to Jupiter, protection and deliverance from evils were obtained During this festival, all sorts of goods were exposed to sale.

DIBIO, a town of France, now *Dijon* in Burgundy.

DICÆA, a town of Thrace, in the territory of the Bistones, and near the Bistonis Palus. *Herod.* 7, 109

DICÆARCHEA *Vid* Puteoli.

DICÆUS, an Athenian, who was supernaturally apprised of the defeat of the Persians in Greece. *Herod* 8, 65

DICE, one of the Horæ, daughters of Jupiter. *Apollod* 1, 3.

DICÆARCHUS a Greek philosopher and historian, was the son of Phidias, and was born at Messina in Sicily. He was a disciple of Aristotle. He composed a number of works which were much esteemed; one of the chief of them was a treatise, in three books, on the different people and cities of Greece, their manners, institutions, &c. His account of the republic of Sparta was so highly thought of, that a law was made for its annual recital in the hall of the Ephori, in presence of the young men of the city. Another of his works is on the measurement of mountains in Peloponnesus, of which a description of Mount Pelion remains in the *Geographiæ Veter. Script. Græc minores*.

DICENEUS, an Egyptian philosopher in the age of Augustus, who travelled into Scythia, where he ingratiated himself with the king of the country, and by his instructions softened the wildness and rusticity of his manners. He also gained such an influence over the multitude, that they destroyed all the vines which grew in their country, to prevent the riot and dissipation which the wine occasioned among them. He wrote all his maxims and his laws in a book, that they might not lose the benefit of them after his death.

DICTÆUS MONS. *Vid* Dicte

DICTATOR, a magistrate at Rome, invested with regal authority This officer, whose magistracy seems to have been borrowed from the customs of the Albans or Latins, was first chosen during the Roman wars against the Latins. The consuls being unable to raise forces for the defence of the state, because the plebeians refused to inlist, if they were not discharged from all the debts they had contracted with the patricians, the senate found it necessary to elect a new magistrate with absolute and incontrollable power to take care of the state. The dictator could not remain above six months in office, and, indeed, seldom retained his dignity so long, as he generally abdicated his authority as soon as the business which called for his appointment was accomplished He knew no superior in the republic, and even the laws were subjected to him. He was called dictator, because *dictus*, named by the consul, or *quoniam dictis ejus parebat populus*, because the people implicitly obeyed his command. He was not created by the suffrages of the people, as the other magistrates but one of the consuls, by virtue of a decree of the senate appointed as dictator whatever person of consular dignity he thought proper, and this he did, after having taken the auspices, usually in the dead of night As his power was absolute, he could proclaim war, levy forces, conduct them against an enemy, and disband them at pleasure. He punished as he pleased; and from his decision there was no appeal, at least till later times. He was preceded by twenty four lictors, with the *fasces*, during his administration, all other officers, except the tribunes of the people, were suspended, and he was the master of the republic. But amidst all his independence, he was not permitted to spend the public money arbitrarily, or to leave Italy, or to enter the city on horseback. He was chosen only when the state was in imminent danger from foreign enemies or inward seditions. In the time of a pestilence a dictator was sometimes elected, as also to hold the *comitia*, or to celebrate the public festivals, to hold trials, to choose senators, or drive a nail in the Capitol, by which superstitious ceremony the Romans believed that a plague could be averted, or the progress of an enemy stopped This office, so respectable and illustrious in the first ages of the republic became odious by the perpetual usurpations of Sylla and J. Cæsar, and after the death of the latter, the Roman senate, on the motion of the consul Antony, passed a decree, which for ever after forbade a dictator to exist in Rome. The dictator, as soon as elected, chose a subordinate officer, called his master of horse, *magister equitum*. This officer was respectable, but he was totally subservient to the will of the dictator, and could do nothing without his express order, though he enjoyed the privilege of using a horse, and had the same insignia as the prætors. This subordination however, was some time after removed, and during the second Punic war, the master of the horse, Minucius, was invested with a power equal to that of the dictator, Fabius Maximus A second dictator was also chosen for the election of magistrates at Rome, after the battle of Cannæ The dictatorship was originally confined to the patricians, but the plebeians were afterwards admitted to share it Titus Lartius Flavus was the first dictator. A U C 253 *Dionys Hal.* —*Cic de Leg.* 3.—*Dio.*—*Plut in Fab.*—*Appian* 3.—*Polyb* 3.—*Paterc.* 2, 28.—*Liv.* 1, 23. 2, 18. 4, 57. 9, 38.

DICTE, a mountain of the island of Crete, now called *Stim*, next in height to mount Ida, and covered throughout a great part of the year with snow; whence it is denominated by Strabo, Pliny, and Ptolemy, "the White Mountain" It was consecrated to Jupiter; and hence he obtained the appellation of *Dictæus*, as well as from a cave which was there, in which he had been concealed from Saturn. Crete was sometimes also styled by the poets *Dictæa arva*. *Strab.* 10.—*Virg. G* 4, 149. *Æn.* 3, 171.

DICTIDIENSES, certain inhabitants of mount Athos. *Thucyd.* 5, 82.

DICTYNNA, a nymph of Crete, who first invented hunting nets. She was one of Diana's attendants, and for that reason the goddess is often called *Dictynna*. Some have supposed that Minos pursued her, and that to avoid his importunities, she threw herself into the sea, and was caught in fishermen's nets, *δίκτυα*, whence her name. There was a festival at Sparta in honour of Diana, called Dictynna. *Paus.* 2, 30. 3, 12

DICTYNNÆUM PROMONTORIUM a promontory on the northern coast of the isle of Crete, towards the north-west. This promontory was at the extremity of a chain of mountains, on which was a celebrated temple of the nymph Dictynna. *Strab.* 10 — *Diod. Sic.* 5, 76.—*Mela*, 2, 7

DICTYS, a Cretan, who went with Idomeneus to the Trojan war. It is supposed that he wrote a history of this celebrated war, and that at his death he ordered it to be laid in his tomb, where it remained till a violent earthquake in the reign of Nero opened the monument where he had been buried. This convulsion of the earth threw out his history of the Trojan war, which was found by some shepherds, and afterwards carried to Rome. This mysterious tradition is deservedly deemed fabulous. The real author was one Praxis, or Eupraxidas, who lived in the time of Nero. The Greek original of Praxis is lost: we have remaining, however, the Latin version of Q Septimius, whom some place under Diocletian or Constantine, and others in the age of Theodosius Although this work does not merit the confidence which its fabricator wished to produce, it is still not without interest for those who pursue the study of antiquities, since it contains many things derived from books that no longer exist. The best edition is that of Masaltus Venta, 4to, Mediol. 1477.—A king of the island of Seriphus, raised to that dignity by Perseus, who deposed Polydectes, because he behaved with wantonness to Danae. (*Id* Polydectes.) *Apollod* 1, 9. 2, 4 —A centaur, killed at the nuptials of Pirithous *Ovid. Met.* 12, 334.

DIDAS, a Macedonian, whose intrigues were employed by Perseus to render Demetrius unpopular and suspected to his father Philip. He became afterwards one of Philip's favourite generals *Liv.* 40, 23 et 24. 42, 51 et 59.

DIDIA LEX, *de Sumptibus*, by Didius, A U C. 606, to restrain the expense that attended public festivals and entertainments, and limit the number of guests which generally attended them, not only at Rome, but in all the provinces of Italy By it, not only those who received guests in these festive meetings, but the guests themselves were liable to be fined. It was an extension of the Oppian and Fannian laws.

DIDIUS, a governor of Spain, conquered by Sertorius. *Plut. in Sert* —A man who brought Cæsar the head of Pompey's eldest son. *Plut.* —A governor of Britain under Claudius.—Julianus, a rich Roman, who, after the murder of Pertinax, bought the empire which the Prætorians had exposed to sale, A. D. 192. His great luxury and extravagance rendered him odious, and when he refused to pay the money which he had promised for the imperial purple, the soldiers revolted against him, and put him to death, after a short reign. Severus was made emperor after him.

DIDO, called also *Elissa*, a daughter of Belus king of Tyre, who married Sichæus, or Sicharbas, her uncle, who was priest of Hercules. Pygmalion, who succeeded to the throne of Tyre after Belus, murdered Sichæus, to get possession of the immense riches which he possessed; and Dido, disconsolate for the loss of a husband whom she tenderly loved, and by whom she was equally esteemed, set sail in quest of a settlement, with a number of Tyrians, to whom the cruelty of the tyrant became odious. According to some accounts, she threw into the sea the riches of her husband, which Pygmalion so greatly desired; and by that artifice compelled the ships to fly with her, that had come by order of the tyrant to obtain the riches of Sichæus. During her voyage, Dido visited the coast of Cyprus, where she carried away fifty women, who prostituted themselves on the sea-shore, and gave them as wives to her Tyrian followers A storm drove her fleet on the African coast, and she bought of the inhabitants as much land as could be covered by a bull's hide, cut into thongs. Upon this piece of land she built a citadel, called Byrsa (*Id*, Byrsa), and the increase of population, and the rising commerce among her subjects, soon obliged her to enlarge her city, and the boundaries of her dominions Her beauty, as well as the fame of her enterprise, gained her many admirers, and her subjects wished to compel her to marry Iarbas, king of Mauritania, who threatened them with a dreadful war. Dido begged three months to give her decisive answer; and, during that time, she erected a funeral pile, as if wishing, by a solemn sacrifice, to appease the manes of Sichæus, to whom she had promised eternal fidelity. When all was prepared, she stabbed herself on the pile in presence of her people, and by this uncommon action obtained the name of Dido, *valuntà vemam*, instead of Elissa According to Virgil and Ovid, the death of Dido was caused by the sudden departure of Æneas, of whom she was deeply enamoured, and whom she could not obtain as a husband. This poetical fiction represents Æneas as living in the age of Dido, and introduces an anachronism of near 300 years Dido left Phœnicia, 247 years after the Trojan war, or the age of Æneas, that is, about 993 years B C. This chronological error proceeds not from the ignorance of the poets, but it is supported by the authority of Horace,

"*Aut famam sequere, aut sibi convenientia finge.*"

While Virgil describes, in a beautiful episode, the desperate love of Dido, and the submission of Æneas to the will of the gods, he at the same time gives an explanation of the hatred which existed between the republics of Rome and Carthage, and informs his readers that their mutual enmity originated in their very first foundation, and was apparently kindled by a more remote cause than the jealousy and rivalship of two flourishing empires. Dido, after her death, was honoured as a deity by her subjects. *Justin.* 18, 4, &c.—*Patere.* 1, 6.—*Virg. Æn.* 1, &c.—*Ovid. Met.* 14, *fab* 2. *Heroid.* 7.—*Appian. Alex.*—*Oros.* 4.—*Herodian.*—*Dionys. Hal.*

DIDYMÆUS, a surname of Apollo.

DIDYMÆON, an excellent artist, famous for making suits of armour. *Virg Æn.* 5, 359.

DIDYME, one of the Cyclades *Ovid. Met.* 7, 469.—A city of Sicily. *Id. Fast.* 4, 475.—One of the Lipari isles, now *Salina*.—A place near Miletus, where the Branchidæ had their famous oracle.

DIDŸMUS, a freedman of Tiberius, &c *Tac. Ann.* 6, 24.——A grammarian of Alexandria, surnamed Χαλκέντερος, or *bowels of brass*, from the number of his productions. He is said to have written nearly 4000 volumes, none of which have come down to us, except some scholia on Homer. He flourished B.C. 40. The editions of his scholia are, that in 2 vols 8vo, Venet apud Ald. 1528, and that of Paris, 8vo, 1630.——An ecclesiastical writer of Alexandria. Though blind he acquired an extensive knowledge of the sciences and theology. Nothing of his remains but a Latin translation of a treatise on the Holy Spirit; Remarks on the Acts and Epistles; and a book, in Greek, against the Manicheans. He died A.D. 395, aged eighty-five.——A musical writer of Alexandria, who lived in the reign of Nero. He wrote upon grammar and medicine as well as music, but all his works are lost. He is allowed to have preceded Guido in the invention of music in parts

DIENNECES, a Spartan, who, upon hearing, before the battle of Thermopylæ, that the Persians were so numerous that their arrows would darken the light of the sun, observed, that it would be a great convenience, for they then should fight in the shade *Herod.* 7, 226

DIESPITER, a surname of Jupiter as being the father of light.

DIGENTIA, a river of Italy, which passed near the country-house of Horace It flows into the Anio, and is now called the *Licenza*. *Horat.* 1, *ep.* 18, 104.

DIGITIUS, SEX., a sailor, who, at the taking of New Carthage, claimed of Scipio the prize of valour in opposition to Trebellius a centurion. The general, to avoid a dissension between his army and his fleet, commended both and rewarded them with a mural crown. *Liv* 26, 48.

DII, the divinities of the ancient inhabitants of the earth were very numerous. Every object which caused terror, inspired gratitude, or bestowed affluence, received the tribute of veneration. Man saw a superior agent in the stars, the elements, or the trees, and supposed that the waters which communicated fertility to his fields and possessions, were under the influence and direction of some invisible power, inclined to favour and to benefit mankind Thus arose a train of divinities, which imagination arrayed in different forms, and armed with different powers. They were endowed with understanding, and were actuated by the same passions which daily afflict the human race; and those children of superstition were appeased or provoked as the imperfect being which gave them birth. Their wrath was mitigated by sacrifices and incense, and sometimes human victims bled to expiate a crime, which superstition alone supposed to exist. The sun, from its powerful influence and animating nature, first attracted the notice, and claimed the adoration, of the uncivilized inhabitants of the earth. The moon also was honoured with sacrifices, and addressed in prayers; and afterimmortality had been liberally bestowed on all the heavenly bodies, mankind classed among their deities the brute creation; and the cat and the sow shared equally with Jupiter himself, the father of gods and men, the devout veneration of their votaries. This immense number of deities have been divided into different classes, according to the fancy or caprice of the mythologists. The Romans, generally speaking, reckoned two classes of the gods, the *dii majorum gentium*, or *dii consulentes*, and the *dii minorum gentium* The former were twelve in number, six males and six females. (*Vid.* Consentes.) In the class of the latter, were ranked all the gods who were worshipped in different parts of the earth. Besides these, there were some called *dii selecti*, sometimes classed with the twelve greater gods, these were Janus, Saturn, the Genius, the Moon, Pluto, and Bacchus There were also some called demi gods, that is, who deserved immortality by the greatness of their exploits, and for their uncommon services to mankind Among these were Priapus, Vertumnus, Hercules, and those whose parents were some of the immortal gods. Besides these, there were some called *topici*, whose worship was established at particular places, such as Isis in Egypt, Astarte in Syria, Uranus at Carthage, &c. In process of time also all the passions and the moral virtues were reckoned as powerful deities, and temples were raised to a goddess of concord, peace, &c. According to the authority of Hesiod, there were no less than 30,000 gods that inhabited the earth, and were guardians of men, all subservient to the power of Jupiter. To these succeeding ages have added an almost equal number; and indeed they were so numerous, and their functions so various, that we find temples erected, and sacrifices offered to unknown gods. It is observable, that all the gods of the ancients have lived upon earth as mere mortals; and even Jupiter, who was the ruler of heaven, is represented by the mythologists as a helpless child, and we are acquainted with all the particulars that attended the birth and education of Juno In process of time, not only good and virtuous men, who had been the patrons of learning and the supporters of liberty, but also thieves and pirates, were admitted among the gods, and the Roman senate courteously granted immortality to the most cruel and abandoned of their emperors.

DII, a people of Thrace, on mount Rhodope.

DIMASSUS, an island near Rhodes. *Plin* 5, 31.

DINARCHUS, a Greek orator, son of Sostratus, and disciple to Theophrastus, at Athens. He acquired much money by his compositions, and suffered himself to be bribed by the enemies of the Athenians, 307 B C. Of sixty-four of his orations, only three remain. *Cic de Orat.* 2, 53. ——A Corinthian ambassador, put to death by Polyperchon. *Plut in Phoc* ——A native of Delos, who collected some fables in Crete, &c. *Dionys. Hal.*

DINDŸMUS, or A (*orum*) a mountain of Phrygia, near a town of the same name in the neighbourhood of Cyzicus It was from this place that Cybele was called *Dindymene*, as her worship was established there by Jason *Strab* 12. —*Stat.* 1, *Sylv* 1, 9—*Horat* 1, *od* 16, 5.—*Virg. Æn* 9, 617

DINIA, now *Digne*, a town of Gallia Narbonensis, and the capital of the Bodiontici. Its name is said to be of Celtic origin, being derived from *din*, *water*, and *ia*, *hot*, so called from the thermal waters at the distance of a league from it.

DINIAS, a general of Cassander. *Diod* 19 ——A man of Pheræ, who seized the supreme power at Cranon. *Polyæn.* 2 ——A man who wrote a history of Argos. *Plut. in Arat*

DINOCHARES, an architect, who finished the temple of Diana at Ephesus, after it had been burned by Erostratus.

DINOCRATES, an architect of Macedonia, who made a proposal to Alexander the Great, to convert mount Athos into the figure of a man, the left hand of which should contain a city, while all the rivers of the mount flowed into the right, and from thence into the sea. Alexander was too wise to attend to this romantic scheme, but he employed him in building the city of Alexandria, in Egypt. Under the patronage and direction of Ptolemy Philadelphus, Dinocrates began to build a temple in honour of Arsinoe, in which he intended to suspend a statue of the queen, by means of loadstones. His death, and that of his royal patron, prevented the execution of a work which would have been the admiration of future ages. *Plin* 7, 37.—*Vuvcell* 22, 40.—*Plut in Alex* —— A Messenian, who behaved with great effeminacy and wantonness. He defeated Philopœmen, and put him to death, B C 183. *Plut in Flamin*

DINOMENES, a man who conspired against Hieronymus king of Sicily, and afterwards was made governor of Syracuse. *Liv.* 24, 7 et 25.—*Plut.* 8, 42

DINON, a governor of Damascus, under Ptolemy, &c. *Polyæn* 4 —— The father of Clitarchus, who wrote a history of Persia in Alexander's age. He is esteemed a very authentic historian by *C. Nep in Conon.*—*Plut in Alex.*

DINOSTRATUS, a mathematician, who lived in the time of Plato, and attended his academy. He invented a quadrature, which goes by his name, though some ascribe that invention to Hippias.

DIOCLEA, festivals celebrated in the spring at Megara, in honour of Diocles, who died in the defence of a certain youth, to whom he was tenderly attached. There was a contest on his tomb, and the youth who gave the sweetest kiss, was publicly rewarded with a garland. Theocritus has described them in his 12 *Idyll* 27 —— A town on the coast of Dalmatia celebrated as the birth-place of the emperor Diocletian. *Plin* 3, 23

DIOCLES, a general of Athens, &c. *Polyæn* 5.—A rich man of Messenia, son of Orsilochus the son of Alpheus. His twin sons Orsilochus and Creton went to the Trojan war, where they were slain by Æneas. *Homer. Il.* 5, 541.—*Prun* 4, 2 —— A general of Syracuse. *Died* 13.

DIOCLETIANOPOLIS, a city of Macedonia, called so in honour of Diocletian, and supposed by Mannert to have been identical with Pella.

DIOCLETIANUS, CAIUS VALERIUS JOVIUS, a celebrated Roman emperor, born of an obscure family in Dalmatia. He was first a common soldier, and by merit and success he gradually rose to the office of a general and at the death of Numerian, he was invested with the imperial purple. In this high station, he regarded the virtue and fidelity of Maximian who had served with him in all the subordinate offices in the army, by making him his colleague on the throne. He created two subordinate emperors, Constantius and Galerius, whom he called *Cæsars*, whilst he claimed for himself and his colleague the superior title of *Augustus*. Diocletian has been celebrated for his military virtues; and though he was naturally unpolished by education and study, yet he was the friend and patron of learning and true genius. He was bold and resolute, active and diligent, and well acquainted with the arts which endear a sovereign to his people, and make him respectable even in the eyes of his enemies. His cruelty, however, against the followers of Christianity, has been deservedly branded with the appellation of unbounded tyranny, and insolent wantonness. After he had reigned 21 years in the greatest prosperity, he exhibited to his astonished subjects an example of unusual moderation; and by publicly abdicating the crown in the plains of Nicomedia, May 1, A. D. 304, he convinced mankind how much superior the calm tranquillity of a private situation is to the storms of splendid power and elevated rank. Maximian, his colleague, followed his example, but not from voluntary choice, and when he, some time after, endeavoured to rouse the ambition of Diocletian, and persuade him to resume the imperial purple, he received for answer, that Diocletian took now more delight in cultivating his little garden, than he formerly enjoyed in a palace, when his power was extended over all the earth. He lived nine years after his abdication, in the greatest security and enjoyment at Salona, and died in the 68th year of his age. Diocletian is the first sovereign who voluntarily resigned his power; a philosophical resolution, which in a later age, was imitated by the emperor Charles the Fifth of Germany. *Aurel. Vict.* 39.—*Eutrop.* 9 19.

DIODORUS, an historian, surnamed *Siculus*, because he was born at Argyrium in Sicily. He wrote a history of Egypt, Persia, Syria, Media, Greece, Rome, and Carthage, which was divided into forty books, of which only fifteen are extant, with some few fragments. This valuable composition was the work of an accurate inquirer, and it is said that he visited all the places of which he has made mention in his history. It was the labour of thirty years though the greater part may be considered as nothing more than a judicious compilation from Berosus, Timæus, Theopompus Callisthenes, and others. The author, however, is too credulous in some of his narrations and often wanders far from the truth. His style is neither elegant, nor too laboured; but it contains great simplicity, and unaffected correctness. He often dwells too long upon fabulous reports and trifling incidents while events of the greatest importance to history are treated with brevity, and sometimes passed over in silence. His manner of reckoning, by the Olympiads, and the Roman consuls, will be found very erroneous. The historian flourished about 44 years B C. He spent much time at Rome to procure information, and authenticate his historical narrations. The best editions of his works are, that of Wesseling, 2 vols fol. Amst 1746, and that of Heyne, 11 vols. 8vo, Bipont. 1793—1807.——A native of Caria, and disciple of the Megaric school. He lived at the court of Ptolemy Soter, king of Egypt, in whose presence being called upon to answer some puzzling question, and demanding *time*, the monarch, out of ridicule, gave him the name of Chronus (χρόνος). He is reckoned among the atomic philosophers but he appears to have been a mere quibbling sophist.——A peripatetic philosopher, with whom the uninterrupted succession of the peripatetic school terminated.——A bishop of Tarsus in Cilicia. A few fragments of his writings remain in the *Catena Patrum Græcorum*. He was ordained A.D 378, and died A. D. 394.——A disciple of Euclid, in the age of Plato. *Diog. in vita.*——A son of Eubœanax, who, with his brothers Cadrus and Anaxagoras, murdered Hegesias, the tyrant of Ephesus, &c. *Polyæn.* 6.—— An Ephesian, who wrote an account of the life of

Anaximander. *Diog.*——An orator of Sardis, in the time of the Mithridatic war.——A stoic philosopher, preceptor to Cicero. He lived and died in the house of his pupil, whom he instructed in the various branches of Greek literature. *Cic. in Brut.*

DIOGENES, a celebrated Cynic philosopher, was born at Sinope, a city of Pontus, B.C. 414. His father, who was a banker, was convicted of coining false money, and was forced to leave the country. This circumstance gave the son an opportunity of visiting Athens, where he became the disciple of Antisthenes, who was at the head of the Cynics. Antisthenes, at first, refused to admit him into his house, and even struck him with a stick. Diogenes calmly bore the rebuke, and said, "Strike me, Antisthenes, but never shall you find a stick sufficiently hard to remove me from your presence, whilst there is any thing to be learned, any information to be gained from your conversation and acquaintance." Such firmness recommended him to Antisthenes, and he became his most devoted pupil. Diogenes perfectly adopted the principles and character of his master. Renouncing every other object of ambition, he determined to distinguish himself by his contempt of riches and honours, and by his indignation against luxury. He wore a coarse cloak, carried a wallet and staff, and, according to some of his biographers, took up his residence in a tub. In his old age he is said to have been taken by pirates on a voyage to Ægina, and sold as a slave to a rich Corinthian named Xeniades, who discovered his value, and employed him in the education of his sons. At Corinth he used to harangue in the Cranæum; and it is asserted that he was visited by Alexander, who, on approaching him, said, "*I am Alexander the king:*" to which he coolly replied, "*And I am Diogenes the Cynic.*" The monarch then asked him if he could render him any service: "*Yes,*" he replied, "*by not standing between me and the sun.*" Alexander felt the greatness of wanting nothing, to be next to that of possessing all things; and exclaimed, "*If I were not Alexander, I would wish to be Diogenes.*" After a life spent in the greatest misery and indigence, he died B.C. 324, in the 96th year of his age. He ordered his body to be carelessly thrown into a ditch, and some dust to be sprinkled over it. His orders were, however, disobeyed in this particular, and his friends honoured his remains with a magnificent funeral at Corinth. The inhabitants of Sinope raised statues to his memory; and the marble figure of a dog was placed on a high column erected on his tomb. His biographer has transmitted to posterity a number of his sayings, remarkable for their simplicity and moral tendency. The life of Diogenes, however, shrinks from the eye of a strict examination; he boasted of his poverty, and was so arrogant that many have observed that the virtues of Diogenes arose from pride and vanity, not from wisdom and sound philosophy. His morals were corrupted, and he gave way to the most vicious indulgences, and his unbounded wantonness has given occasion to some to observe, that the bottom of his tub would not bear too close an examination. *Diog. in vita.—Plut. in Apoph.—Cic. de Nat. D.* 3, 36, &c.——A stoic of Babylon, disciple of Chrysippus. He went to Athens, and was sent as ambassador to Rome, with Carneades and Critolaus, 155 years B.C. He died in the 88th year of his age, after a life of the most exemplary virtue. Some suppose that he was strangled by order of Antiochus king of Syria, for speaking disrespectfully of his family in one of his treatises. *Quintil.* 1, 1.—*Athen.* 5, 11.—*Cic. de Offic.* 3, 51.——A native of Apollonia, celebrated for his knowledge of philosophy and physic. He was pupil to Anaxagoras. *Diog. in vita.*——Laertius, so called from his birth-place, Laertes in Cilicia. He wrote the lives of the philosophers in ten books, which are still extant. The period when he lived is not exactly known, but it is thought to have been during the reigns of Septimius Severus and Caracalla. The title of his work is as follows: Φιλοσόφων ἐν ἐπιτομῇ τρισκαιδεκάτου καὶ ἀποφθεγμάτων τῶν ἐν φιλοσοφίᾳ εὐδοκιμησάντων. "Philosophic History of the lives, opinions, and apophthegms, of celebrated philosophers." The author divides all the Greek philosophers into two classes, those of the Ionic and those of the Italic school. He derives the first from Anaximander, the second from Pythagoras. After Socrates, he divides the Ionian philosophers into three branches: 1st, Plato and the Academics down to Clitomachus; 2d, the Cynics down to Chrysippus; 3d, Aristotle and Theophrastus. The series of Italic philosophers consists, after Pythagoras, of the following: Telanges, Xenophanes, Parmenides, Zeno of Elea, Leucippus, Democritus, and others down to Epicurus. The first seven books are devoted to the Ionic philosophers; the last three treat of the Italic school. The work of Dionysius is one of the most valuable that has come down to us, by reason of the numerous facts and notices with which it supplies us, as well as the great number of passages cited in the course of it, from works that are now lost. The author was of no particular sect, except it be that he leaned a little to the side of Epicurus. He is extremely impartial, but he is credulous, often inexact, and sometimes without critical acumen or judgment. The best editions of Diogenes are, that of Meibomius, Amst. 1692, 2 vols 4to, and that of Hübner, Lips. 1828, 2 vols 8vo.——There was a philosopher of that name, who attended Alexander in his Asiatic expedition, for the purpose of marking out and delineating his march, &c.

DIOGENUS, a man who conspired with Dymnus against Alexander. *Curt.* 6, 7.

DIOGNETUS, a philosopher, who instructed Marcus Aurelius in philosophy, and in writing dialogues. There is extant, among the works of St. Justin, a letter to Diognetus, supposed to be this person, on the false gods worshipped in those times. This letter is considered by historians as one of the most valuable remains of ecclesiastical antiquity, containing an interesting account of the life and manners of the primitive Christians.

DIOMEDA, a daughter of Phorbas, whom Achilles brought from Lemnos, to be his mistress after the loss of Briseis. *Homer. Il.* 9, 661.

DIOMEDES, son of Tydeus and Deipbyle, was king of Ætolia, and one of the bravest of the Grecian chiefs in the Trojan war. He engaged Hector and Æneas, and by repeated acts of valour obtained much military glory. He went with Ulysses to steal the Palladium from the temple of Minerva at Troy; and assisted in murdering Rhesus, king of Thrace, and carrying away his horses. At his return from the siege of Troy, he lost his way in the darkness of the night, and landed in Attica, where his companions plundered the country, and lost the Trojan Palladium. During his long absence, his wife Ægiale

forgot her marriage vows, and prostituted herself to Cometis, one of her servants. This lasciviousness of the queen was attributed by some to the resentment of Venus, whom Diomedes had severely wounded in the arm in a battle before Troy. The infidelity of Ægiale was highly displeasing to Diomedes. He resolved to abandon his native country which was the seat of his disgrace, and the attempts of his wife to take away his life, according to some accounts, did not a little contribute to hasten his departure. He came to that part of Italy which has been called Magna Græcia, where he built a city, called Argyrippa and married the daughter of Daunus, the king of the country. He died there in extreme old age, or, according to certain tradition, he perished by the hand of his father-in-law. His death was greatly lamented by his companions, who, in the excess of their grief were changed into birds resembling swans. These birds took flight into some neighbouring islands in the Adriatic, (*Vid* Diomedis Insulæ) and became remarkable for the tameness with which they approached the Greeks, and for the horror with which they shunned all other nations. They are called the birds of Diomedes. Altars were raised to Diomedes, as to a god, one of which Strabo mentions at Tamynus. *Virg Æn.* 1, 756. 11, 243, &c.—*Ovid. Met* 14, *fab* 10.—*Apollod.* 1, 8. 3, 7.—*Hygin fab* 97, 112 et 113.—*Paus.* 2, 30.—A king of Thrace, son of Mars and Cyrene, who fed his horses with human flesh. It was one of the labours of Hercules to destroy him; and accordingly the hero, attended with some of his friends, attacked the inhuman tyrant, and gave him to be devoured by his own horses which he had fed so barbarously. *Diod* 4.—*Paus* 3, 18.—*Apollod* 2, 5.

DIOMEDIS INSULÆ, two small islands opposite the Sinus Uriæ, and at no great distance from the coast of Apulia. They are now the Islands of *Tremiti*. One of these islands was called Teutria, and the other Diomedea or Tremitus. *Strab.* 6.—*Plin.* 3, 26. 10, 44.—*Tacit. Ann.* 4 71.

DIOMEDON, an Athenian general, put to death for his negligence at Arginusæ. *Thucyd.* 8, 19.—A man of Cyzicus, in the interest of Artaxerxes. *C. Nep in Ep.*

DION. *Vid.* Dium.

DION, a Syracusan, son of Hipparinus, famous for his abilities, his power, and his misfortunes. He was related to Dionysius the tyrant, and obtained of him, together with the philosopher Plato, who, at his request had come to reside at the court of Syracuse, to lay aside the supreme power. His great popularity rendered him odious in the eyes of the tyrant, who through fear or jealousy, banished him to Greece. There he collected a numerous force, and, encouraged by the influence of his name, and the hatred of his enemy, he resolved to free his country from tyranny. He entered the port of Syracuse only with two ships, and in three days reduced under his power an empire which had already subsisted for fifty years, and which was guarded by 500 ships of war, and 100 000 foot, and 10,000 horse. The tyrant, abandoned by all, fled to Corinth, and Dion, fearful of the ambition or rivalship of the Sicilian nobles, kept the sovereign power in his own hands, and displayed in his administration the views of a man who considered national prosperity and individual happiness as inseparable from his own personal security. When his government, however, seemed to promise the Sicilians the revival of liberty and of public confidence, he was shamefully betrayed and murdered by one of his familiar friends, called Callicrates, or Callipus, 354 years before the christian era, in the fifty fifth year of his age, and four years after his return from Peloponnesus. His death was universally lamented by the Syracusans, who had witnessed his virtues and esteemed his character, and a monument was by their gratitude raised to his memory. *Diod* 16.—*C. Nep. in vità.*—Cassius Cocceianus, a native of Nicæa in Bithynia. His father's name was Cassius Apronianus. He was raised to the greatest offices of state in the Roman empire by Pertinax and his three successors. Naturally fond of study, he improved himself by unwearied application, and was ten years in collecting materials for a history of Rome, which he made public in eighty books, after a laborious employment of twelve years in composing it. This valuable history began with the arrival of Æneas in Italy, and was continued down to the eighth year of the reign of the emperor Alexander Severus, when Dion was a second time consul. The first thirty-four books and part of the thirty fifth are lost, the twenty-five following are mutilated, and fragments are all we possess of the last twenty. In the compilation of his extensive history, Dion proposed to himself Thucydides for a model; but he is not perfectly happy in his imitation. His style is clear and easy, and his reflections are judicious; but upon the whole he is credulous, and the bigoted slave of partiality, satire, and flattery. He inveighs against the republican principles of Brutus and Cicero, and extols the cause of Cæsar, hence is the object of his satire, and he represents him as debauched and licentious in his morals. Dion flourished about the 230th year of the christian era. The best edition of his works is that of Fabricius, completed by Reimar, 2 vols fol. Hamb. 1750.

DIONÆA, a surname of Venus, as the supposed daughter of Jupiter and Dione.

DIONE, a nymph, daughter of Nereus and Doris. She was mother of Venus, by Jupiter, according to Homer and others. Hesiod, however, gives Venus a different origin. (*Vid.* Venus.) Venus is herself sometimes called Dione. *Virg. Æn.* 3, 19.—*Homer. Il.* 5, 381.—*Stat. Sylv.* 1, 1, 86.

DIONYSIA, festivals in honour of Bacchus among the Greeks. Their form and solemnity were first introduced into Greece from Egypt by a certain Melampus, and if we admit that Bacchus is the same as Isis, the Dionysia of the Greeks are the same as the festivals celebrated by the Egyptians in honour of Isis. They were observed at Athens with more splendour and ceremonious superstition than in any other part of Greece. The years were numbered by their celebration. The Archon assisted at the solemnity, and the priests that officiated were honoured with the most dignified seats at the public games. At first they were celebrated with great simplicity, and the time was consecrated to mirth. It was then usual to bring a vessel of wine adorned with a vine branch, after which followed a goat, a basket of figs, and the *phallus*. The worshippers imitated in their dress and actions the poetical fictions concerning Bacchus. They clothed themselves in fawns' skins, fine linen, and mitres; they carried thyrsi, drums, pipes, and flutes, and crowned themselves with garlands of ivy, vine, fir, &c. Some imitated Silenus, Pan, and the

Satyrs by the uncouth manner of their dress, and their fantastical motions. Some rode upon asses, and others drove the goats to slaughter for the sacrifice. In this manner both sexes joined in the solemnity, and ran about the hills and country, nodding their heads, dancing in ridiculous postures, and filling the air with hideous shrieks and shouts, and crying aloud, *Evoe! Bacche! Io! Io! Evoe! Iacche! Io Bacche! Evoe!* With such solemnities were the festivals of Bacchus celebrated by the Greeks, particularly the Athenians. In one of these there followed a number of persons carrying sacred vessels, one of which contained water. After these came a select number of noble virgins, carrying little baskets of gold filled with all sorts of fruits. This was the most mysterious part of the solemnity. Serpents were sometimes put in the baskets, and by their wreathing and crawling out they amused and astonished the beholders. After the virgins, followed a company of men carrying poles, at the end of which were fastened φαλλοί. The heads of these men, who were called φαλλοφόροι, were crowned with ivy and violets, and their faces covered with other herbs. They marched singing songs upon the occasion of the festivals, called φαλλικὰ ἄσματα. Next to the φαλλοφόροι followed the ληναΐαι in women's apparel, with white striped garments reaching to the ground, their heads were decked with garlands and on their hands they wore gloves composed of flowers. Their gestures and actions were like those of a drunk man. Besides these, there were a number of persons called λικνοφόροι, who carried the λίκνον, or *mystical van* of Bacchus, without their attendance none of the festivals of Bacchus were celebrated with due solemnity, and on that account the god is often called Λικνίτης. The festivals of Bacchus were almost innumerable. The names of the most celebrated were the Dionysia ἀγραΐκὰ ἐν Λίμναις in Attica. The chief persons that officiated were fourteen women called γεραραί, *venerable*. They were appointed by one of the archons, and before their appointment they solemnly took an oath before the archon or his wife, that their body was free from all pollution. ——The greater Dionysia, sometimes called τὰ κατ' ἄστυ, or τὰ κατ' ἄστει, as being celebrated *within the city*, were the most famous. They were supposed to be the same as the preceding.——The less Dionysia, sometimes called τὰ κατ' ἀγροὺς, because celebrated *in the country*, or Λῆναια, from ληνὸς, a *wine press*, were, to all appearance, a preparation for the greater festivals. They were celebrated in autumn. —— The Dionysia Βραυρωνία, or Brauronia, at *Brauron* in Attica, were a scene of lewdness, extravagance, and debauchery. —— The Dionysia Νυκτήλια were observed by the Athenians in honour of Bacchus Nyctelius. It was unlawful to reveal whatever was seen or done during the celebration. —— The Dionysia, called Διασφάγια, because human victims were offered to the god, or because the priests imitated the *eating of raw flesh*, were celebrated with much solemnity. The priests put serpents in their hair, and by the wildness of their looks, and the oddity of their actions, they feigned insanity. —— The Dionysia Ἀγρώνια were yearly observed in Arcadia, and the children who had been instructed in the music of Philoxenus and Timotheus, were introduced in a theatre, where they celebrated the festivals of Bacchus by entertaining the spectators with songs, dances, and different exhibitions. There were besides these others of inferior note. There was also one observed every three years, called Dionysia τριετηρικὰ, and it is said that Bacchus instituted it himself in commemoration of his Indian expedition in which he spent three years. There is also another, celebrated every fifth year, as mentioned by the scholiast of Aristophanes. —— All these festivals in honour of the god of wine, were celebrated by the Greeks with great licentiousness, and they contributed much to the corruption of morals among all ranks of people. They were also introduced into Etruria, and from thence to Rome. Among the Romans, both sexes promiscuously joined in the celebration during the darkness of night. The drunkenness, the debauchery, and impure actions and indulgences, which soon prevailed at the solemnity, called aloud for the interference of the *senate*, and the consuls Sp. Posthumius Albinus, and Q. Martius Philippus made a strict examination concerning the propriety and superstitious forms of the Bacchanalia. The disorder and pollution which were practised with impunity by no less than 7,000 votaries of either sex were beheld with horror and astonishment by the consuls, and the Bacchanalia were for ever banished from Rome by a decree of the senate. They were again re instituted there in length of time, but not with such licentiousness as before. *Ewing on Bacc.—Pong. Ar.* n. 11. 737.—*Dod.* 1.—*Ovid. Met.* l. 4. 23. 4. 391. & 5. 7.

DIONYSIADES, two small islands lying off the north east part of the island of Crete. —— Festivals in honour of Bacchus. *Pitis.* 3. 14.

DIONYSIAS a town of Egypt, situate at the south western extremity of the lake Mœris. It is now called *Beled Kerun*.

DIONYSIODORUS a famous geometer. *Plin.* 2. 101. —— A Tarentine who obtained a prize at Olympia in the hundredth Olympiad.

DIONYSIUS I. or the elder, was son of Hermocrates. He signalized himself in the wars which the Syracusans carried on against the Carthaginians, and taking advantage of the power lodged in his hands, he made himself absolute at Syracuse. To strengthen himself in his usurpation, and acquire popularity, he increased the pay of the soldiers, and recalled those that had been banished. He vowed eternal enmity against Carthage, and experienced various success in his wars against that republic. He was ambitious of being thought a poet, and his brother Theodorus was commissioned to go to Olympia and repeat there some verses in his name, with other competitors for the poetical prizes. His expectations were frustrated, and his poetry was received with groans and hisses. He was not, however, so unsuccessful at Athens, where a poetical prize was publicly adjudged to one of his compositions. This victory gave him more pleasure than all the victories he had ever obtained in the field of battle. His tyranny and cruelty at home rendered him odious in the eyes of his subjects and he became so suspicious that he never admitted his wife or children to his private apartments, with out a previous examination of their garments. He never trusted his head to a barber but always burnt his beard. He made a subterraneous cave in a rock, said to be still extant, in the form of a human ear, which measured 80 feet in height, and 250 in length. It was called the ear of Dionysius. The sounds of this subterraneous cave were all necessarily directed to one common tympanum, which had a communication with an adjoining room, where Dionysius spent the greatest

part of his time to hear whatever was said by those whom his suspicion and cruelty had confined in the apartments above. The artists that had been employed in making this cave were all put to death by order of the tyrant, for fear of their revealing to what purposes a work of such uncommon construction was to be appropriated. His impiety and sacrilege were as conspicuous as his suspicious credulity. He took a golden mantle from the statue of Jupiter, observing that the son of Saturn had a covering too warm for the summer and too cold for the winter, and he placed one of wool instead. He also robbed Æsculapius of his golden beard and plundered the temple of Proserpine. He died of an indigestion in the sixty-third year of his age, B.C 308, after a reign of thirty-eight years. Authors, however, are divided about the manner of his death, and some are of opinion that he died a violent death. Some suppose that this tyrant invented the *catapulta*, an engine which proved of infinite service for the discharging of showers of darts and stones in the time of a siege. *Diod* Ed. 14, &c.—*Justin.* 20 1, &c.—*Xenoph. Hist. Græc.*—*C. Nep. Timol.*—*Plut. in Dion*——The second of that name, surnamed the younger, was son of Dionysius, the 1st, by Doris. He succeeded his father as tyrant of Sicily, and by the advice of Dion his brother-in law, he invited the philosopher Plato to his court, under whom he devoted himself for a while to studious pursuits. The philosopher enlarging on the virtues of justice and moderation, advised him to lay aside the supreme power, and in his admonitions he was warmly seconded by Dion. Dionysius, whose character was violent and irritable, not only rejected the exhortations of the philosopher, but cruelly ordered him to be seized and publicly sold as a slave. Dion, likewise, on account of his great popularity, soon became suspected by the tyrant; he was severely abused and insulted in his family, and his wife given in marriage to another. Such a violent behaviour was highly resented; Dion, who had been dishonourably banished, collected some forces in Greece, and in three days rendered himself master of Syracuse, and expelled the tyrant, B C. 357. (*Vid* Dion.) Dionysius retired to Locri, where he behaved with the greatest oppression and was ejected by the citizens. He recovered Syracuse ten years after his expulsion, but his triumph was short, and the Corinthians, under the conduct of Timoleon obliged him to abandon the city. He fled to Corinth, where to support himself he kept a school, as Cicero observes, that he might still continue to possess absolute authority, and as he could not command over men, that he might still exercise his power over boys. It is said that he died from an excess of joy, when he heard that a tragedy of his own composition had been rewarded with a poetical prize. Dionysius was as cruel as his father, but he did not, like him, possess the art of retaining his power. This was seen and remarked by the old man, who, when he saw his son attempting to debauch the wives of some of his subjects, asked him with the greatest indignation, whether he had ever heard of his having acted so brutal a part in his younger days. No, answered the son, because you were not the son of a king. Well, my son, replied the old man, never shalt thou be the father of a king. *Justin.* 21, 1, 2, &c. —*Diod.* 15, &c.—*Ælian. V. H.* 9, 8—*Quintil.* 8, 3—*C. Nep. in Dion*—*Cic Tusc* 5, 2.——An historian of *Halicarnassus*, who left his country and came to reside at Rome, that he might carefully study all the Greek and Latin writers, whose compositions treated of the Roman history. He formed an acquaintance with all the learned of the age, and derived much information from their company and conversation. After an unremitted application during twenty-four years, he gave to the world his Roman antiquities in twenty books, of which only the eleven first are now extant, nearly containing the account of 312 years. His composition has been greatly valued by the ancients as well as the moderns for the easiness of his style, the fidelity of his chronology, and the judiciousness of his remarks and criticism. Like a faithful historian, he never mentioned any thing, but what was authenticated, and he totally disregarded the fabulous traditions which fill and disgrace the pages of both his predecessors and followers. To the merits of the elegant historian, Dionysius as may be seen in his treatises, has also added the equally respectable character of the eloquent orator, the critic, and the politician. He lived during the Augustan age, and came to Rome about thirty years before the christian era. The best editions of his works are that of Hudson, 2 vols, fol. Oxon. 1704, and that of Reiske, 6 vols. 8vo Lips. 1774.——A tyrant of Heraclea in Pontus, in the age of Alexander the Great. After the death of the conqueror and of Perdiccas he married Amastris, the niece of king Darius, and assumed the title of king. He was of such an uncommon corpulence that he never exposed his person in public, and when he gave audience to foreign ambassadors, he always placed himself in a chair which was conveniently made to hide his face and person from the eyes of the spectators. When he was asleep, it was impossible to awake him without boring his flesh with pins. He died in the fifty fifth year of his age. As his reign was remarkable for mildness and popularity, his death was sorely lamented by his subjects. He left two sons and a daughter, and appointed his widow queen regent.——A surname of Bacchus, supposed to be derived *Διο τοῦ Διος* and *Νύσσα*, because he was son of Jupiter and educated at Nysa.——A native of Chalcis, who wrote a book entitled *Μίσεις* or, *the tyrants of cities*——A commander of the Ionian fleet against the Persians, who went to plunder Phœnicia. *Herod* 6, 17——A philosopher of Heraclea, disciple to Zeno. He starved himself to death, B C. 270, in the eighty-first year of his age. *Diog.*——A native of Alexandria, in Susiana. The period when he flourished is not exactly known, but it is supposed to have been about 80 B C. He was surnamed *Periegeta*, from a geographical treatise which he wrote in Greek hexameters, entitled *Περιήγησις οἰκουμένης*, "Description of the habitable world." This poem, though useful in the geographical information which it conveys, displays not much of the genius or fire of the poetical muse, except in very few passages. The best editions of his treatise, are that of H. Stephens, in his collection, 4to, 1577; that of Hill, 8vo. Lond 1683 often reprinted; and that of Matthiæ, at the end of his Aratus, 8vo Francof. 1817.——A christian writer, A. D 492, called *Areopagita*, from his being a member of the court of Areopagus at Athens. He was converted to christianity by the preaching of St Paul. He was consecrated bishop of Athens, and suffered martyrdom, but when, or in what manner, does not appear. The works ascribed to him are allowed to be spurious——Surnamed Exiguus, or

the Little, on account of the shortness of his stature, was a Scythian monk of the sixth century, who drew up a body of canons, and another of decretals. To him is attributed the mode of computing the time of Easter, and also the way of counting the years from the birth of Christ. ——A Greek poet and musician, and the author of the words and music of three hymns addressed to Calliope, Apollo, and Nemesis. They were published by Vincenzo Galilei, at Florence, in 1581; and again by Dr Fell, at Oxford, in 1672, from a manuscript found among the papers of archbishop Usher.——A native of Thrace, generally called the Rhodian, because he lived there. He wrote some grammatical treatises and commentaries, B. C. 61 *Strab* 14.

DIONYSOPŌLIS, a town of India, supposed to correspond with the modern *Nagar*, on the western bank of the river *Coor*.——A town of Lower Mœsia, in the vicinity of the Euxine sea. Pliny says that it was also called Crunos, but Pomponius Mela says, that Crunos was the port of Dionysopolis It is said to have obtained its name from a statue of Bacchus, which was carried by sea to this place

DIOPHANES, a man who joined Peloponnesus to the Achæan league. *Paus* 8, 30 ——A rhetorician of Mitylene intimate with Tib. Gracchus, whom he instructed in oratory. Cic. *Br*, 27.—*Plut in Gracchus*.

DIOPHANTUS, an Athenian general of the Greek mercenary troops in the service of Nectanebus, king of Egypt. *Diod.* 16.——A mathematician of Alexandria, who, according to the most received opinion, was contemporary with the emperor Julian. His reputation was so high among the ancients, that they ranked him with Pythagoras and Euclid, and it appears that he attained to the advanced age of eighty-four. He wrote thirteen books of arithmetic or algebra, which only six remain. The best edition is that of Bachet, re-published with additional notes of M. de Fermat, by the son of the latter, at Toulouse, 1670, in folio.

DIOPŒNUS, a noble sculptor of Crete. *Plin.* 36, 4.

DIOPŌLIS, a town of Armenia Minor, formerly called Cabira, and afterwards Sebaste. *Strab.* 12.

DIORES, a friend of Æneas, killed by Turnus. He had engaged in the games exhibited by Æneas on his father's tomb in Sicily. *Virg. Æn.* 5, 297. 12, 509.

DIORYCTUS, a place of Acarnania, where a canal was cut (διά, ὀρύσσω) to make Leucadia an island. (*Vid.* Leucadia). *Plin.* 4, 1.

DIOSCORĪDES, a native of Anazarbus in Cilicia, who lived, according to some, in the time of Antony and Cleopatra, while others place him in the reign of Nero. He wrote a work on the Materia Medica (*Περὶ ὕλης ἰατρικῆς*), which for several ages was accepted and appealed to by the professors of the healing art. Six or seven hundred plants are mentioned by Dioscorides, and some of his prescriptions have descended to modern times. The best edition of his works is that of Sarracenus, fol., Francof. 1598.——A disciple of Isocrates, who wrote a work on the government of Lacedæmon.——A poet of Alexandria, some of whose epigrams are preserved in the Anthology.——An astrologer sent ambassador by Julius Cæsar to Achillas, &c. *Cæs Bell. Civ* 3, 109.

DIOSCORIDI INSULA, or DIOSCORIDA, an island situate at the south of the entrance of the Arabic gulf, and now called *Socotora*. It was inhabited by a mixed population of Arabians, Indians, and Greeks. It produced a great quantity of aloes, which the ancients held in high estimation.

DIOSCŪRI, *or sons of Jupiter*, a name given to Castor and Pollux. There were festivals in their honour, called *Dioscuria*, celebrated by the people of Coreyra, and chiefly by the Lacedæmonians. They were observed with much jovial festivity. The people made a free use of the gifts of Bacchus, and diverted themselves with sports, of which wrestling matches always made a part.

DIOSCURIAS, now *Iskuria*, a maritime town of Colchis, at the mouth of the small river Charus. It was anciently called *Aea*, and, in process of time, Sebastopolis It was established, according to Arrian, by a colony of Milesians. Pomponius Mela says, that it was founded by Castor and Pollux, who made a voyage to Colchis, along with Jason, in the Argonautic expedition

DIOSPŌLIS MAGNA, a famous city of Egypt. (*Vid.* Thebæ.)——Parva, a city of Egypt, west of Tentyra, and on the western side of the Nile It was the capital of the nome Diospolites ——A city of Palestine, called also Lydda. It was situated in a plain, thirty-two miles north-west of Jerusalem. It was destroyed by the Saracens, who at a later period built about two geographical miles to the east of its site, the modern city of *Ramlat*.

DIOTIME, a woman who gave lectures upon philosophy, which Socrates attended. *Plut in Symp.*

DIOTIMUS, a stoic, who flourished 55 B. C.

DIOXIPPE, one of the Danaides. *Apollod.* 2, 1.

DIOXIPPUS, a soldier of Alexandria, who killed one of his fellow-soldiers in a fury, &c. *Ælian.* ——A Trojan killed by Turnus. *Virg. Æn.* 9, 574.

DIPÆÆ, a place of Peloponnesus, where a battle was fought between the Arcadians and Spartans *Herod.* 9, 35.

DIPHILAS, a man sent to Rhodes by the Spartans, to destroy the Athenian faction there. *Diod.* 14 ——A governor of Babylon in the interest of Antigonus. *Id.* 19.

DIPHILUS, an Athenian general, A U C 311. ——An architect so slow in finishing his works, that *Dyphilo tardior* became a proverb. *Cic. ad Attic.* 3, *ep.* 1.

DIPHORĪDAS, one of the Ephori at Sparta. *Plut. in Ages.*

DIPŌLIS, a name given to Lemnos, as having two cities, Hephæstia and Myrina.

DIPSAS (*-antis*), a river of Cilicia, flowing from mount Taurus. *Lucan* 3, 255.——(*-adis*). a profligate and incontinent woman mentioned by *Ovid. Am.* 1, 8.——A species of serpent, whose bite is said to produce such a thirst as proves mortal; whence the Greeks called it *διψάς*, or, *thirsty*. In Latin, it is called *situla*, *a pail*. Moses speaks of it in *Deut* 8, 15 The Hebrew name is *tsimmon*, answering to the Greek in meaning. *Lucan.* 9.

DIPYLON, one of the gates of Athens.

DIRÆ, the daughters of Acheron and Nox, who persecuted the souls of the guilty. They are the same as the Furies, and some suppose that they are called Furies in hell, Harpies on earth, and Diræ in heaven. They were represented as standing near the throne of Jupiter, in

an attitude which expressed their eagerness to receive his orders, and the power of tormenting the guilty on earth with the most excruciating punishments. *Virg. Æn.* 4, 473. 8, 701.

DIRCE, a woman whom Lycus, king of Thebes, married after he had divorced Antiope. When Antiope became pregnant by Jupiter, Dirce suspected her husband of infidelity to her bed, and imprisoned Antiope, whom she tormented with the greatest cruelty, by insults of the most malignant nature, and all the horrors of hunger, of thirst, of cold, and of excessive heat. Antiope escaped from her confinement, and brought forth Amphion and Zethus on mount Cithæron. When these children were informed of the cruelties to which their mother had been exposed, they besieged Thebes, put Lycus to death, and tied the cruel Dirce to the tail of a wild bull, which dragged her over rocks and mountains, and exposed her to the most poignant pains, till the gods, pitying her fate, changed her into a fountain, in the neighbourhood of Thebes. According to some accounts, Antiope was mother of Amphion and Zethus, before she was confined and exposed to the tyranny of Dirce (*Id.* Amphion, Antiope) *Propert.* 3, 15, 37.—*Paus.* 9, 26.—*Ælian V. H.* 12, 37.—*Lucan.* 4, 176. 4, 640.——A fountain of Bœotia, sacred to the muses, whence Pindar the Theban poet is called *Dircæus Cygnus*. *Horat. Od.* 4, 2, 25.

DIRCENNA, a cold fountain of Spain, near Bilbilis *Martial.* 1, *ep.* 50, 17.

DIRPHYIA, a surname of Juno, from *Dirphys*, a mountain of Bœotia, where the goddess had a temple.

DIS, a god of riches among the Gauls, supposed to be the same as Pluto the god of hell. The inhabitants of Gaul considered themselves descended from that deity. *Cæs. Bell. G.* 6.—*Tacit. Hist.* 1, 84.

DISCORDIA, a malevolent deity, daughter of Nox, and sister to Nemesis, the Fates, and Death. She was driven from heaven by Jupiter, because she sowed dissensions among the gods, and was the cause of continual quarrels. When the nuptials of Peleus and Thetis were celebrated, the goddess of discord was not invited, and this seeming neglect so irritated her, that she threw an apple into the midst of the assembly of the gods, with the inscription of *detur pulchriori*. This apple was the cause of the ruin of Troy, and of infinite misfortunes to the Greeks (*Id.* Paris) The goddess of discord is represented with a pale ghastly look, her garment is torn, her eyes sparkle with fire, and she holds a dagger concealed in her bosom. Her head is generally entwined with serpents, and she is attended by Bellona. She is supposed to be the cause of all the dissensions, murders, wars, and quarrels, which arise upon earth, public as well as private. *Virg. Æn.* 8, 702.—*Hesiod Theogn.* 225.

DITHYRAMBUS, a surname of Bacchus, either because he was twice born, or because Ceres collected and restored life to his limbs, that had been cut to pieces in the wars of the giants, or because the cave where he was brought up had two entrances. The hymns sung in his honour were called Dithyrambics, and expressed an enthusiastic poetical fury, such as became intoxication. *Horat. Od.* 4, 2, 10.

DIUM, a city of Macedonia, situated at the foot of mount Olympus, about seven stadia from the Sinus Thermaicus, or *Gulph of Salonica*. It is now *Standia*. *Liv.* 44, 6 *et* 7.

DIVI, a name chiefly appropriated to those who were made gods after death, such as heroes, and warriors, or the Lares, and Penates, and other domestic gods.

DIVITIACUS, one of the leading men among the Ædui. He went to Rome to solicit assistance against Ariovistus, and he gained the esteem and friendship of Cæsar and of Cicero. *Cæs. B. G.* 1, 3 *et* 19. 6, 11.—*Cic. de Div.* 1, 41.

DIVODURUM, the chief city of the Mediomatrici, a people of Gallia Belgica, who were located on the Moselle, or *Mosella*. Its name was afterwards changed to that of the people itself, and is now *Metz*.

DIVUS FIDIUS, a god of the Sabines, worshipped also at Rome. *Dionys.*

DOCILIS, a gladiator at Rome, mentioned by *Horat.* 1, *ep.* 18, 19.

DOCIMUS, a man of Tarentum, deprived of his military dignity by Philip, son of Amyntas, for indulging himself with hot baths. *Polyæn.* 5.——An officer of Perdiccas, taken by Antigonus. *Diod.* 18.

DODONA, a town of Epirus, placed by some writers in Thesprotia, and by others in Molossia; but Strabo reconciles these conflicting opinions, by informing us that anciently it belonged to Thesprotia, and afterwards to Molossia, for it stood on the borders of these two districts. There was in its neighbourhood a celebrated oracle of Jupiter. The town and temple of the god were first built by Deucalion, after the universal deluge, or by Pelasgus, according to others. It was supposed to be the most ancient oracle of all Greece, and, according to the traditions of the Egyptians, mentioned by Herodotus, it was founded by a dove. Two black doves, as he relates, took their flight from the city of Thebes, in Egypt, one of which flew to the temple of Jupiter Ammon, and the other to Dodona, where, with a human voice, they acquainted the inhabitants of the country that Jupiter had consecrated the ground, which in future would give oracles. The extensive grove which surrounded Jupiter's temple was endowed with the gift of prophecy, and oracles were frequently delivered by the sacred oaks, and by the doves which inhabited the place. This fabulous tradition of the oracular power of the doves, is explained by Herodotus, who observes, that some Phœnicians carried away two priestesses from Egypt, one of whom went to fix her residence at Dodona, where the oracle was established. It may further be observed, that the fable might have been founded upon the double meaning of the word *πέλειαι*, which signifies *doves*, in most parts of Greece, while in the dialect of the Epirots, it implies *old women*. In ancient times the oracles were delivered by the murmuring of a neighbouring fountain, but the custom was afterwards changed. Large kettles were suspended in the air near a brazen statue, which held a lash in its hand. When the wind blew strong, the statue was agitated and struck against one of the kettles, which communicated the motion to all the rest, and raised that clattering and discordant din, which continued for a while, and from which the artifice of the priests drew their predictions. Some suppose that the noise was occasioned by the shaking of the leaves and boughs of an old oak, which the superstition of the people frequently consulted, and from which they pretended to receive oracles. It may be observed, with more probability, that the oracles were delivered by

the priests, who, by artfully concealing themselves behind the oaks, gave occasion to the superstitious multitude to believe that the trees were endowed with the power of prophecy. As the ship Argo was built with some of the oaks of the forest of Dodona, there were some beams in the vessel which gave oracles to the Argonauts, and warned them against the approach of calamity. Within the forest of Dodona there was a famous fountain, which at mid-day was always dry, but at midnight attained its full height. This fountain was also said to extinguish burning torches when plunged into it, but on approaching them closely to the surface of the water they were re-lighted. The oracles of Dodona were originally delivered by men, but afterwards by females. (*Vid.* Dodonides.) *Plin.* 2, 103.—*Herod.* 2, 57.—*Mela*, 2, 3.—*Homer Od.* 14. *Il.*—*Paus.* 7, 21.—*Strab* 17.—*Plut. in Pyrrh.*—*Apollod.* 1, 9.—*Lucan* 6, 427.—*Ovid. Trist.* 4, *el.* 8, 23.

DODONÆUS, a surname of Jupiter from Dodona.

DODŌNE, a daughter of Jupiter and Europa. ——A fountain in the forest of Dodona. *Vid.* Dodona

DODONIDES, the priestesses who gave oracles in the temple of Jupiter in Dodona. According to some traditions, the temple was originally inhabited by seven daughters of Atlas, who nursed Bacchus. Their names were Ambrosia, Eudora, Pasithoe, Pytho, Plexaure, Coronis, Tythe or Tycho. In the latter ages the oracles were always delivered by three old women, which custom was first established when Jupiter enjoyed the company of Dione, whom he permitted to receive divine honour in his temple at Dodona. The Bœotians were the only people of Greece who received their oracles at Dodona from men, for reasons which Strabo fully explains.

DOLABELLA, P. CORN a Roman who married the daughter of Cicero, from whom afterwards he was by mutual agreement divorced. During the civil wars, he warmly espoused the interest of Julius Cæsar, whom he accompanied at the famous battles at Pharsalia, Africa, and Munda. He was made consul by his patron, though M. Antony his colleague opposed it. After the death of Julius Cæsar, he seemed inclined to support the republican party of Brutus, but the intrigues of Antony gained him over, and the hopes of paying the immense debts which he had contracted, produced in him a willingness to espouse innovation, and to effect the ruin of the commonwealth. As a reward for his attachment, Antony procured him the government of Syria, which had before been promised to Cassius. Eager to render himself opulent and independent, Dolabella departed for his province, but the violence of his character proved his ruin. At Smyrna, he seized, and with great cruelty put to death, Trebonius, one of Cæsar's murderers, for which shameful conduct he was declared an enemy to the republic by the Roman senate. In consequence of this he was besieged by Cassius in Laodicea, and when he saw that all was lost, he killed himself, in the twenty-seventh year of his age. He was of a small stature, which gave occasion to his father-in-law to ask him once when he entered his house, who had tied him so cleverly to his sword. *Cic. Fam.* 3, *ep.* 15, 3, *ep.* 10, 9.—*Att.* 6, *ep.* 6, &c.—*Hor.* 1, 2.—*Dio*, 41, 49, 43, 51, 44, 53.—*Sueton. Aug* 56.—*Liv.* 113.—*Vel. Pat.* 2, 58.——A proconsul of Africa.——Cneus, a city prætor, afterwards governor of Cilicia, where Verres was his quæstor. *Cic. Verr.* 1, 15, &c.——Another consul with Decius, A. U. C. 672. He triumphed over the Thracians, and was accused by Cæsar of extortion, and defended by Cotta and Hortensius, and acquitted. *Cic. Br.* 92.—*Vis.* 19.—*Suet. Cæs.* 4.——Another, who conquered the Gauls, Etrurians, and Boii, at the lake Vadimonis, B. C. 283.——The family of the Dolabellæ distinguished themselves at Rome, and one of them, L. Corn conquered Lusitania, B. C. 93.

DOLICHAON, the father of the Hebrus, &c. *Virg Æn.* 10, 696

DOLICHE, a town of Thessaly, in the Perrhæbian district to the south east of Aracus. *Liv.* 42, 53.——A town of Syria, situated in the district Euphratensis, and north-west of Zeugma. It is now *Dolue.*

DOLIUS, a faithful servant of Ulysses *Hom. Odyss* 4, 675.

DOLON, a Trojan, son of Eumedes, famous for his swiftness. Being sent by Hector to spy the Grecian camp by night, he was seized by Diomedes and Ulysses, to whom he revealed the situation, schemes, and resolutions of his countrymen, with the hopes of escaping with his life. He was put to death by Diomedes, as a traitor. *Homer. Il.* 10, 314.—*Virg. Æn.* 12, 349, &c.

DOLONCI, a people of Thrace. *Herod* 6, 34.

DOLOPES, a people who inhabited that south-eastern corner of Thessaly, formed by the chain of Pindus, or rather Tymphrestus one side, and mount Othrys, branching out of it, on the other. They are supposed to have formed one of the twelve nations, or districts, which sent deputies to the Amphictyonic council These people possessed the isle of Scyros, and they are said to have been a body of corsairs who infested the Ægean sea. When Cimon took possession of their island, he expelled them from it. Their country was called Dolopia. *Virg Æn.* 2, 7.—*Flacc.* 2, 10.—*Hom. Il* 9, 480.—*Liv.* 36, 33.—*Strab* 9. —*Plut in Cimon*

DOLOPS, a Trojan, son of Lampus, killed by Menelaus. *Homer, Il* 15, 526.

DOMIDUCUS, a god who presided over marriage. Juno also was called *Domiduca*, from the power she was supposed to have in marriages.

DOMINICA, a daughter of Petronius, who married the emperor Valens

DOMITIA LEX, *de Religione*, was enacted by Domitius Ahenobarbus, the tribune, A. U. C. 650 It transferred the right of electing priests from the college to the people

DOMITIANUS, TITUS FLAVIUS, son of Vespasian and Flavia Domatilla, made himself emperor of Rome, at the death of his brother Titus, whom, according to some accounts, he destroyed by poison. The beginning of his reign promised happiness to the people, and tranquillity to the state, but their expectations were soon frustrated. Domitian became cruel, and gave way to incestuous and unnatural indulgences. He commanded himself to be called God and Lord in all the papers which were presented to him. He passed the greatest part of the day in catching flies and killing them with a bodkin, so that it was wittily answered by Vibius, to a person who asked him who was with the emperor, nobody, not even a fly. In the latter part of his reign Domitian became suspicious, and his anxieties were increased by the predictions of astrologers, but still more poignantly by the stings of remorse. He

was so distrustful, even when alone, that round the terrace, where he usually walked, he built a wall with shining stones, that from them he might perceive, as in a looking-glass, whether any body followed him. All these precautions were unavailing; he perished by the hand of an assassin, the 18th of September, A. D. 96, in the 45th year of his age, and the 15th of his reign. He was the last of the twelve Cæsars. He distinguished himself for his love of learning, and in a little treatise, which he wrote upon the great care which ought to be taken of the hair to prevent baldness, he displayed much taste and elegance, according to the observations of his biographers. After his death he was publicly deprived by the senate of all the honours which had been profusely heaped upon him, and even his body was left in the open air without the honours of a funeral. This disgrace might proceed from the resentment of the senators, whom he had exposed to terror as well as to ridicule. He once assembled that august body, to know in what vessel a turbot might be most conveniently dressed. At another time they received a formal invitation to a feast, and when they arrived at the palace, they were introduced into a large gloomy hall hung with black, and lighted with a few glimmering tapers. In the middle were placed a number of coffins, on each of which was inscribed the name of some one of the invited senators. On a sudden a number of men burst into the room, clothed in black, with drawn swords and flaming torches, and after they had for some time terrified the guests, they permitted them to retire Such were the amusements and cruelties of a man, who, in the first part of his reign, was looked upon as the father of his people, and the restorer of learning and liberty. *Suet in vita.—Eutrop* 7.

DOMITILLA, FLAVIA, a woman who married Vespasian, by whom she had Titus a year after her marriage, and eleven years after Domitian. ——A niece of the emperor Domitian, by whom she was banished.

DOMITIUS DOMITIANUS, a general of Diocletian in Egypt. He assumed the imperial purple at Alexandria, A. D. 288, and supported the dignity of emperor for about two years. He died a violent death.——A consul with C. Fannius, A.U.C 631. He conquered the Arverni and Allobroges, and erected a trophy of his victory, and travelled through his province in military parade, mounted on an elephant. *Flor.* 3, 2.—*Suet Ner.* 2.—*Liv* 61.——Cneus Ahenobarbus, his son, was known for his integrity as a magistrate, and his firmness as a senator Though not naturally eloquent, he exerted his oratorical powers on the accusation of Jul. Silanus, and of M. Scaurus, and he displayed great uprightness of conduct when he not only refused to see, but even imprisoned a slave of Scaurus, who privately promised him intelligence by which his master might be more fatally criminated and condemned. He was the author of a law which transferred the right of electing the priests from the college to the people. *Val. Max.* 6, 5. 9, 1.—*Vell.* 2, 12.—*Cic. Rull.* 2, 7. *In Deiot.* 11. *Qual.* 2, 56. *Brut.* 45.—*Plin.* 17, 1.——Lucius Ahenobarbus, son of Cneus, early distinguished himself as the rival and enemy of Cæsar. By the influence of Pompey, he presided over the celebrated trial of Milo. When appointed by the senate to succeed Cæsar in Cisalpine Gaul, he showed his ignorance of military manœuvres, by throwing himself into Corfinium, instead of uniting his forces to those of Pompey, and so apprehensive was he of the resentment of his enemy, that he took poison to destroy himself. The clemency of Cæsar towards his adversaries made him repent his rashness, and he was greatly rejoiced to find that his slave had not given him, as he desired, a dose of poison, but a soporific potion Cæsar's kindness, however had no great weight on Domitius, as he soon after defended Marseilles against his lieutenants, and headed one of the wings of Pompey's army at the battle of Pharsalia. The ruin of Pompey proved fatal to his friend, who, as he fled from the field of battle, was slain by some horsemen; or, as Cicero says, by Antony *Phil in Cic.—Seneca de Benef.* 3.—*Cic. Att.* 9, *ep* 6, &c. *Ad Fr. Ad Fam.—Sueton. Cæs. et Ner.*——Cneus, son of Lucius by Marcia the sister of Cato of Utica, was with his father at the battle of Pharsalia, and he showed his attachment to the republican cause, by being of the number of Cæsar's assassins, though Suetonius denies it. He was intrusted by Brutus with the command of 50 ships to intercept the supplies of Antony and Augustus in Greece, and in the fatal battle of Philippi he had the good fortune to be the only one of the conspirators who escaped. He afterwards joined himself to Antony, by whose influence he was restored to the honours of the state; but when the triumvirate was dissolved by the ambition of the two rivals, Domitius, who despised the connexion with Cleopatra, and foresaw the ruin of Antony, joined himself to Augustus, and thus ensured his safety. He died soon after, of a fever brought on, says Plutarch, by remorse for his perfidy *Sueton Aug. et Ner.—Cic. Fam.* 6, *ep.* 22 *Phil.* 2, 11.—*Paterc* 2, 72 et 76.——Lucius, son of Cneus just mentioned, was engaged as an officer in the German wars under Tiberius, and known for his cruelty, insolence, and perfidy. He married Antonia the daughter of Antony and Octavia, by whom he had Cneus, the father of Nero by Agrippina, the daughter of Germanicus. Cneus was equally cruel and profligate as his father, and the vices of this unfortunate family seemed still to acquire greater strength and more dreadful features in the bloody character of Nero. Paterculus, however, with more unpardonable flattery than truth, has endeavoured to represent the character of these Domitii as respectable and praiseworthy. *Sueton; Ner. Cal.—Tacit. Ann.* 1, 63. 4, 44. 11, 11. 12, 64.——Cn. Ahenobarbus, a Roman consul, who conquered Bituitus the Gaul, and left 20,000 of the enemy on the field of battle, and took 3000 prisoners. *Liv* 33, 42. 34 42. 36, 37.——A grammarian in the reign of Adrian. He was remarkable for his virtues, and his melancholy disposition.——A consul, during whose consulate peace was concluded with Alexander king of Epirus. *Liv.* 8, 17 ——Cneus Calvinus, a Roman consul, A U.C. 709. He espoused the cause of Cæsar against Pompey, and was commissioned to oppose Scipio, over whom, after being himself defeated, he obtained a victory In the battle of Pharsalia, he had the command of the centre of Cæsar's army. He was rewarded for his conduct with the province of Asia, and though defeated by the superior forces of Pharnaces, he however, maintained his situation, and accompanied his friend into Africa. He was afterwards governor of Spain, where he decimated some of the soldiers for their ill conduct. *Cic. Fluce. 12 Sext.*

53.—*Dio.* 40, 17, &c. - *Cæs. in B. C.* 3, &c. *Hirt. B. Alex.* 9, &c.—*Vell. Pat.* 2, 78.——A consul under Caligula. He wrote some few things now lost.——A Latin poet, called also Marsus, in the age of Horace. He wrote epigrams, remarkable for little besides their indelicacy, and also a poem called Amazonis, on the wars of Hercules against the Amazons. Like Catullus and the other poets of his age, he sang the beauty of his mistress called Melænis, and devoted to the praise of ideal perfections perhaps talents which might better have been employed in celebrating the heroic actions of his countrymen Only three of his verses remain. *Ovid. de Pont.* 4, *el.* 16, 5 ——Afer, an orator, who was preceptor to Quintilian. He disgraced his talents by his adulation, and by practising the arts of an informer under Tiberius and his successors He was made a consul by Nero and died A D. 59.

DONATUS, Ælius, a grammarian, who flourished in the time of Constantine and was one of the preceptors of St Jerome Besides his commentaries on Virgil and Terence, he wrote an elementary work, in which he treated of the eight parts of speech individually ——A bishop of Numidia, promoter of a sect called Donatists, A D. 311.——Another bishop of Africa, of great learning and abilities. He was a zealous friend of the Donatists, who may be said to have received their name from him rather than the preceding He was banished from Carthage by his opponents, A.D 356, and died in exile.

DONILAUS, a prince of Gallogræcia, who assisted Pompey with 300 horsemen against J. Cæsar.

DONUSA, an island in the Icarian sea, one of the Sporades It lay south-east of Icaria, and east of Patmos. The marble obtained from this island was green It is now *Heraclea Ling Arc.* 3, 125.

DORES, the inhabitants of Doris *Vid* Doris

DORIAN a river of India extra Gangem. It is thought to answer to the modern *Zangan*, the mouth of which is in the kingdom of *Tonquin.*

DORICUS, an epithet applied not only to Doris, but to all the Greeks in general. *Virg Æn* 2, 27

DORIEUS, a son of Anaxandridas, who went with a colony into Sicily, because he could not bear to submit to the authority of his brother at home. *Herod.* 5, 42, &c.—*Pyth.* 5, 2 et 10, &c

DORILAS, a rich Lydian prince, killed in the court of Cephens. *Ovid Met* 5, *fab* 4.

DORION, a town of Messenia, where Thamyras the musician challenged the Muses to a trial of skill. *Stat Theb.* 4, 183.—*Propert.* 2, 22, 19 —*Lucan.* 6, 415.

DORIS, a country of Greece, bounded on the north by Thessaly, on the south by Phocis and the territory of the Locri Ozolæ, on the east by the river Pindus, and on the west by Ætolia. Its territory was not large, extending only about forty miles in length, and about twenty in breadth.* The country, though mountainous, abounded with spacious plains, and was very fruitful. It was called Doris and the people Dores, from Dorus, the son of Hellen, and grandson of Deucalion, who is said to have first peopled or conquered it. It was also called *Tetrapolis* from its four cities, viz. Pindus, Erineus, Boium, and Cytinium. The Dorians were a stout and warlike race, and formed a part of the nation of the Hellenes Under Deucalion, the Hellenes inhabated the territory of Phthiotis; under Dorus they occupied the district of Histiæotis. They were driven thence by the Cadmæans, and moving south, finally settled in Doris. From this, as a central point emigrated the various Doric colonies, one of which settled in the isle of Rhodes After the siege of Troy, the Dorians founded Megara on the confines of Attica, about 1131 B C. Others migrated to the shores of Asia Minor, and established the famous colony of Doris, in Asia Minor, on the coast of Caria. In process of time, other colonies of Dorians passed into Italy and Sicily But the country which may be regarded a the principal seat of their power was the Peloponnesus, of which they took possession under the conduct of the Heraclidæ about eighty years after the taking of Troy The Heraclidæ divided among themselves the territories of the Peloponnesus, reserving some few towns to the Ionians upon the borders of Achaia —— A colony of the Dorians in Asia Minor, on the coast of Caria. On the arrival of the Dorians in Asia, they formed themselves into six independent states or small republics, which were confined within the bounds of as many cities *These were Halicarnassus, Cnidus, Cos, Lindus, Ialyssus, and Camirus. Other cities in the territory, called from them Doris, belonged to their confederacy; but the inhabitants of these six alone, as true and genuine Dorians, were admitted into the temple at Triopæ, where they exhibited solemn games in honour of Apollo Triopius. The prizes were tripods of brass, which the victors were obliged to consecrate to Apollo, and leave in the temple. When Agasicles of Halicarnassus won the prize, he transgressed this custom, and carried the tripod to his own house, on which account the city of Halicarnassus was ever afterwards excluded from the Dorian confederacy The Dorians were from that time known by the name of the five cities, or *Pentapolis*, and no longer by that of *Hexapolis. Strab.* 9, &c.—*Ling Æn* 2, 27.—*Plin.* 5, 29. *Apollod* 2.—*Herod* 1, 144 8, 31. ——A goddess of the sea daughter of Oceanus and Tethys She married her brother Nereus, by whom she had fifty daughters called Nereides. Her name is often used to express the sea itself. *Propert.* 1, 17, 25.—*Ling. Ecl* 10.—*Hesiod Theog.* 240.——A woman of Locri, daughter of Xenetus, whom Dionysius the elder, of Sicily, married the same day with Aristomache Or *Tusc.* 5 ——One of the fifty Nereides *Hesiod. Theog.* 250. —*Homer. Il* 18, 45.

DORISCUS, a place of Thrace near the sea, where Xerxes numbered his forces. *Herod.* 7, 59.

DORSENNUS a comic poet of great merit in the Augustan age. *Plin* 14, 14.—*Horat. 2, ep.* 10, 173.

DORSO, C FABIUS, a Roman, who, when Rome was in the possession of the Gauls, issued from the capitol, which was then besieged, to go to a sacrifice, which was to be offered on mount Quirinalis. He dressed himself in sacerdotal robes, and carrying on his shoulders the statues of his country gods, passed through the guards of the enemy, without betraying the least signs of fear. When he had finished his sacrifice, he returned to the capitol unmolested by the enemy, who were astonished at his boldness, and did not obstruct his passage or molest his sacrifice. *Liv.* 5, 46.

DORUS, a son of Hellen *Vid* Doris.

DORYCLUS, an illegitimate son of Priam, ki

led by Ajax in the Trojan war. *Homer. Il.* 11. ——A brother of Phineus king of Thrace, who married Berve. *Virg. Æn.* 5, 620.

DORYLÆUM and DORYLÆUS, a city of Phrygia, near the junction of the Thymbres and Sangarius, and on the borders of Bithynia. It is now *Eski sher. Plin.* 5, 29.—*Cic. Balb.* 17.

DORYLAS, one of the centaurs killed by Theseus. *Ovid. Met.* 12, 180.——A man killed at the marriage of Andromeda, by Aleyoneus. *Ovid Met* 12, 380. 5, 129.

DORYLÁUS, a warlike person, intimate with Mithridates Evergetes, and general of the Gnossians, B C 125 *Strab.* 10

DORYSSUS, a king of Lacedæmon, killed in a tumult. *Paus.* 3, 2.

DOSIADAS, a poet who wrote a piece of poetry in the form of an altar (Βωμός), which Theocritus has imitated.

DOSON, a surname of Antigonus, because he promised and never performed *Plut. in Coriol.*

DOTO, one of the Nereides. *Virg. Æn* 9, 102.

DOTUS, a general of the Paphlagonians, in the army of Xerxes. *Herod* 7, 72.

DRACANUS a mountain where Jupiter took Bacchus from his thigh. *Theocrit*

DRACO, a celebrated lawgiver of Athens, who flourished about 624 B C. When he exercised the office of archon, he made a code of laws for the protection of the citizens, which, on account of their severity, were said to be written in letters of blood. By them, idleness was punished with as much severity as murder, and death was denounced against the one as well as the other. Such a code of rigorous laws gave occasion to a certain Athenian to ask of the legislator, why he was so severe in his punishments, and Draco gave for answer, that as the smallest transgression had appeared to him deserving death, he could not find any punishment more rigorous for more atrocious crimes. These laws were at first enforced, but they were often neglected on account of their extreme severity, and Solon totally abolished them, except that one which punished a murderer with death The Athenians could not endure the rigour of his laws, and the legislator himself was obliged to withdraw to the island of Ægina. Here he was received at the public theatre with an applause which proved fatal to him, for its expression consisted in heaping upon him the cloaks and hats of the audience, by which he was suffocated He was buried under the theatre. *Plut in Sol.*——A man who instructed Plato in music *Id de Musc.*

DRACUS, a general of the Achæans, conquered by Mummius.

DRANCES, a friend of Latinus, remarkable for his weakness and eloquence He showed himself an obstinate opponent to the violent measures which Turnus pursued against the Trojans. Some have imagined that the poet wished to delineate the character and the eloquence of Cicero under this name. *Virg. Æn.* 11, 122, 220 et 336. 12, 644.

DRANGÆ. *Vid.* Zarangæ.

DRAVUS, a river of Germany, rising in the Noric Alps. It traverses the southern part of Noricum and Pannonia, running from west to east, and enters the Danube near the town of Mursa, or *Essek*. It is now the *Drave*

DREPANE, an ancient name of Corcyra.

DREPANUM, now *Trapani*, a town of Sicily near mount Eryx in the form a *scythe*, whence its name (δρέπανον, *falx*) Anchises died there, on his voyage to Italy with his son Æneas. The Romans under Cl. Pulcher were defeated near the coast, B C. 249, by the Carthaginian general Adherbal *Virg Æn* 3, 707.—*Cic. Verr.* 2, 57. —*Ovid. Fast.* 4, 474 —— A promontory of Peloponnesus, said likewise to have derived its name from the word δρέπανον, signifying *a scythe*, because with that instrument Saturn was fabled to have there mutilated his father

DRILO, or DRINIUS, a river of Illyricum, which falls into the Adriatic at Lissus. It is composed of two branches, the northern one, or *White Drino*, rising in mount Scardus, and the southern one, or *Black Drino*, flowing from the Lychnitis Palus.

DRIMACHUS, a famous robber of Chios. When a price was set upon his head, he ordered a young man to cut it off and go and receive the money. Such an uncommon instance of generosity so pleased the Chians, that they raised a temple to his memory, and honoured him as a god. *Herod.* 4, 76.

DRIOPIDÆ, an Athenian ambassador sent to Darius when the peace with Alexander had been violated *Curt* 3, 13.

DROMÆUS, a surname of Apollo in Crete.

DROMOS ACHILLIS a promontory near the mouth of the Borysthenes, so called from its being the place which Achilles appropriated to his own use and that of his companions for various kinds of exercise, and particularly that of *running*. It is now called *Kossa-Ouharigatch*. *Vid.* Leuce.

DRUENTIUS and DRUENTIA, a river of Gaul, which has its source among the Alpes Cottiæ, north of Brigantio, or *Briançon*. It falls into the Rhodanus, or *Rhone*, three miles below Avenio, or *Avignon*, after a course of about 100 miles, and is now called the *Durance*. *Sil. Ital.* 3, 464. —*Strab* 4.

DRUIDÆ, the ministers of religion among the ancient Gauls and Britons. They were divided into different classes, called the Bardi Eubages, the Vates, the Semnothei, the Saronides, and the Samothei. They were held in the greatest veneration by the people. Their life was austere and recluse from the world, their dress was peculiar to themselves, and they generally appeared with a tunic which reached a little below the knee. As the chief power was lodged in their hands, they punished as they pleased, and could declare war and make peace at their option. Their power was extended not only over private families, but they could depose magistrates and even kings, if their actions in any manner deviated from the laws of the state. They had the privilege of naming the magistrates who annually presided over the cities, and the kings themselves were created only with their approbation. They were intrusted with the education of youth, and all religious ceremonies, festivals, and sacrifices were under their peculiar care. They taught the doctrine of the metempsychosis, and believed the immortality of the soul. They were professionally acquainted with the art of magic, and from their knowledge of astrology, they drew omens and saw futurity revealed before their eyes. In their sacrifices they often immolated human victims to their gods, a barbarous custom which continued long among them, and which the Roman emperors attempted to abolish to little purpose. The power and privileges which they enjoyed were beheld with admiration by their coun-

trymen, and as their office was open to every rank and every station, there were many who daily proposed themselves as candidates to enter upon this important function. The rigour, however, and severity of a long noviciate deterred many, and few were willing to attempt a labour, which enjoined them during fifteen or twenty years to load their memory with the long and tedious maxims of druidical religion. Their name is derived from the Greek word δρῦς, *an oak*, because the woods and solitary retreats were the places of their residence. *Cæs. Bell. G.* 6, 13 —*Plin.* 16, 44 —*Diod.* 5

DRUSA or *Drome*, a river of Gaul, falling into the Rhone.

DRUSILLA, LIVIA, a daughter of Germanicus and Agrippina, famous for her debaucheries and licentiousness She committed incest with her brother Caligula, who was so tenderly attached to her that in a dangerous illness he made her heiress of all his possessions, and commanded that she should succeed him in the Roman empire She died A D 38, in the 23d year of her age, and was deified by her brother Caligula who survived her for some time.——A daughter of Agrippa, king of Judæa, &c

DRUSO, an unskilful historian and meanness, who obliged his debtors, when they could not pay him, to hear him read his compositions, to draw from them praises and flattery. *Horat Sat.* 1, 3, 86

DRUSUS, a son of Tiberius and Vipsania who made himself famous by his intrepidity and courage in the provinces of Illyricum and Pannonia He was raised to the greatest honours of the state by his father, but a blow which he gave to Sejanus, an audacious libertine, proved his ruin Sejanus corrupted Livia the wife of Drusus, and in conjunction with her he caused him to be poisoned by an eunuch, A.D 23.——A son of Germanicus and Agrippina, who enjoyed offices of the greatest trust under Tiberius. His enemy Sejanus, however, effected his ruin by his insinuations; Drusus was confined by Tiberius, and deprived of all aliment. He was found dead nine days after his confinement, A D. 33 ——A son of the emperor Claudius, who died by swallowing a pear thrown in the air.——An ambitious Roman, grandfather to Cato He was killed for his seditious conduct *Patere.* 1, 13.——Livius, father of Livia, the wife of Augustus, was intimate with Brutus, and killed himself with him after the battle of Philippi. *Patere* 2, 71 —M Livius, a celebrated Roman, who renewed the proposals of the Agrarian laws, which had proved fatal to the Gracchi. He was murdered as he entered his house, though he was attended with a number of clients and Latins, whom he wished to admit to the privileges of Roman citizens, B.C 190. *Cic ad Her* 4, 12 ——Nero or Decimus Claudius, a son of Tiberius Nero and Livia, adopted by Augustus He was brother to Tiberius, who was afterwards made emperor He greatly signalized himself in his wars in Germany and Gaul against the Rhœti and Vindelici, and was honoured with a triumph He died of a fall from his horse in the 30th year of his age, B.C. 9. He left three children, Germanicus, Livia and Claudius, by his wife Antonia. *Dion* ——M Livius Salinator, a consul who conquered Asdrubal with his colleague Claudius Nero. *Horat Od.* 4, 4.—*Virg. Æn.* 6 821 ——Cæsus an historian, who being one day missed from his cradle, was found the next on the highest part of the house, with his face turned towards the sun.——The plebeian family of the Drusi produced eight consuls, two censors, and one dictator. The surname of Drusus was given to the family of the Livii, as some suppose, because one of them killed a Gaulish leader of the name of Drausus. Virgil, in *Æn* 6, 824, mentions the Drusi among the illustrious Romans, and that perhaps more particularly, because the wife of Augustus was of that family.

DRYADES, nymphs that presided over the woods The Dryades differed from the Hamadryades, in that these latter were attached to some particular tree with which they were born, and with which they died; whereas the Dryades were the goddesses of the trees and woods in general, and lived at large in the middle of them. For though δρυς properly signifies an oak it was also used for a tree in general. Oblations of milk oil, and honey, were offered to them, and sometimes the votaries sacrificed a goat. *Virg. G* 1, 11.

DRYANTIDES a patronymic of Lycurgus, king of Thrace son of Dryas He cut his legs as he attempted to destroy the vines, that no libations might be made to Bacchus. *Ovid. in Ib.* 345.

DRYAS, a son of Hippolochus, who was father to Lycurgus. He went with Etiocles to the Theban war, where he perished *Stat Theb.* 8, 353.—A son of Mars, who went to the chase of the Calydonian boar. *Apollod* 1, 8 ——A centaur at the nuptials of Perithous, who killed Rhœtus *Ovid Met.* 12, 256 ——A daughter of Faunus, who so hated the sight of men, that she never appeared in public.——A son of Lycurgus, killed by his own father in a fury. *Apollod* 3, 5. ——A son of Egyptus, murdered by his wife Eurydice *Id* 2, 1

DRYMÆA, a town of Phocis, on the banks of the Cephisus, north east of Elatea It was burned and sacked by the Persians under Xerxes. *Paus.* 10, 33.—*Herod.* 8, 33

DRYMO, a sea nymph, one of the attendants of Cyrene. *Virg. G.* 4 336.

DRYOPE, a woman of Lemnos, whose shape Venus assumed to persuade all the females of the island to murder the men. *Flacc.* 2, 174 ——A virgin of Œchalia, whom Andræmon married after she had been ravished by Apollo. She became mother of Amphissus, who, when scarce a year old, was with his mother changed into a lotus *Ovid. Met* 10, 311 ——A nymph, mother of Tarquitus by Faunus *Virg Æn.* 10, 551 —— A nymph of Arcadia mother of Pan, by Mercury, according to Homer. *Hymn. in Pan.*

DRYOPETIA, an anniversary day observed at Asine in Argolis, in honour of Dryope, the son of Apollo

DRYOPIS a country of Greece, situate in the vicinity of mount Œta and Parnassus, and so called it is said, from Dryope, the daughter of Eurytus, or, according to the poets a nymph ravished by Apollo; but more probably from δρυς, *an oak*, and ὀψ a voice on account of the number of oaks which grew about the mountains and the rustling of their leaves The Dryopes, however, valued themselves much upon their fabulous origin, and called themselves the sons of Apollo; and therefore Hercules, having overcome this people, carried them prisoners to Delphi, where he presented them to their divine progenitor, who commanded the hero to take them with him to the Peloponnesus. Hercules

obeyed and gave them a settlement there, near the Asineau and Hermionian territories; hence the Asineans came to be blended with, and to call themselves Dryopes *Herod* 1, 56 *et* 146 8, 31 —*Paus* 4, 34 —*Strab.* 7, 8, 14.—*Plin.* 4, 1.—*Virg Æn.* 4, 146.—*Lucan* 3, 179.

DRYOPS, a son of Priam, killed by Achilles. *Homer, Il* 20, 455 —A friend of Æneas, killed by Clausus in Italy. *Virg. Æn.* 10 346

DRYUSIA, the younger daughter of Darius, given in marriage to Hephæstion by Alexander. *Ibid* 18.

DUBIS or ALDUABIS, a river of Gallia, rising in mount Vocetius, and, after a northern course, running westward through the territory of the Sequani till it unites with the Arar. It is now the *Doubs* or *Doux*.

DUBRIS, a town of Britain, supposed to be *Dover*.

DUCETIUS, a Sicilian general, who died B C 440.

DUILLIA LEX, was enacted by M Duillius, a tribune, A U C 304. It made it a capital crime to leave the Roman people without its tribunes, or to create any new magistrate, from whom there was no appeal. *Liv. 3*, 55 —Another A, U. C. 392, fixing the interest of money at one per cent

C DUILLIUS NEPOS, a Roman consul, the first who obtained a victory over the naval power of Carthage B. C 260. After his colleague, Cn Corn, Scipio had been taken at sea by the Carthaginians in the first Punic war, Duillius proceeded with a new-built Roman fleet to Sicily, in quest of the enemy, whom he met near the Lipari islands, and, by means of grappling irons, so connected the ships of the Carthaginians with his own, that the contest became a sort of land fight. Through the aid of this contrivance, he entirely defeated the Carthaginian fleet, taking eighty ships and destroying thirteen, with a great number of men This victory was thought so important, that Duillius was received at Rome with the greatest applause, and enjoyed a triumph. A naval column was erected in the forum to perpetuate the event, which was standing in Pliny's time, and was found again, with its inscription, in 1560 *Cic. de Senec.—Tacit Ann.* 1, 12.

DULICHIUM, the largest of the Echinades, at the mouth of the Achelous, off the coast of Ætolia and Acarnania It formed part of the kingdom of Ulysses, who took some of its inhabitants with him to the siege of Troy. It is now *Anatolico. Orad. Trist* 1, *el* 4, 67 *Met* 14. 226 *H. A.* 27.2 —*Martial* 11, *ep* 70, 5.—*Virg Eel* 6 76

DUMNORIX, a powerful chief among the Æduu *Cæs Bell G* 1. 9.

DURATIUS PICTO, a Gaul, who remained in perpetual friendship with the Roman people *Cæs Bell G.* 8, 26

DURIS, an historian of Samos, who flourished B C 257. He wrote the life of Agathocles of Syracuse, a treatise on tragedy, a history of Macedonia, and other works, often quoted with approbation by ancient writers, but now no more. *Cic ad Att.* 6, *ep* 1.—*Strab* 1.

DURIUS, a river of Spain rising in the chain of Mons Idubeda, and after a course of 410 miles, discharging itself into the Atlantic, a little below Caile, the modern *Oporto*. It is now the *Douro*. *Strab.* 3 —*Sil. Ital* 1, 234.

DUROCASSES, the chief residence of the Druids in Gaul, now *Dreux*. *Cæs. Bell. G.* 6, 13.

DUROCOTORUM, the capital of the Remi, now *Rheims*.

DUSII, a name applied by the Gauls to some supreme divinities, whose attributes resembled those of the Fauns and Satyrs of the Latins. *August de C. D.* 15, 23

DUUMVIRI, a general appellation among the ancient Romans given to magistrates of communes, and officers, where *two* were joined together in the same function, so that there had almost as many *Duumviri* as they had officers joined two by two in commission The most considerable of the *Duumviri* were those called *Duumviri Sacrorum*. They were created by Tarquinius Superbus for the performance of sacrifices, and keeping the Sibylline books. They were chosen from among the patricians, held the office for life, were exempted from military service and the discharge of civil offices, and without them the Sibylline oracles could not be consulted. The number was increased to ten, A U. C. 387, called from their number *Decemviri*. Sulla, A. U C. 671, added five, upon which their name was changed to *Quindecimviri* Their body was afterwards much increased, and at length amounted to sixty, yet still it retained the appellation last mentioned. The office was abolished under the emperor Theodosius, towards the close of the fourth century —There were also certain magistrates at Rome, called *Duumviri perduellionis aut capitalis*. They were first created by Tullus Hostilius, for trying such as were accused of treason This office was abolished as unnecessary, but Cicero complains of their revival by Labienus the tribune *Orat. pro Rabir.* Some of the commanders of the Roman vessels were also called Duumviri, especially when there were two together. They were first created, A. U. C 542. There were also in the municipal towns in the provinces two magistrates called *Duumviri municipales*. They were chosen from the centurions, and their office was much the same as that of the two consuls at Rome. They were sometimes preceded by two lictors with the fasces. Their magistracy continued for five years, on which account they have been called *Quinquennales magistratus*.

DYAGONDAS, a Theban legislator, who abolished all nocturnal sacrifices. *Cic. de Leg.* 2, 15

DYMÆ, the last of the Achæan towns to the west, situate about forty stadia beyond the mouth of the Peirus It was anciently called Palea and Stratos. Its territory was frequently laid waste during the Social war. *Paus.* 7, 18.—*Strab* 8.

DYMAS, a Trojan, who joined himself to Æneas when Troy was taken, and was at last killed by his countrymen, who took him to be an enemy because he had dressed himself in the armour of one of the Greeks whom he had slain. *Virg, Æn.* 2, 340, 428.—The father of Hecuba, who, from him, is called *Dymantis Homer. Il.* 16, 718.—*Virg. Æn.* 2, 394.—*Ovid Met* 11, 761.

DYMNUS, one of Alexander's officers. He conspired with many of his fellow soldiers against his master's life. The conspiracy was discovered, and Dymnus stabbed himself before he was brought before the king. *Curt.* 6, 7

DINAMENE, one of the Nereides. *Homer. Il.* 18, 45.

DYRAS, a river of Thessaly, twenty stadia beyond the Sperchius, said to have sprung from the ground in order to assist Hercules when burning on the pile. *Herod.* 7, 198 — *Strab* 9.

DYRASPES, a river of Scythia. *Ovid. Pont.* 4, 10, 54.

DYRIS, the name given to mount Atlas by the neighbouring inhabitants.

DYRRACHIUM, now *Durazzo* a large city of Macedonia, bordering on the Adriatic sea, founded by a colony from Corcyra, B. C. 627. It was the common landing-place from Brundusium, and on that account it was frequently called *Hadriæ faberna*. Cicero met with a favourable reception there during his exile. Its ancient name was Epidamnus, which the Romans, considering it of ominous meaning, changed into *Dyrrachium*. *Ælian* 13, 16 — *Thucyd.* 1, 24 — *Plin.* 2, 106 — *Mela*, 2, 3 — *Paus.* 6, 10. — *Cic. Att.* 3, 22.

DYSAULES a brother of Celeus, who instituted the mysteries of Ceres at Celeæ. *Paus.* 2. 14.

DYSORUS, a mountain of Macedonia, famous for its gold and silver mines. *Herod.* 5, 23.

E

EANES, a man supposed to have killed Patroclus, and to have fled to Peleus in Thessaly. *Strab.* 9.

EANUS, the name of Janus among the ancient Latins. The word seems to be derived *abeundo*, because Janus was considered by some as the representative of the sun and of time, whose celebrity is constant and regular. *Macrob. Sat* 1, 9 — *Cic. de Nat. D* 2.

EARINUS a beautiful boy, eunuch to Domitian *Stat Sylv.* 3, 4.

EBDOME, a festival in honour of Apollo at Athens on the seventh day of every lunar month. It was usual to sing hymns in honour of the god, and to carry about boughs of laurel — There was also another of the same name, celebrated by private families, the seventh day after the birth of every child.

EBON, a name given to Bacchus by the people of Neapolis. *Macrob.* 1, 18.

EBORA, a town of Lusitania, to the south of the Tagus and north of the Anas, called also *Liberalitas Julia*. It is now *Evora*, the chief town of the province of *Alentejo* *Plin.* 4, 22. — *Mela*, 3, 1. — A fortress in Hispania Bætica, on the eastern bank of the Bætis. *Mela*, 3, 1 — A town of Hispania Terraconensis, near the river Tamaris It is thought to correspond with the modern village of *Murvi*, near the mouth of the *Tambre*

EBORACUM, a city of Britain, in the territory of the Brigantes now *York* It was a distinguished Roman station; the emperors Adrian and Severus each resided in it occasionally, and the latter died here.

EBUDES, or HERUDES, the western isles of Britain, now *Hebrides* Their number and situation are variously given by the ancients, but the chief of them were Ebuda Occidentalis, or *Lewis* and *Harris*, Ebuda Orientalis, or *Skye*, Maleos, or *Mull*, Epidium or *Islay*, and Ricina, or *Rachlin* *Ptol.* 2 2 — *Plin.* 4, 16.

EBURONES, a people of Belgium, now the country of *Liege*. *Cæs. B. G.* 2, 4. 6, 5. — The Eburovices Aulerci were the people of *Evereux* in *Normandy*. *Cæs. ib.* 3, 17.

EBUSUS, the largest of the Pityusæ, or Pine Islands. It was fertile in the production of vines, olives, and large figs, which were exported to Rome and elsewhere. It was famed also for its wool; but that no poisonous animal existed here is a mere fable of the ancients. It is about forty miles from the Mediterranean coast of Spain, and is now named *Iviza* *Mela*, 2, 7. — *Plin.* 3, 5, 14, 9 — A man engaged in the Rutulian war. *Virg Æn* 12, 289.

ECBATANA (ORUM), the capital of Media, situated about twelve stadia from Mount Orontes. It was the summer residence of the Persian kings, who came hither to avoid the excessive heat of Susa The Parthian kings also, after them, made it their place of abode during the heat of summer, which was felt very severely at Ctesiphon. It was built by Dejoces the First, and contained a very strong citadel, which was encompassed with seven walls of unequal heights the largest, according to Herodotus, was nearly equal in extent to the circumference of Athens. The battlements of these walls were of different colours The first was white, the second black, the third purple, the fourth blue, the fifth orange, the sixth plated with silver, and the seventh with gold. Parmenio was put to death here by Alexander's orders, and Hephæstion died here also, and received a most magnificent funeral. The site of Ecbatana has given rise to much discussion. Sir W. Jones places it at *Taurus*. D'Anville and Mannert declare for *Hamadan*. Dr Williams, in his work on the geography of ancient Asia, is in favour of *Ispahan*. *Herod.* 1, 98 — *Strab* 11 — A town of Syria, at the foot of mount Carmel, on the side of Ptolemais Here Cambyses gave himself a mortal wound as he was mounting his horse, and thus fulfilled the oracle which had warned him to beware of Ecbatana. *Herod.* 3, 64.

ECETRA, a town of the Volsci. *Liv.* 2, 25 3, 4.

ECHECRATES, a Thessalian, who offered violence to Phœbas, the priestess of Apollo's temple at Delphi. From this circumstance a decree was made by which no woman was admitted to the office of priestess before the age of fifty. *Dod* 4 — A Pythagorean philosopher of Locri, in the age of Plato. *Cic Fin.* 5, 29.

ECHELATUS, a man who led a colony to Africa. *Strab.* 5.

ECHEPLUS, a Trojan chief, killed by Patroclus — Another, son of Agenor, killed by Achilles *Homer. Il.* 16, 694. 20, 474

ECHEMBROTUS, an Arcadian, who obtained the prize at the Pythian games. *Paus* 10, 7

ECHEMON, a son of Priam, killed by Diomedes. *Homer. Il.* 5, 160.

ECHEMUS, an Arcadian, who conquered the Dorians when they endeavoured to recover Peloponnesus under Hyllus. *Paus.* 8, 5. — A king of Arcadia, who joined Aristomenes against the Spartans.

ECHENUS, a Phæacian, remarkable for his age and for his mental accomplishments, when Ulysses visited the country *Homer. Odyss.* 7, 155. 11, 341.

ECHEPOLIS, a Trojan, son of Thasius, killed by Antilochus *Homer Il.* 4, 458.

ECHESTRATUS, a son of Agis the First, king of Sparta, who succeeded his father, B. C. 1059. *Herod.* 7, 204.

ECHIDNA, a celebrated monster, sprung from the union of Chrysaor with Callirhoe, the daughter of Oceanus. She is represented as a beautiful

woman in the upper part of the body, but as a serpent below the waist. She was mother, by Typhon, of Orthos, Geryon, Cerberus, the Hydra, &c. According to Herodotus, Hercules had three children by her, Agathyrsus, Gelonus, and Scytha. *Herod.* 3, 108.—*Hesiod. Theog* 295.—*Apollod* 2.—*Paus.* 8, 18.—*Ovid. Met.* 9, 198.

ECHINADES, or ECHINÆ, islands formerly lying opposite the mouth of the Achelous, but which, in process of time, have for the most part become connected with the mainland by the alluvial deposit of the river. They are now called *Iuxolari Pau* 2, 85.—*Herod.* 2, 10.—*Ovid. Met.* 8, 589.—*Strab.* 2.

ECHINUSA. *Vid* Cimolus.

ECHION, one of those men who sprung from the dragon's teeth sown by Cadmus. He was one of the five who survived the fate of his brothers, and assisted Cadmus in building the city of Thebes. Cadmus rewarded his services by giving him his daughter Agave in marriage. He was father of Pentheus by Agave. He succeeded his father-in-law on the throne of Thebes, as some have imagined, and from that circumstance Thebes has been called *Echiônia*, and the inhabitants *Echionidæ*. *Ovid. Met.* 3, 311. *Trist.* 5, *el.* 5, 53.——A son of Mercury and Antianira, who was the herald of the Argonauts. *Flacc* 1, 400.——A man of great swiftness in running. He was at the chase of the Calydonian boar. *Ovid Met.* 8, 292.——A musician at Rome, in Domitian's age *Juv.* 6, 76.

ECHIONIDES, a patronymic given to Pentheus as descended from Echion. *Ovid. Met* 3.

ECHIONIUS, an epithet applied to a person born in Thebes, founded with the assistance of Echion. *Virg. Æn* 12, 515.

ECHO, a daughter of the Air and Tellus who chiefly resided in the vicinity of the Cephisus. She was once one of Juno's attendants, and became the confidant of Jupiter's amours. Her loquacity, however, displeased Jupiter, and she was deprived of the power of speech by Juno, and only permitted to answer to the questions which were put to her. Pan had formerly been one of her admirers, but he never enjoyed her favours. Echo, after she had been punished by Juno, fell in love with Narcissus, and on being despised by him, she pined away, and was changed into a stone, which still retained the power of voice *Ovid Met.* 3, 356.

ECNOMUS, a mountain of Sicily, now *Alcata*.

ECTENES, a people who, according to Pausanias, first inhabited the territory of Thebes, in Bœotia. Œgyges is said to have been their first king. They were exterminated by a plague, and succeeded by the Hyantes. *Strab.* 9.—*Paus.* 9, 5.

EDESSA, now *Orfa*, a city of Mesopotamia, in the district of Osroene, near the source of a mountain-torrent called Scirtus. It lay north-east of Zeugma, and south-east of Samosata. Edessa is said to have been one of those numerous cities which were built by Seleucus Nicator It was once a place of great celebrity and famous for a temple of the Syrian goddess, which was one of the richest in the world, and hence it was denominated Hierapolis, or the Holy City. During some intestine broils which weakened the government of Syria, Abgarus seized on this city and its surrounding territory which he erected into a kingdom, and transmitted the royal title to his posterity. In the reign of the emperor Caracalla, Edessa was reduced to a Roman province.——A town of Macedonia. *Vid. Ædessa.*

EDETANI, a people of Spain, south of the Iberus. They occupied what answers to the northern half of *Valencia*, and the south-western corner of *Aragon*

EDON, a mountain of Thrace, called also Edonus. From this mountain that part of Thrace is often called *Edonis*, which lies between the Strymon and the Nessus, and the epithet is generally applied not only to Thrace, but to a cold northern climate *Virg. Æn.* 12, 365.—*Plin.* 4, 11.—*Lucan* 1, 674

EDONI, or EDONES, a people of Thrace, near the Strymon. *Apollod* 3, 5

EDONIDES, a name given to the priestesses of Bacchus, because they celebrated the festivals of the god on mount Edon *Ovid Met.* 11, 69

EDYLIUS, a mountain which Sylla seized to attack the people of Cheronæa. *Plut. in Syll.*

EETION, the father of Andromache, and of seven sons, was king of Thebes in Cilicia He was killed by Achilles. From him the word *Eetioneus* is applied to his relations or descendants. *Homer. Il* 1, 366. 6, 416.—*Strab.* 13.—The commander of the Athenian fleet conquered by the Macedonians under Clytus, near the Echinades *Dod.* 18.

EGELIDUS, a river of Etruria. *Virg. Æn.* 8, 650.

EGERIA, a nymph of Aricia in Italy, where Diana was particularly worshipped. Egeria was courted by Numa, and, according to Ovid, she became his wife. This prince frequently visited her, and that he might more successfully introduce his laws and new regulations into the state, he solemnly declared before the Roman people, that they were previously sanctified and approved by the nymph Egeria. Ovid says that Egeria was so disconsolate at the death of Numa, that she melted into tears, and was changed into a fountain by Diana She is reckoned by many as a goddess who presided over the pregnancy of women and some maintain that she is the same as Lucina, or Diana. *Liv.* 1, 19.—*Ovid. Met.* 15, 547.—*Virg. Æn* 7, 775.—*Martial.* 2, *ep.* 6, 16.

EGERIUS, the grandson of Demaratus, so called for his poverty. *Liv.* 1, 34

EGESARETUS, a Thessalian of Larissa, who favoured the interest of Pompey during the civil wars *Cæs B C* 3, 35.

EGESINUS, a philosopher, pupil to Evander. *Cic. Acad.* 4, 6.

EGESTA, a daughter of Hippotes the Trojan. Her father exposed her on the sea, for fear of being devoured by a marine monster which laid waste the country. She was carried safe to Sicily, where she was ravished by the god of the river Crimisus.——A town of Sicily. *Vid. Ægesta.*

EGNATIA, a town of Apulia, on the coast, below Barium It gave its name to the consular way that followed the coast from Canusium to Brundusium. Its ruins are still apparent near the *Torre d' Agnazzo*, and the town of *Monopoli*. Pliny states that a certain stone was shown at Egnatia, which was said to possess the property of igniting wood that was laid on it. *Strab.* 6.—*Plin.* 2, 107

EGNATIA MAXIMILLA, a woman who accompanied her husband into banishment under Nero, &c. *Tacit Ann.* 15, 71.——A town. *Vid.* Gnatia.

P. EGNATIUS, a crafty and perfidious Roman,

in the reign of Nero, who committed the greatest crimes for the sake of money. *Tacit. Hist.* 4, 10.

ELON, a town of Thrace, situate at the mouth of the Strymon, and twenty five stadia from Amphipolis, of which it formed the harbour. *Thucyd.* 4, 102.

ELPENUS, a Greek, killed by Hector in the Trojan war. *Homer Il.* 5 ——A Thracian father to Rhesus. *Id.* 10.

ELÆA, the port and naval arsenal of the city of Pergamus. It stood at the mouth of the Caicus in Æolia, and opposite to the south-eastern extremity of Lesbos. It is now *Kisseli. Strab.* 13.—*Liv* 33, 43, 37, 18 —— An island in the Propontis, so called on account of its olives (ελαια).

ELEUS, a part of Epirus ——A surname of Jupiter ——A town of the Thracian Chersonesus. *Liv.* 31, 16 37, 8.

ELAGABALUS, the surname of the son at Emesa. (*Vid* Emesa and Heliogabalus).

ELAIUS, a mountain of Arcadia *Paus* 8 41

ELAPHEBOLIA, a festival in honour of Diana the Huntress. In the celebration a cake was made in the form of a deer, ελαφος, and offered to the goddess. It owed its institution to the following circumstance, when the Phocians had been severely beaten by the Thessalians they resolved, by the persuasion of a certain Delphian, to raise a pile of combustible materials and burn their wives, children, and effects, rather than submit to the enemy This resolution was unanimously approved by the women, who decreed Delphantus a crown for his magnanimity When every thing was prepared, before they fired the pile, they engaged their enemies, and fought with such desperate fury, that they totally routed them, and obtained a complete victory In commemoration of this unexpected success, this festival was instituted to Diana, and observed with the greatest solemnity, so that even one of the months of the year, March, was called Elaphebolion from this circumstance

ELAPHIEA, a surname of Diana in Elis. *Paus.* 6, 22.

ELAPHUS, a river of Arcadia *Id.* 8, 36

ELAPTONIUS, a youth who conspired against Alexander. *Curt* 8, 6.

ELATEA, the most considerable of the Phocian cities after Delphi, situate 180 stadia from Amphicrea, on a gently rising slope, above the plain watered by the Cephisus. It was captured and burned by the army of Xerxes, but was afterwards restored, and again frequently attacked. Its ruins are observable on the site called *Vieh'sta Paus.* 10, 34 —*Herod.* 8, 33.—*Liv.* 32, 18, &c.

ELATUS, one of the first Ephori of Sparta, B. C. 760 *Plut. in Lyc* ——The father of Cenæus. *Ovid Met* 12, 427.——A king in the army of Priam, killed by Agamemnon. *Homer Il* 6, 33.——One of Penelope's suitors, killed by Eumæus. *Homer. Od* 22, 267

ELAVER, a river of Gaul, rising in the same quarter with the Liger and, after pursuing a course almost parallel with it, falling into the same stream below *Nevers*. It is now the *Allier. Cæs. B. G* 8, 34 et 53.

ELEA, a city of Lucania. *Vid.* Velia.

ELECTRA, one of the Oceanides, who married Thaumas son of Pontus, and became mother of the Harpies, and of Iris the messenger of Juno. *Hesiod. Th* 265.—*Homer. in Cerer* ——A daughter of Atlas and Pleione. She was mother of Jasion and Dardanus by Jupiter, who placed her after death in the constellation called Pleiades, where, as authors assert, her star shines with less brilliancy since the fall of Troy, as she commiserated the calamities which the descendants of her son endured. *Hygin. fab* 155.—*Virg. Æn.* 8, 136.—*Ovid Fast.* 4, 31 et 179.—*Apollod.* 3, 10 et 12 ——One of the Danaides, who married Persides, according to Apollodorus, or Hyperantes, according to Hyginus, *fab.* 170. *Apollod.* 2, 1 — —A daughter of Agamemnon king of Argos. She preserved the life of her brother Orestes, by sending him to king Strophius, to escape from the dagger of Clytemnestra and Ægysthus, and she afterwards assisted him in the destruction of these infamous adulterers, to avenge the death of their murdered father Some have imagined that Ægysthus had insultingly married her to a man of obscure birth and mean occupation, but the more probable account relates, that, as a proof of his gratitude Orestes gave her in marriage to his friend Pylades, and she became mother of two sons, Strophius and Medon Her adventures and misfortunes form one of the interesting tragedies of the poet Sophocles *Hygin fab* 117, 122.—*Euripid. in Orest.*—*Paus* 2, 16 —*Ælian V H* 4, 26, &c ——A sister of Cadmus, who gave her name to one of the seven gates of Thebes *Paus* 9, 8 ——One of Helen's female attendants. *Id.* 10, 25.

ELECTRIDES, islands in the Adriatic sea, which received their name from the quantity of amber (*electrum*) which they produced They were at the mouth of the Po, according to Apollonius of Rhodes, but some historians doubt the existence. (*Vid* Eridanus.) *Plin* 2, 26, 37, 2. —*Mela*, 3, 2.

ELECTRYON a king of Argos, son of Perseus and Andromeda. He was brother to Alcæus, whose daughter Anaxo he married, and by her he had several sons and one daughter, Alcmene He sent his sons against the Teleboans, who had ravaged his country, and they were all killed except Licymnius. Upon this Electryon promised his crown and daughter in marriage to him who could undertake to punish the Teleboans for the death of his sons. Amphitryon offered himself and succeeded. Electryon inadvertently perished by the hand of his son-in law (*Vid.* Amphitryon, and Alcmena.) *Apollod.* 2, 4.—*Paus.*

ELEI, a people of Elis in Peloponnesus. (*Vid* Elis)

ELELEUS, a surname of Bacchus, from the word ελελευ which the Bacchanals loudly repeated during his festivals. His priestesses were in consequence called *Eleleæ* (*ides*) *Ovid Met* 4, 17.

ELEPHANTINE, now *Gezyret Assuan*, a small island of Egypt, on the Nile opposite to Syene It contained a handsome city, and was the emporium for all goods which passed from the lower country to Æthiopia, and *vice versâ*. It formed originally the southern boundary of Egypt, but the Ptolemies, and after them the Romans, pushed the limits to the neighbouring Philæ At Elephantine was the Nilometer, or well for measuring of the inundation of the Nile, which at its greatest height rose here to 28 cubits, or 42 feet. *Strab* 17.

ELEPHANTIS, a poetess who wrote lascivious verses. *Martial. Ep.* 12 43, 4.—A princess, by whom Danaus had two daughters, Gorgophone and Hypermnestra. *Apollod.* 2.

ELEPHANTOPHAGI, a people of Æthiopia.

ELEPHENOR, son of Chalcodon, was one of Helen's suitors, and conducted an army of the Abantes of Euboea to the Trojan war. *Homer. Il.* 2, 47

ELEUSINIA, a great festival observed every fourth year by the Cretans, Phliasians, as also by the Phenicians, Lacedæmonians, Parrhasians, and Cretans; but more part eularly by the people of Athens, every fifth year at Eleusis in Attica, where it was introduced by Eumolpus, B.C. 1356. It was the most celebrated of all the religious ceremonies of Greece, whence it is often called, by way of eminence, *μυστήρια the mysteries*. It was so superstitiously observed, that if any one ever revealed its secret mysteries, it was supposed that he had called divine vengeance upon his head, and it was unsafe to live in the same house with him. Such a wretch was publicly put to an ignominious death. This festival was sacred to Ceres and Proserpina, every thing contained a mystery, and Ceres herself was known only by the name of ἀλγώς, from the *sorrow* and *grief* (ἄλγος) which she suffered for the loss of her daughter. This mysterious secrecy was solemnly observed, and enjoined on all the votaries of the goddess, and if any one ever appeared at the celebration, either intentionally, or through ignorance, without proper introduction, he was immediately punished with death. Persons of both sexes and all ages were initiated at this solemnity, and it was looked upon as so heinous a crime to neglect this sacred part of religion, that it was one of the heaviest accusations which contributed to the condemnation of Socrates. The initiated were under the more particular care of the deities, and therefore their life was supposed to be attended with more happiness and real security than that of other men. This benefit was not only granted during life, but it extended beyond the grave, and they were honoured with the first places in the Elysian fields, while others were left to wallow in perpetual filth and ignominy. As the benefits of expiation were so extensive, particular care was taken in examining the character of such as were presented for initiation. Such as were guilty of murder, though against their will, and such as were convicted of witchcraft, or any heinous crime, were not admitted, and the Athenians suffered none to be initiated but such as were members of their city. This regulation, which compelled Hercules, Castor, and Pollux, to become citizens of Athens, was strictly observed in the first ages of the institution, but afterwards all persons, barbarians excepted, were freely initiated. The festivals were divided into greater and less mysteries. The less were instituted from the following circumstance. Eumolpus was present at Eleusis while the Athenians were celebrating the mysteries, and desired to be initiated. As this could not be done because he was a stranger, and as Eumolpus was unwilling to displease him on account of his great power and the services which he had done to the Athenians, another festival was instituted without violating the laws. It was called *μικρά*, and Hercules was solemnly admitted to the celebration and initiated. These less mysteries were observed at Agræ near the Ilissus. The greater were celebrated at Eleusis, from which place Ceres has been called Eleusinia. In later times the smaller festivals were preparatory to the greater, and no person could be initiated at Eleusis without a previous purification at Agræ. This purification they performed by keeping themselves pure, chaste, and unpolluted during nine days, after which they came and offered sacrifices and prayers, wearing garlands of flowers, called ἴουλοι, or ὑάκινθοι, and having under their feet Διὸς σκῦλον, *Jupiter's skin*, which was the skin of a victim offered to that god. The person who assisted was called ὑδροφόρος from ὕδωρ, *water*, which was used at the purification; and they themselves were called *μύσται*, *the initiated*. A year after the initiation at the less mysteries, they sacrificed a sow to Ceres, and were admitted into the greater, and the secrets of the festivals were solemnly revealed to them, from which they were called ἔφοροι and ἐπόπται, *inspectors*. The institution was performed in the following manner. The candidates, crowned with myrtle, were admitted by night into a place called *μυστικὸς οἶκος*, *the mystical temple*, a vast and stupendous building. As they entered the temple, they purified themselves by washing their hands in holy water, and received for admonition that they were to come with a mind pure and undefiled, without which the cleanness of the body would be unacceptable. After this, the holy mysteries were read to them from a large book called πατρῶια, because made of *two stones*, πατρὸς, fitly cemented together. After this the priest, called ἱεροφάντης, proposed to them certain questions, to which they readily answered. After this, strange and amazing objects presented themselves to their sight, the place often seemed to quake, and to appear suddenly resplendent with fire, and immediately covered with gloomy darkness and horror. Sometimes thunders were heard, or flashes of lightning appeared on every side. At other times hideous noises and howlings were heard, and the trembling spectators were alarmed by sudden and dreadful apparitions. This was called αὐτοψία, *intuition*. After this the initiated were dismissed with the barbarous words of κοῦξ, ὀπάκ. The garments in which they were initiated, were held sacred, and of no less efficacy to avert evils than charms and incantations. From this circumstance, therefore, they were never left off before they were totally unfit for wear, after which they were appropriated for children, or dedicated to the goddess. The chief person that attended at the initiation was called ἱεροφάντης, *the revealer of sacred things*. He was a citizen of Athens, and held his office during life, though among the Celeans and Philasians it was limited to the period of four years. He was obliged to devote himself totally to the service of the deities; his life was chaste and single, and he usually anointed his body with the juice of hemlock, which is said, by its extreme coldness, to extinguish in a great degree the natural heat. The *Hierophantes* had three assistants, the first was called δᾳδοῦχος, *torch-bearer*, and was permitted to marry. The second was called κῆρυξ, *a crier*. The third administered at the altar, and was called ὁ ἐπὶ βωμῷ. The Hierophantes is said to have been a type of the powerful Creator of all things, ἡλιοῦχος of the sun, κῆρυξ of Mercury, and ὁ ἐπὶ βωμῷ of the moon. There were, besides these, other inferior officers who took particular care that every thing was performed according to custom. The first of these, called βασιλεύς, was one of the Archons; he offered prayers and sacrifices, and took care that there was no indecency or irregularity during the celebration. Besides him there were four others, called ἐπιμεληταὶ, *curators*, elected by the people. One of them was chosen from the re-

cred family of the Eumolpidæ, the other was one of the Ceryces, and the rest were from among the citizens. There were also ten persons who assisted at this and every other festival, called ἐφοπτεύσαι, because they *offered sacrifices*. This festival was observed in the month Boedromion, or September, and continued nine days, from the 15th till the 23d. During that time it was unlawful to arrest any man, or present any petition, on pain of forfeiting a thousand drachmas, or, according to others on pain of death. It was also unlawful for those who were initiated to sit upon the cover of a well, to eat beans, mullets, or weasels. If any woman rode to Eleusis in a chariot, she was obliged by an edict of Lycurgus, to pay 6000 drachmas. The design of this law was to destroy all distinction between the richer and poorer sort of citizens.—The first day of the celebration was called ἄγυρσις, *assembly* as it might be said that the worshippers first met together. The second day was called Ἅλαδε μύσται, *to the sea, you that are initiated*, because they were commanded to purify themselves by bathing in the sea. On the third day, sacrifices, and chiefly a mullet, were offered; as also barley from a field of Eleusis. These oblations were called θέα, and held so sacred that the priests themselves were not, as in other sacrifices, permitted to partake of them. On the fourth day they made a solemn procession, in which the καλάθου, *holy basket of Ceres* was carried about in a consecrated cart, while on every side the people shouted χαῖρε Δημήτηρ, *Hail Ceres!* After these followed women, called κανηφόροι, who *carried baskets*, in which were sesamum, carded wool, grains of salt, a serpent, pomegranates, reeds, ivy boughs, certain cakes, &c. The fifth was called ἡ τῶν λαμπάδων ἡμέρα, *the torch day*, because on the following night the people ran about with torches in their hands. It was usual to dedicate torches to Ceres, and contend which should offer the biggest in commemoration of the travels of the goddess, and of her lighting a torch in the flames of mount Ætna. The sixth day was called Ἴακχος, from Iacchus, the son of Jupiter and Ceres, who accompanied his mother in her search of Proserpina, with a torch in his hand. From that circumstance his statue had a torch in its hand, and was carried in solemn procession from the Ceramicus to Eleusis. The statue with those that accompanied it, called Ἰακχαγωγοί, were crowned with myrtle. In the way nothing was heard but singing and the noise of brazen kettles, as the votaries danced along. The way through which they passed from the city was called ἱερὰ ὁδός, *the sacred way*; the resting place ἱερὰ συκῆ, from a *fig-tree* which grew in the neighbourhood. They also stopped on a bridge over the Cephissus, where they derided those that passed by. After they had passed this bridge they entered Eleusis by a place called μυστικὴ εἴσοδος, *the mystical entrance*. On the seventh day were sports, in which the victors were rewarded with a measure of barley, as that grain had been first sown in Eleusis. The eighth day was called Ἐπιδαύρια ἡμέρα, because once Æsculapius, at his return from Epidaurus to Athens was initiated by the repetition of the less mysteries. It became customary therefore, to celebrate them a second time upon this, that such as had not hitherto been initiated might be lawfully admitted. The ninth and last day of the festival was called πλημόαι, *earthen vessels*, because it was usual to fill two such vessels with wine, one of which being placed towards the east, and the other towards the west, which, after the repetition of some mystical words, were both thrown down, and the wine being spilt on the ground, was offered as a libation. Such was the manner of celebrating the Eleusinian mysteries, which have been deemed the most sacred and solemn of all the festivals observed by the Greeks. Some have supposed them to be obscene and abominable, and that from thence proceeded all the mysterious secrecy. They were carried from Eleusis to Rome in the reign of Adrian, where they were observed with the same ceremonies as before, though perhaps with more freedom and licentiousness. They lasted about 1400 years, and were at last abolished by Theodosius the Great. *Ælian. V. H.* 12 24.—*Cic. de Leg.* 2, 14.—*Paus.* 10, 31, &c. *Plut.*

ELEUSIS, or ELEUSIN, a town of Attica, equidistant from Megara and the Piræus, and famed for the celebration of the mysteries of Ceres, (*Vid.* Eleusinia.) It is stated to have derived its name from a son of Mercury, or, as others say, from the Greek word ἐλεύσεις, *adventus*, owing to Ceres having resided there for some time after she had left Enna in Sicily in search of her daughter Proserpine. It is now called *Lemna*. *Hygin fab.* 147 *et* 275.—*Ovid Fast.* 5, 507.—*Paus.* 9, 24.

ELEUTHER, a son of Apollo.

ELEUTHERÆ, a town of Attica, on the road from Eleusis to Platæa, which appears to have once belonged to Bœotia, but finally became included within the limits of Attica. Bacchus is said to have been born here. *Strab.* 9.—*Dion. Sic.* 3, 65.

ELEUTHERIA, a festival celebrated at Plataa in honour of Jupiter Eleutherius, or the asserter of liberty, by delegates from almost all the cities of Greece. Its institution originated in this; after the victory obtained by the Grecians under Pausanias over Mardonius the Persian general, in the country of Platæa, an altar and statue were erected to Jupiter Eleutherius, who had freed the Greeks from the tyranny of the barbarians. It was further agreed upon in a general assembly, by the advice of Aristides the Athenian, that deputies should be sent every fifth year from the different cities of Greece to celebrate Eleutheria, *festivals of liberty*. The Plataans celebrated also an anniversary festival in memory of those who had lost their lives in that famous battle. The celebration was thus: At break of day a procession was made with a trumpeter at the head, sounding a signal for battle. After him followed chariots loaded with myrrh, garlands, and a black bull, and certain free young men, as no signs of servility were to appear during the solemnity, because they in whose honour the festival was instituted had died in the defence of their country. They carried libations of wine and milk in large-eared vessels, with jars of oil and precious ointments. Last of all appeared the chief magistrate, who, though not permitted at other times to touch iron, or wear garments of any colour but white, yet appeared clad in purple, and taking a water pot out of the city chamber, proceeded through the middle of the town with a sword in his hand, towards the sepulchres. There he drew water from a neighbouring spring, and washed and anointed the monuments; after which he sacrificed a bull upon a pile of wood, invoking Jupiter and Infernal Mercury, and inviting to the entertainment the souls of those happy heroes

who had perished in the defence of their country. After this he filled a bowl with wine, saying, I drink to those who lost their lives in the defence of the liberties of Greece ——There was also a festival of the same name observed by the Samians in honour of the god of love. Slaves also, when they obtained their liberty, kept a holiday which they called Eleutheria. *Plaut.* 9, 2.

ELEUTHERO-CILICES, a name given to those of the Cilicians who had fled to the mountains when the Greek settlers established themselves in that country. The appellation, which means "Free Cilicians" has reference to their independent mode of life. *Cic. Ep. ad Fam.* 15, 4. *ad Att.* 5, 20

ELEUTHERO-LACONES, a title granted by Augustus to a considerable part of the Laconian nation, consisting of several maritime towns, for the zeal which the inhabitants had early testified in favour of the Romans. Enfranchisement and other privileges accompanied the title. *Strab.* 8, —*Paus.* 3, 21

ELEUTHEROPOLIS, a city of Palestine, situated at the distance of twenty miles south west from Jerusalem, and twenty-four miles north-east from Ascalon. It was founded in the third century, but by whom is uncertain. *Amm. Marcell* 23, 1

ELEUTHERUS, a surname of Jupiter, from the aid and deliverance which he afforded to mankind. ——A river of Syria, rising in mount Libanus, and running north westward into the sea. It is now the *Nahr el Kebir*

ELEUTHO, a surname of Juno Lucina, from her *coming*, when invoked, to the aid of women in labour. *Ovid. Trist.* 4, 72

ELIACI, a name given to the school of philosophy established by Plato of Elis. It was instituted after the Socratic model, which was continued by Phædrus an Elian, and afterwards by Menedemus of Eretria. *Laert* 2, 105

ELIUS, a surname of Jupiter, worshipped on mount Aventine, because he had been drawn (*elicere*) upon earth by the prayers and devotion of the Romans, and especially of Numa, to whom he gave an undoubted pledge of the duration, prosperity and greatness of the Roman empire. *Ovid. Fast* 3, 285.

ELIMEA or ELIMIOTIS, a region of Macedonia, to the east of Stymphalia. It was at one time independent, but was afterwards conquered by the kings of Macedonia, and finally included by the Romans in the fourth division of that province. *Thucyd* 2, 99 —*Liv.* 45 30.

ELIPHASII, a people of Peloponnesus. *Polyb.* 11.

ELIS a district of the Peloponnesus, bounded on the north by Achaia, on the east by Arcadia, on the south by Messenia, and on the west by the Ionian sea. Its greatest extent from east to west was about forty-eight miles, and from north to south about sixty. It was formerly divided into several districts, each occupied by a separate people, the chief of which were the Epei, or Elei, as they are also called by Homer, from their possessing the city of Elis and the Caucones, from whom the whole province is sometimes called Cauconia: these tribes are regarded as indigenous, and are said to have been joined shortly after the siege of Troy by large colonies of Ætolians, Dorians, and Heraclidæ. But the subsequent division of Elis was into Elis Proprie, or Cerle, Pisatis, and Triphylia. Cele was the northernmost of these, Pisatis was in the centre, and Triphylia in the south. Elis was by far the most fertile and populous district of Peloponnesus, and its inhabitants were fond of agriculture and rural pursuits. *Strab* 8.—*Homer Il.* 11, 669 *Odyss.* 15, 296.—*Paus* 5, 3.—*Polyb* 4, 73.——The capital of Elis, situate on the Peneus, at the distance of 120 stadia from the sea. It was composed of several detached villages, which were united, after the Persian war, in one large city. It had no walls, being considered under the immediate protection of the god whose festival was there solemnized. Its remains are now called *Palæopoli. Strab.* 8

ELISSA, a queen of Tyre, more commonly known by the name of Dido. *Vid.* Dido.

ELISSUS, a small river of Achaia, now the *Mavro*

ELLOPIA, a district of Eubœa, in the northern part of the island, in which Histiæa was situated. According to some it derived its name from Ellops, a son of Ion, who settled here. *Strab.* 10.

ELORUS, a river of Sicily. *Vid* Helorus.

ELOUS. *Vid* Helorus.

ELPENOR, one of the companions of Ulysses, changed into a hog by Circe's potions, and afterwards restored to his former shape. He fell from the top of a house where he was sleeping, and was killed. *Ovid Met* 14, 242.—*Homer. Odyss.* 10, 552 11, 51

ELPINICE a daughter of Miltiades, who nobly offered to marry Callias, a man that promised to release from confinement her brother and husband, whom the laws of Athens had made responsible for the fine imposed on his father. *C. Nep. in Cim.*

ELUCINA, a surname of Ceres.

ELYCES, a man killed by Perseus. *Ovid. Met.* 5, *fab* 3

ELYMAIS, a country of Persia, between the Persian Gulf and Media. The capital of the country was called Elymais, and was famous for a rich temple of Diana, which Antiochus Epiphanes attempted to plunder. The Elymeans assisted Antiochus the Great in his wars against the Romans. None of their kings are named in history. *Strabo.*

ELYMI, a nation descended from the Trojans, in alliance with the people of Carthage. *Paus.* 10, 8.

ELYMUS, a man at the court of Acestes in Sicily. *Virg. Æn.* 5, 73.

ELYSIUM, and ELYSII CAMPI, a place or island in the infernal regions, where, according to the mythology of the ancients, the souls of the virtuous were placed after death. There happiness was complete, the pleasures were innocent and refined. Bowers for ever green, delightful meadows with pleasant streams, were the most striking objects. The air was wholesome serene, and temperate; the birds continually warbled in the groves and the inhabitants were blessed with another sun and other stars. The employments of the heroes who dwelt in these regions of bliss were various; the manes of Achilles are represented as waging war with the wild beasts, while the Trojan chiefs are innocently exercising themselves in managing horses, or in handling arms. To these innocent amusements some poets have added continual feasting and revelry, and they suppose that the Elysian fields were filled with all the incontinence and voluptuousness which could gratify the low desires of the debauchee. According to Diodorus Siculus, the whole *table* of the infernal regions

was borrowed from the funeral rites of the Egyptians, and introduced into Greece by Orpheus. From this source Homer is said to have borrowed his ideas and descriptions which occur in various parts of the Odyssey. Succeeding poets and philosophers copied from Homer. Some placed the Elysian fields in the middle region of the air, some in the moon, others in the sun, and others again in the centre of the earth adjoining to Tartarus. The most common opinion was, that they lay in one of the isles of the ocean, called the Fortunate Islands, the modern *Canaries*. *Virg. Æn.* 6, 638.—*Homer. Odyss* 4.—*Pindar.*—*Tibull.* 1, *el* 3, 57.—*Lucan.*—*Plut. de Consol.*

EMATHIA, the most ancient name of Macedonia. Polybius and Livy expressly assert, however, that Emathia was originally called Paonia, though Homer certainly mentions them as two distinct countries. *Polyb. Prag.* 24, 5.—*Liv.* 40, 3.

EMATHION, a son of Titan and Aurora, who reigned in Macedonia. The country was called *Emathia* from his name. Some suppose that he was a famous robber destroyed by Hercules *Ovid Met.* 5, 313.—*Justin.* 7, 1.——A man killed at the nuptials of Perseus and Andromeda *Ovid Met* 5, 100.

EMATHION, a man killed in the wars of Turnus. *Virg. Æn* 9, 571.

EMERITA AUGUSTA, a town of Lusitania, below Norba Cæsarea, on the northern bank of the Anas. It was founded by Augustus, who at the end of the Cantabrian war, sent here a colony of Emeriti, or such veterans as had served their time. It was famed for its scarlet dye and excellent olives It is now *Merida*. *Plin* 9, 41

EMESSA an ancient city of Syria, situate near the eastern bank of the Orontes, south east of Epiphania It was the birth-place of the emperor Heliogabalus, and contained a splendid temple of the Sun, in which Heliogabalus was priest. It is now called *Homs*; and though formerly a strong and populous city, it is at present only a large ruinous town containing not more than 2000 inhabitants *Amm. Marcell* 25, 18

EMODI MONTES, part of a range of mountains in Asia. Pliny says that the Emodi Montes, and those of Imaus and Paropamisus, were connected together. That part of the range which Alexander crossed in order to invade Bactriana, was called Paropamisus, the more easterly continuation of the chain was termed Emodi Montes, and its still farther continuation, even to the eastern ocean, was styled Imaus. *Vid.* Imaus.

EMPEDOCLES, a philosopher, poet, and historian of Agrigentum in Sicily, who flourished 444 B.C. He was the disciple of Telauges the Pythagorean, and warmly adopted the doctrine of transmigration. He wrote a poem upon the opinions of Pythagoras, very much commended, in which he spoke of the various bodies which nature had given him. He was first a girl, afterwards a boy, a shrub, a bird, a fish, and lastly Empedocles. His poetry was bold and animated, and his verses were so universally esteemed, that they were publicly recited at the Olympic games with those of Homer and Hesiod. Empedocles was no less remarkable for his humanity and social virtues than for his learning. He showed himself an inveterate enemy to tyranny, and refused to become the sovereign of his country He taught rhetoric in Sicily, and often alleviated the anxieties of his mind as well as the pains of his body with music. It is reported that his curiosity to visit the flames of the crater of Ætna, proved fatal to him. Some maintain that he wished it to be believed that he was a god, and that his death might be unknown, he threw himself into the crater and perished in the flames. His expectations, however, were frustrated, and the volcano, by throwing up one of his sandals, discovered to the world that Empedocles had perished by fire. Others report that he lived to an extreme old age, and that he was drowned in the sea. *Horat.* 1, *ep.* 12, 20. *Art. P.*—*Cic de Orat.* 1, 50, &c.—*Suog. in vita.*

EMPERAMUS, a Lacedæmonian general in the second Messenian war.

EMPORIA, a country of Africa Propria, called also Byzacium situate to the north of the Syrtis Minor. No part of the Carthaginian dominions was more fruitful than this. Polybius says that the revenue which arose from it was so considerable that almost all the hopes of the Carthaginians were founded on it, and he deduces the origin of its name from its great fertility, and the commerce which distinguished it. To this were owing the anxiety and state jealousy of the Carthaginians, lest the Romans should sail beyond the Fair promontory that lay before Carthage, and become acquainted with a district which might induce them to attempt the conquest of it. *Polyb.* 3, 23.

EMPORIÆ, a town of Hispania Terraconensis, now *Ampurias* Liv 34, 9 et 16 26, 19

ENCELADUS, a son of Titan and Terra, the most powerful of all the giants who conspired against Jupiter. He was struck with Jupiter's thunders, and overwhelmed under mount Ætna. Some suppose that he is the same as Typhon. According to the poets, the flames of Ætna proceeded from the breath of Enceladus, and as often as he turned his weary side, the whole island of Sicily felt the motion and shook from its very foundations. *Virg. Æn* 3, 578, &c.

ENDEIS, a nymph, daughter of Chiron. She married Æacus king of Ægina, by whom she had Peleus and Telamon. *Pans* 2, 29.—*Apollod.* 3, 12.

ENDYMION, a shepherd, son of Æthlius and Calyce. It is said that he required of Jupiter to grant to him to be always young, and to sleep as much as he would, whence came the proverb of *Endymionis somnium dormire*, to express a long sleep. Diana saw him naked as he slept on mount Latmos, and was so struck with his beauty, that she came down from heaven every night to enjoy his company. Endymion married Chromia, daughter of Itonus, or according to some, Hyperippe, daughter of Arcas, by whom he had three sons, Paon, Epeus, and Ætolus, and a daughter called Eurydice, and so little ambitious did he show himself of sovereignty, that he made his crown the prize of the best racer among his sons an honourable distinction which was gained by Epeus. The fable of Endymion's amours with Diana, or the moon, arises from his knowledge of astronomy, and as he passed the night on some high mountain, to observe the heavenly bodies, it has been reported that he was courted by the Moon. Some suppose that there were two of that name, the son of a king of Elis, and the shepherd or astronomer of Caria. The people of Heraclea maintained that Endymion died on mount Latmos, and the Eleans pretended to show his tomb at Olympia in Peloponnesus. *Propert.* 2, *el.* 15.—*Cic. Tusc.* 1.—*Juv.* 10.—*Theocrit.* 3.—*Paus.* 5, 1. 6, 20.

ENETI. *Vid.* Heneti.

ENGONASIS, a name applied to the constellation of Hercules, because he is represented as resting on his knees (*in genibus*) *Cic. N. D.* 2, 42.

ENGYUM, a town of Sicily, situated near the source of the southern Himera. It was founded by the companions of Minos, and famous for a temple dedicated to Ceres. *Cic Ver* 3, 43. 4, 14. —*Sil. Ital* 14, 250.

ENIOPEUS, a charioteer of Hector, killed by Diomedes *Homer. Il.* 8, 120.

ENIPEUS, a river of Macedonia, in the district of Pieria, rising in mount Olympus, and, though nearly dry in summer, becoming a considerable torrent in winter from the heavy rains Its modern name is *Metalhira* Liv 44, 8 et 35 —A river of Thessaly, flowing into the Apidanus, which afterwards enters the Peneus It rose in mount Othrys, and flowed from Achaia, or the south-western portion of Phthiotis, as we learn from Thucydides, who remarks, that Brasidas was arrested in his march through Thessaly, when about to cross the Enipeus. It is now called the *Gouras. Strab* 8.—*Thucyd* 4, 78.—A small river of Elis, of which Tyrò the daughter of Salmoneus became enamoured. Neptune assumed the shape of the river god to enjoy the company of Tyro *Ovid Am* 3, el 5 —*Strab* 8.

ENNA, a city of Sicily situated on an eminence in the middle of the island, whence it was called the navel of Sicily. It was one of the strongest places in the island, and remarkable for its beautiful plains, fruitful soil and the numerous lakes and springs which watered its territory Proserpine was carried away by Pluto in the neighbourhood of Enna, while she was gathering flowers in an adjacent meadow. The site of Enna is occupied by *Castro Giovanni. Mela*, 2, 7 —*Cic. Ver* 3, 49 4 101 —*Ovid Fast* 4, 422.—*Liv* 24 37

ENNIA, was the wife of Macro and afterwards of the emperor Caligula. *Tacit Ann* 6, 45.

Q ENNIUS an ancient poet born at Rudii in Calabria. He obtained the name and privileges of a Roman citizen by the friendship of M Fulvius Nobilior, supported by the stronger claims of his genius and the brilliancy of his learning His style is rough and unpolished, but his defects, which are more particularly attributed to the age in which he lived, have been fully compensated by the energy of his expressions and the fire of his poetry. Quintilian warmly commends him, and Virgil has shown the superiority of his poetical merit by introducing many whole lines *from* his poetry into his own compositions, which he calls pearls gathered from the dunghill. Ennius wrote in heroic verse eighteen books of the annals of the Roman republic, and displayed much knowledge of the world in some dramatical and satirical compositions. He died of the gout, contracted, it is said, by frequent intoxication, about 169 years before the Christian era, in the seventieth year of his age, and he was buried in the Appian road about *one mile from Rome*. Ennius was intimate with the great men of his age; he accompanied Cato in his quæstorship in Sardinia, and was esteemed by him of greater value than the honours of a triumph, and Scipio, on his death-bed, ordered his body to be buried by the side of his poetical friend. This epitaph was said to be written upon him:

Aspexit, O cives, vestis Ennii imagines flevnam!
Hic restrum pinxit maximus forte pictor.
Nemo me lacrymis decoret, neque funera fletu
Faxit: cur? volito vivus per ora virûm.

Conscious of his merit as the first epic poet of Rome, Ennius bestowed on himself the appellation of the Homer of Latium. Of the tragedies, comedies, annals, and satires which he wrote, nothing remains but fragments happily collected from the quotations of ancient authors, to the number of about 600 lines. The best edition of these is by Hesselius, 4to. Amst. 1707. *Ovid. Trist.* 2, 424 —*Luc de finib.* 1, 4 —*De Offic.* 2, 18. —*Quintil* 10, 1.—*Lucret.* 1, 117, &c.—*C. Nep. in Catone*

ENNOMUS, a Trojan prince, who with Chromis the commanded the Mysians He was skilled in the knowledge of augury, and at last perished by the hands of Achilles *Homer. Il* 2, 385 11, 422.

ENNOSIGÆUS, *terræ concussor*, a surname of Neptune. *Juv.* 10, 182

ENÖPE, a town of Peloponnesus, near Pylus. *Paus.* 3, 26.

ENOPS, a shepherd loved by the nymph Ne's, by whom he had Samius. *Homer. Il* 11, 443.—A Trojan killed by Patroclus *Il* 16, 401.

ENOS, a maritime town of Thrace, the foundation of which is attributed improperly to Æneas, as it existed before the Trojan war. *Ptol* 3, 11. —*Homer Il* 4, 520. *Strab.* 11.

ENOSICHTHON, a surname of Neptune.

ENTELLA, a town of Sicily, in the western quarter of the island, near the river Hypsa, and north east of Selinus. *Ital* 14, 20.—*Cic. Verr.* 4, 43.

ENTELLUS, a famous athlete among the friends of Æneas. He was intimate with Eryx, and entered the lists against Dares, whom he conquered in the funeral games of Anchises, in Sicily. *Virg, Æn* 5 347, &c

ENYALIUS, a surname of Mars.

ENYO, a sister of Mars, called by the Latins Bellona, supposed by some to be the daughter of Phorcys and Ceto. *Ital.* 10 276

EORDÆA a district at the west of Macedonia. *Liv* 31, 39. 33, 6 42, 53.

EOS, the name of Aurora among the Greeks, whence the epithet Eous is applied to all the eastern parts of the world *Ovid Fast* 3, 406. *A. A.* 3, 537 6 478 - *Virg G* 1, 288. 2, 115.

EOUS, one of the horses of the sun. *Ovid. Met.* 2, 153, &c

EPAGRIS, one of the Cyclades, called by Aristotle *Hydrussa Plin* 4, 12.

EPAMINONDAS, a famous Theban descended from the ancient kings of Bœotia His father's name was Polymnus He has been celebrated for his private virtues and military accomplishments. His love of truth was so great that he never disgraced himself by falsehood. He formed a most sacred and inviolable friendship with Pelopidas, whose life he saved in a battle By his advice Pelopidas delivered Thebes from the power of Lacedæmon. This was the signal of war. Epaminondas was set at the head of the Theban armies, and defeated the Spartans at the celebrated battle of Leuctra, about 371 years B C. Two years after this memorable success, Epaminondas and Pelopidas, being nominated Bœotarchs, or chiefs of the Bœotian league, entered the Peloponnesus Seventy thousand men of different nations marched under their orders and were led on by them against the city of Lacedæmon. The city was saved, however, by the skilful prudence of Agesilaus. The Theban commanders, on their return home, were accused of violating one of the rules of the Bœotian league, by having held their power over one year, which was the term pre-

scribed by law for remaining in command. Pelopidas pusillanimously sunk under the charge, but Epaminondas displayed so much firmness and patient resignation to his fate, that he ingratiated the popular feeling in his favour, and the judges did not dare to condemn him. An unsuccessful campaign against Corinth, however, again subjected him to the loss of popular favour, and he was reduced to the condition of a private citizen. He afterwards served as a common soldier in an army sent to rescue Pelopidas from Alexander, tyrant of Pherae, and having, even in that humble rank, preserved the Theban forces from destruction, was reinstated in his former office of commander. After rescuing his friend he marched into the Peloponnesus, succeeded almost in making it itself master of Sparta, and at last ended his glorious career at the battle of Mantinea in Arcadia, where he fell in the arms of victory. The army of the Spartans and their allies consisted of 20,000 foot and 2,000 horse, that of the Thebans, of 30,000 infantry and 3,000 cavalry. The enemy had early betaken themselves to flight but rallying on a sudden, attacked Epaminondas, who was pursuing them with great ardour. He received a fatal wound in the breast and expired, exclaiming that he died unconquered, when he heard that the Boeotians obtained the victory, in the 48th year of his age, 363 years before Christ. The Thebans severely lamented his death, in him their power was extinguished, for only during his life they had enjoyed freedom and independence among the Grecian states. Epaminondas was frugal as well as virtuous, and he refused with indignation the rich presents which were offered to him by Artaxerxes the king of Persia. He is represented by his biographer as an elegant dancer and a skilful musician, accomplishments highly esteemed among his countrymen. *Plut. in Pelopid. —C. Nep in vita.—Aeneph. Quest Graec.—Diod.* 15.—*Polyb.* 1.

EPAPHRODITUS, a freedman punished with death for assisting Nero to destroy himself. *Suet. in Ner.*—A freedman of Augustus, sent as a spy to Cleopatra. *Plut.*—A name assumed by Sylla.

EPAPHUS, a son of Jupiter and Io, who founded a city in Egypt, which he called Memphis, in honour of his wife, who was the daughter of the Nile. He had a daughter called Libya, who became mother of Agyptus and Danaus by Neptune. He was worshipped as a god at Memphis. *Herod.* 2, 153.—*Ovid. Met.* 1, 6 9, &c.

EPASACTUS, a Gaul in alliance with Rome, &c. *Caes. Bell. G.* 8, 44.

EPEBOLUS, a soothsayer of Messena, who prevented Aristodemus from obtaining the sovereignty. *Paus.* 4, 9 &c.

EPEI, or EPEI, a people of Peloponnesus. *Pin.* 4, 5.

EPETIUM, now *Imou*, a town of Illyricum.

EPEUS, a son of Endymion, by Iphthe to Perse, who reigned in a part of Peloponnesus. His subjects were called from him Epei. *Paus.* 5, 1.—A son of Panopeus, who was the fabricator of the famous wooden horse, which proved the ruin of Troy. *Virg. Aen.* 2, 264.—*Justin.* 20, 2.—*Paus.* 10, 26.

EPHESUS, a city of Ionia, built, as Justin mentions, by the Amazons; or by Androclus, son of Codrus, according to Strabo; or by Ephesus a son of the river Cayster. It was famous for a temple of Diana, which was reckoned one of the seven wonders of the world. This temple was 425 feet long, 220 broad, and was adorned with the choicest paintings and statues. The roof was supported by 127 columns, sixty feet high, which had been placed there by so many kings. Of these columns, 36 were carved in the most beautiful manner, one of which was the work of the famous Scopas. This celebrated building occupied 220 years in completing. Cteaphon was the chief architect. There was above the entrance a huge stone, which, according to Pliny had fallen place there by Diana herself. The riches which were in the temple were immense, and the goddess who presided over it was worshipped with the most awful solemnity. This celebrated temple was burned to the ground on the night that Alexander was born (*Val.* Erostratus), and soon after it rose from its ruins with more splendour and magnificence. Alexander offered to rebuild it at his own expense, if the Ephesians would place upon it an inscription which denoted the name of the benefactor. This generous offer was refused by the Ephesians, who observed, in the language of adulation, that it was unbecoming in one deity to erect a temple to another. Lysimachus ordered the town of Ephesus to be called Arsinoe, in honour of his wife, but after his death the new appellation was lost, and the town was again known by its ancient name. The ruins of this once famed city are to be seen near the Turkish town of *Aiasalouk*, which seems to have risen about the middle of the fourteenth century. The Ephesians were much addicted to the use of spells and incantations, hence the words *Ideae Ephesiae* are applied to letters containing such magical powers as were fancied to enable persons easily to obtain their wishes. *Pers.* 36 14.—*Strab.* 12 et 14.—*Mela*, 1, 17.—*Plin.* 5, 2.—*Paul in Act.*—*Justin* 2, 4.—*Callim. in Dian.*—*Plut.*—*Cic. de Nat. D.* 2.

EPHETAE, a number of magistrates at Athens, first instituted by Demophoon, the son of Theseus. They were reduced to the number of 51 by Draco, who, according to some, first established them. They were superior to the Areopagites and their privileges were great and numerous. Solon, however, lessened their power, and entrusted them only with the trial of manslaughter and of conspiracy against the life of a citizen. They were all more than fifty years old, and it was required that their manners should be pure and innocent, and their behaviour austere and full of gravity.

EPHIALTES, or EPHIALTUS a giant son of Neptune who grew nine inches every month (*Val.* Alceus)—An Athenian, famous for his courage and strength. He fought with the Persians against Alexander, and was killed at Halicarnassus. *Diod.* 17.—A Trachinian, who led a detachment of the army of Xerxes to a secret path to attack the Spartans at Thermopylae. *Paus.* 1, 4.—*Herod.* 7, 213.

EPHORI, powerful magistrates at Sparta, who were first created by Lycurgus; or, according to some, by Theopompus, B. C. 760. They were five in number. Like censors in the state, they could check and restrain the authority of the kings, and even imprison them, if guilty of irregularities. They fined Archidamus for marrying a wife of small stature, and imprisoned Agis for his unconstitutional behaviour. They were much the same as the tribunes of the people at Rome, created to watch with a jealous eye over the liberties and rights of the populace. They

had the management of the public money, and were the arbiters of peace and war. Their office was annual, and they had the privilege of convening, proroguing, and dissolving the greater and less assemblies of the people. The former was composed of 9000 Spartans, all inhabitants of the city, the latter of 30,000 Lacedæmonians, inhabitants of the inferior towns and villages. *C. Nep. in Paus.* 3 —*Aristot Pol.* 2, 7.

EPHORUS, an orator and historian of Cumæ in Æolia, about 352 years before Christ. He was a disciple of Isocrates, at whose instigation he wrote a history, which he commenced after the fabulous periods with the return of the Heraclidæ into the Peloponnesus, and brought down to the 20th year of Philip of Macedon. His work, now lost, was divided into 30 books, and was held in considerable esteem among the ancients, though some, especially Diodorus Siculus, accuse him of inaccuracy and falsehood. He left a son, called Demophilus, who is said to have finished the incomplete history of his father. *Quintil* 10, 1 —*Cic Orat* 2, 13 et 23. *Br* 56 *Orat* 51, 57.

EPHYRA, the ancient name of Corinth, which it received from a nymph of the same name, and thence *Ephyræa* is applied to Dyrrachium, founded by a Grecian colony *Virg. G.* 2, 294. —*Ovid Met.* 2, 239 —*Lucan* 6, 17.—*Stat Theb* 4, 59 —*Ital.* 14, 181 —A town of Epirus, at the head of the bay or harbour called Glykys Limen —A town of Elis, near the mouth of the river Selleis —One of Cyrene's attendants. *Virg G.* 4, 343

EPICASTE, a name of Jocasta, the mother and wife of Œdipus. *Paus.* 9, 5

EPICERIDES, a man of Cyrene, greatly esteemed by the Athenians for his beneficence. *Demosth.*

EPICHARIS, a woman accused of conspiracy against Nero She refused to confess the associates of her guilt, though exposed to the greatest torments, &c. *Tacit. Ann.* 15, 51 et 57.

EPICHARMUS, a native of the island of Cos, who flourished in the 5th century, B.C. His father removed him at an early age to Megara, and afterwards to Syracuse, where he became a disciple in the Pythagorean school Being prevented, by the tyranny of Hiero, from assuming the public profession of philosophy, he chiefly amused himself to the study of dramatic poetry, and offended the Pythagoreans, by introducing the doctrines and precepts of Pythagoras upon the stage His comedies were numerous, of which Suidas assigns to him fifty-two; but only a few fragments remain He taught a school at Syracuse, and is said to have added the letters ξ, ψ, ω, to the Greek alphabet. He also wrote commentaries upon medical and philosophical subjects. According to Lucian, he reached the great age of ninety seven. *Horat.* 2, *ep.* 1, 58.— *Diog* 3 et 8 — *Cic. ad Attic.* 1, *ep.* 19 *Tusc* 1, 5 —*Theocr ep* 17.

EPICLES, a Trojan prince, killed by Ajax. *Homer. Il* 12, 379

EPICLIDES, a Lacedæmonian of the family of the Eurystheneidæ He was raised to the throne by his brother Cleomenes III in the place of Agis, against the laws and constitution of Sparta. *Paus* 2, 9.

EPICRATES, a Milesian, servant to J. Cæsar. —A man of some eminence at Athens. *Cic. Fam.* 10, *ep.* 21.—The name is applied to Pompey, as expressive of supreme authority. *Cic. ad Attic.* 3, *ep.* 8.

EPICTETUS, an eminent Stoic philosopher, born in a servile condition at Hierapolis in Phrygia, who flourished in the first century of the Christian era. At an early age he was sold as a slave to Epaphroditus, a freedman of Nero He obtained his freedom by some means which are not related, and retired to a small hut within the city of Rome, where he devoted himself to study. Notwithstanding his poverty, he soon became a popular preceptor of morals. He was banished by Domitian with the other philosophers, and fixed his residence at Nicopolis in Phrygia. He returned to Rome after the death of the tyrant, and was greatly esteemed by Adrian. He died about the close of the reign of Adrian. His memory was so highly respected, that the few utensils which he possessed were purchased with avidity, and the earthen lamp by which he studied sold for 3000 drachmas, about 90*l.* sterling. Epictetus himself wrote nothing. His beautiful moral manual, or *Enchiridion*, and his "Dissertations," collected by Arrian, were drawn up from notes which his disciples took from his lips. Simplicius has left a commentary upon his doctrine, in the Eclectic manner. There are also various fragments of his wisdom preserved by Antoninus, Gellius, Stobæus, and others. Although the doctrine of Epictetus is less extravagant than that of any other Stoic, his writings every where breathe the true spirit of Stoicism. The sum of his moral precepts is *Ἀνέχου καὶ ἀπέχου*, "Endure and abstain." He inculcates contentment upon the principle, that all things happen according to the appointment of Providence, that is as the Stoics understood the term, according to the inevitable order of fate. The best edition of the Enchiridion is, that of Schweighæuser, Lips. 1798 2vo The able English version is that of Mrs Carter, publish in 1758, with notes. *A Gell.—Arrian.*

EPICURUS, a surname of Apollo, which he received from the assistance he gave to the people of Phigalia in Arcadia, when they were visited by a pestilence. *Paus* 8, 42.

EPICURUS, a celebrated philosopher, son of Neocles and Chærestrata, born at Gargettus in Attica. Though his parents were poor and of an obscure origin, yet he was early sent to school, where he distinguished himself by the brilliancy of his genius, and at the age of twelve, when his preceptor repeated to him this verse from Hesiod,

"Πάντων μὲν πρώτιστα χάος γένετ', &c.
In the beginning of things the Chaos was created,

Epicurus earnestly asked him who created it? To this the teacher answered that he knew not, but only philosophers. "Then," says the youth, "philosophers henceforth shall instruct me." After having improved himself, and enriched his mind by travelling, he visited Athens, which was then crowded by the followers of Plato, the Cynics, the Peripatetics, and the Stoics Here he established himself, and soon attracted a number of followers by the sweetness and gravity of his manners, and by his moral virtues. He taught them that the happiness of mankind consisted in pleasure, not such as arises from sensual gratification, or from vice, but from the enjoyments of the mind, from sobriety, from temperance, and a due restraint of the tumultuous and disorderly passions, and from the sweets of virtue. This doctrine was warmly attacked by the philoso-

phers of the different sects, and particularly by the Stoics. They observed that he disgraced the gods by representing them as inactive, given up to pleasure, and unconcerned with the affairs of mankind. He refuted all the accusations of his adversaries by the purity of his morals, and by his frequent attendance on places of public worship. When Leontium, one of his female pupils, was accused of prostituting herself to her master and to all his disciples, the philosopher proved the falsity of the accusation by silence and an exemplary life. His health was at last impaired by continual labour, and he died of a retention of urine, which long subjected him to the most excruciating torments, and which he bore with unparalleled fortitude. His death happened 270 years before Christ in the seventy-second year of his age. His disciples showed their respect for the memory of their learned preceptor, by the unanimity which prevailed among them. While philosophers in every sect were at war with mankind and among themselves, the followers of Epicurus enjoyed perfect peace, and lived in the most solid friendship. The day of his birth was observed with universal festivity, and during a month all his admirers gave themselves up to mirth and innocent amusement. Of all the philosophers of antiquity, Epicurus is the only one whose writings deserve attention for their number. He wrote no less than 300 volumes, according to Diogenes Laertius, and Chrysippus was so jealous of the fecundity of his genius, that no sooner had Epicurus published one of his volumes, than he immediately composed one that he might not be overcome in the number of his productions. Epicurus, however, advanced truths and arguments unknown before, but Chrysippus said, what others long ago had said, without showing any thing which might be called original. The followers of Epicurus were numerous in every age and country, his doctrines were rapidly disseminated over the world, and when the gratification of the sense was substituted for the practice of virtue, the morals of mankind were undermined and destroyed. Even Rome, whose austere simplicity, had happily nurtured virtue, felt the attack, and was corrupted. When Cineas spoke of the tenets of the Epicureans in the Roman senate, Fabricius indeed intreated the gods that all the enemies of the republic might become his followers. But those were the feeble efforts of expiring virtue, and when Lucretius introduced the popular doctrine in his poetical composition, the smoothness and beauty of the numbers contributed, with the effeminacy of the Epicureans, to enervate the conquerors of the world. *Diog. in vita.—Ælian. V. H* 4, 13.—*Cic. de Nat D.* 1, 21 et 25.—*Luc* 3, 49.—*De Finib.* 2, 32.

EPICYDES, a tyrant of Syracuse, B. C. 213.

EPIDAMNUS, a town of Macedonia on the Adriatic, nearly opposite Brundusium. The Romans planted there a colony which they called *Dyrrachium*, considering the ancient name (*ad damnum*) ominous. *Pous.* 6, 10.—*Plin* 3, 23.—*Plautus, Men* 2, *act.* 1, 42.

EPIDAPHNE, a town of Syria, called also Antioch. Germanicus, son of Drusus, died there. *Tacit. Ann.* 2, 83.

EPIDAURIA, a festival at Athens in honour of Æsculapius.——A country of Peloponnesus.

EPIDAURUS, formerly called Epicarus, a city of Argolis, on the shores of the Sinus Saronicus, opposite the island of Ægina. It derived its principal celebrity from the neighbouring temple of Æsculapius, the resort of all who needed the assistance of the god, and built where he himself was reputed to have been born and educated, it was richly decorated with offerings, and stood within a grove surrounded by mountains. It contained also a famous statue of Æsculapius, which the Romans during a pestilence were advised to convey to their city, but, whilst the inhabitants delayed parting with the effigy a huge serpent coiled itself in the stern of the ship sent on this solemn embassy, and being taken for the god, was carried with great pomp to the banks of the Tiber. Epidaurus was famed for its vines and for its breed of fine horses. Its site is now known by the name of *Epidhaura. Strab* 8.—*Pans* 3, 23. *Mela*, 2, 3.—*Homer Il* 2, 561.—*Virg. G.* 3, 44.——A town of Laconia, surnamed Limera on the eastern coast, about 300 stadia from Epidaurum. It is now called *Palero Kumrasia. Strab* 8.—*Thucyd.* 4, 56 & 105.——A maritime town of Illyria, south of the river Naro. It is now *Ragusa Vecchia. Cæs. B. Alex* 44.

EPIDIUM, one of the Rhodæ Insulæ, now *Isley*.——A promontory of Caledonia, now *the Mull of Cantyre*.

EPIDIUS, a man who wrote concerning unusual prodigies. *Plin* 1b, 25.

EPIDOTÆ, certain deities who presided over the birth and growth of children, and were known among the Romans by the name of *Dii averruncæ*. They were worshipped by the Lacedæmonians, and chiefly invoked by those who were persecuted by the ghosts of the dead, &c. *Pans.* 3, 17. &c.

EPIGENES a Babylonian astrologer and historian. *Plin.* 7, 56.

EPIGILUS, a Grecian prince, who left his native country after the murder of a relation, and fled to Peleus, who engaged him to accompany his son Achilles to the Trojan war. He was, after many deeds of bravery, killed by Hector. *Homer. Il* 1b, 570.

EPIGONI, the sons and descendants of the Grecian heroes who were killed in the first Theban war. The war of the Epigoni is famous in ancient history. It was undertaken ten years after the first. The sons of those who had perished in the first war, resolved to avenge the death of their fathers, and marched against Thebes, under the command of Thersander; or, according to others, of Alcmæon the son of Amphiaraus. The Argives were assisted by the Corinthians, the people of Messenia, Arcadia, and Megara. The Thebans had engaged all their neighbours in their quarrel, as in one common cause, and the two hostile armies met and engaged on the banks of the Glissus. The fight was long, obstinate and bloody, but victory declared for the Epigoni, and some of the Thebans fled to Illyricum with Leodamas their general, while others retired into Thebes, where they were soon besieged, and forced to surrender. In this war Ægialeus alone was killed, and his father Adrastus was the only person who escaped alive in the first war. This whole war, as Pausanias observes, was written in verse; and Callimus, who quotes some of the verses, ascribes them to Homer, which opinion has been adopted by many writers. For my part, continues the geographer, I own that next to the Iliad and Odyssey of Homer, I have never seen a finer poem. *Pans* 9, 9 *et* 25.—*Apollod.* 1 *et* 3.—*Diod.* 4.—— This name has been applied to the sons of those Macedonian veterans, who in the

age of Alexander formed connexions with the women of Asia. *Justin.* 12, 4.

EPIMENES, a man who conspired against Alexander's life. *Curt* 8, 6.

EPIMENIDES, a Cretan philosopher and poet, contemporary with Solon. Many wonderful tales are related concerning him. Among others it is said, that, being sent by his father in search of a strayed sheep, the heat of the day made him to withdraw to a cave, where he fell asleep, and remained without awakening for fifty years. It is also recorded of him, that he was favoured by peculiar communications from heaven, and enjoyed the gift of prophecy, and that he possessed the secret of sending his soul out of his body, and recalling it at pleasure. During a plague in Attica, the Athenians sent for him to perform a solemn lustration, in consequence of which, it is said, the gods were appeased and the plague ceased. He is reported to have lived, after his return to Crete, to the age of 157 years. Most of these fictions may probably have originated with the Cretans, who were, to a proverb, famous for their powers of invention. The most probable account of Epimenides is, that he was a man of superior talents, who pretended to hold intercourse with the gods, and in order to justify his pretensions, lived in retirement upon the spontaneous productions of the earth, and practised various arts of imposture. At the time of his pretended inspiration, he might, possibly, have the art of appearing totally insensible and entranced, which would be considered by ignorant and deluded spectators as a power of dismissing and recalling his spirit. Solon seems to have been no stranger to the true character of Epimenides, for we find that he greatly disapproved of the conduct of the Athenians in employing him to perform the above mentioned ceremony. Divine honours were paid him after his death by the superstitious Cretans. He wrote various pieces, none of which remain. His treatise on oracles and responses, mentioned by St Jerome, is said to have been the work from which St Paul quotes in the epistle of Titus, 1, 12. *Cic. de Div.* 1, 34.—*Diog. in vit.*—*Paus.* 1, 14.—*Plut. in Solon.*—*Val. Max.* 8, 13.—*Strab* 10.—*Plin.* 7, 12.

EPIMETHEUS, a son of Japetus and Clymene, one of the Oceanides, who inconsiderately married Pandora, by whom he had Pyrrha the wife of Deucalion. He had the curiosity to open the box which Pandora had brought with her (*vid* Pandora), and from thence issued a train of evils, which from that moment have never ceased to afflict the human race. Hope was the only one which remained at the bottom of the box, not having sufficient time to escape, and it is she alone which comforts us under misfortunes. Epimetheus was changed into a monkey by the gods, and sent into the island of Pithecusa. *Apollod.* 1, 2 et 7.—*Hygin fab.* 142.—*Hesiod. Theog.* 512. *Vid.* Promethens.

EPIMETHIS, a patronymic of Pyrrha, the daughter of Epimetheus. *Ovid. Met.* 1, 360.

EPITUS, a son of Lycurgus, who received divine honours in Arcadia.

EPIUS, the wife of Æsculapius. *Paus.* 2, 29.

EPIPHANEA, a town of Cilicia Campestris, on the small river Carsus, near the range of mount Amanus. It was first called Oeniandus. *Plin.* 5, 27.—*Cic. Fam. Ep.* 15, 4.——A city of Syria, on the Orontes, south of Apamia. Its oriental and true name was Hamath, and it was rebuilt by the people of the East one of the most magnificent cities in the world, having been founded, as they imagined, by Hamath, one of the sons of Canaan. Its name was changed by the Macedonians in honour of Antiochus Epiphanes. It is now called *Hamah.*

EPIPHANES, (*illustrious*), a surname given to the Antiochi, kings of Syria. *Tacit. Hist* 5, 39.——A surname of one of the Ptolemies, the fifth of the house of the Lagidæ. *Strab* 17.——The surname of Epiphanes is also applied to Jupiter, because he appeared to mankind. *Cic. de Nat. D* 2.

EPIPHANIUS, a christian writer, was born about A. D. 320, at Besanduce, in Palestine. He studied in Egypt, and, on his return into Syria, founded a monastery at his native village, in 367, he was chosen bishop of Salamis, the metropolis of Cyprus, where he condemned the writings of Origen, and held a contest with John, bishop of Jerusalem. He died in 403. His works in Greek were printed at Basil, in folio, 1544; again, with a Latin translation, at Paris, in 1622; and at Cologne in 2 vols. fol., 1682.——A scholast of the sixth century, the friend of Cassiodorus. He translated the Greek histories of Socrates, Sozomen, and Theodoret, into Latin.

EPIPOLÆ, a piece of high ground without the city of Syracuse, on the north side, surrounded by a wall, by Dionysius, who, to complete the work expeditiously, employed 60 000 men upon it, so that in thirty days he finished a wall 4½ miles long, and of great height and thickness. It received its name from being so elevated above Syracuse, the whole of which could be seen from it.

EPIRUS, a country of Greece, bounded on the north by Macedonia, on the east by Thessaly, on the south by Ætolia and Acarnania, and on the west by the Ionian sea. It appears to have received its name from the Greek term ἤπειρος *continens*, which was probably applied to it at an early period, in contradistinction to the numerous islands scattered along the coast. It was divided into the districts Chaonia, Thesprotia, Molossis, Athamania, and Aperantia. According to tradition, Neoptolemus, or Pyrrhus, the son of Achilles, went over to Epirus after the siege of Troy, and having subjugated a considerable extent of territory founded a kingdom, which he transmitted to his son Molossus. From him the sceptre passed into various hands, till it reached those of the ambitious Alexander; when the dynasty of the Æacids succeeded to the throne. On the extinction of this family, the government assumed a republican form, until its total subversion by the Romans, who, hiding their jealousy of the Epirots in an accusation of their favouring Perseus during the last Macedonian war, treated them with unexampled and detestable severity, reducing them to slavery, and their territory to a wilderness. Though Epirus was in many parts a mountainous country, it was very fertile, and produced excellent cattle, as well as large dogs and fleet horses. The people are said to have spoken the same language, and to have worn the same dress, as the Macedonians, so that the two nations were probably descended from a common stock. The country of Epirus answers to the *Lower Albania* of the present day. *Diod. Sic.* 17 et 19.—*Strab.* 7.—*Liv.* 45, 34.—*Plin. Nat.* 4, 81. 7, 56.—*Virg. G.* 1, *fr.* 3, 405.

EPISTROPHUS, a son of Iphitus king of Phocis, who went to the Trojan war at the head of the

Phœnian nation. *Homer. Il.* 2, 24.——A prince who assisted the Trojans against the Greeks. *Homer. Il.* 2, 363.

EPITADES, a man who first violated a law of Lycurgus, which forbade laws to be made. *Plut. in Agid.*

EPITHRAGIA, a surname given by Theseus to Venus, because she changed the sex of the goats which he offered to her divinity before he set sail for Crete. There was a remarkable statue of this goddess in Elis, said to be the work of Scopas. *Plut. in Thes.*

EPITUS. *Vid.* Epytus.

EPOPEUS, a son of Neptune and Canace, who came from Thessaly to Sicyon, and carried away Antiope, daughter of Nicteus king of Thebes. This rape was followed by a war, in which Nicteus and Epopeus were both killed. *Paus.* 2, 6.——*Apollod.* 1, 7, &c.——A son of Aleeus, grandson to Phœbus. He reigned at Corinth. *Paus.* 2, 1 et 3.——One of the Tyrrhene sailors, who attempted to abuse Bacchus *Ovid Met* 3, 610

EPORÉDORIX, a powerful person among the Ædui, who commanded his countrymen in their war against the Sequani. *Cæs. Bell. G.* 7, 67.

EPULO, a Rutulian killed by Achates. *Virg. Æn.* 12, 459.

EPYTIDES, a patronymic given to Periphas the son of Epytus, and the companion of Ascanius. *Virg. Æn.* 5, 547.

EPYTUS, a king of Alba. *Ovid. Fast.* 4, 44.——A king of Messenia, of the family of the Heraclidæ. He was son of Cresphontes, and his reign was so mild and equitable that his descendants exchanged the honourable name of Heraclidæ for that of Epytides He was succeeded by Glaucus, equally illustrious with his father. *Paus.* 4, 3.——The father of Periphas, a herald in the Trojan war. *Homer. Il.* 17, 328.

EQUICULUS, a Rutulian, engaged in the wars of Æneas. *Virg. Æn.* 9, 684.

EQUIRIA, festivals established at Rome by Romulus, in honour of Mars, when horse races and games were exhibited in the Campus Martius, on the 27th of February and the 14th of March. *Varro de L. L.* 5, 3.—*Ovid Fast* 2, 859.

EQUITES, the second order in the Roman state, forming an intermediate bond between the patricians and the plebeians. At first they were merely a body of 300 young men, chosen by Romulus, 100 from each tribe. They were the most distinguished for rank, wealth, and other accomplishments, and their duty was to serve on horseback, and attend the king as a body guard. Their original name was Celeres. Their number was augmented by Tullus Hostilius, who chose 300 more from the Albans. They were afterwards increased to 1200 by Tarquinius Priscus, or perhaps to 1800 Servius Tullius made eighteen centuries of Equites, choosing twelve new ones, and making six others out of the original three 10,000 pounds of brass were given to each of them to purchase horses, and a tax was laid on widows, who were exempt from other contributions, for maintaining their horses. They were required to possess a fortune of 400 sesterces (3,229*l.* sterling), at least towards the end of the republic and under the emperors. Their principal occupation was at first to serve in the army, but afterwards to act as judges or jurymen, and to farm the public revenues. They were reviewed every fifth year, and if an Eques had been corrupt in his morals, or had diminished his fortune, or even had not taken proper care of his horse, he was ordered by the censor to sell his horse, which was tantamount to degradation. In cases less flagrant, the name of the offender was merely left out of the list of Equites.

EQUUS TUTICUS, *now Castel Franco*, a town of Samnium, on the Appian Way, to which, as some suppose, Horace alludes in this verse, *Sat* 1, 5, 87.

"*Mansurus oppidulo quod versus decere non est.*"

ERACON, an officer of Alexander, imprisoned for his cruelty. *Curt.* 10

ERANA, a small village of Cilicia on mount Amanus *Cic. Fam.* 15. *ep.* 4.

ERASENUS, a river of Peloponnesus, flowing for a little space under the ground in Argolis. *Ovid. Met.* 15, 275.—*Plin.* 2, 13.

ERASISTRATUS, a celebrated physician, was born in the island of Ceos, and was the disciple of Chrysippus, in the fourth century before the Christian era. He lived in the court of Seleucus Nicator, king of Syria, and was the father of anatomical science; to improve himself in which, he dissected human bodies, and thereby made many discoveries, particularly in regard to the brain. His practice was very simple, but none of his works are extant. *Plin.* 29, 15.—*A. Gellius*, 16, 3.—*Val Max* 5, 7.

ERATO, one of the Muses, who presided over lyric, tender, and amorous poetry She is represented as crowned with roses and myrtle, holding in her right hand a lyre, and a lute in her left, musical instruments, of which she is considered by some as the inventress. Love is sometimes placed by her side holding a lighted flambeau, while she herself appears with a thoughtful, but oftener with a gay and animated look. She was invoked by lovers, especially in the month of April, which, among the Romans, was more particularly devoted to love. *Apollod.* 10.—*Hyg. Æn.* 7, 37.—*Ovid. de Art. Am.* 2, 425.——One of the Nereides. *Apollod.* 1, 2.——One of the Dryades, wife of Arcas, king of Arcadia. *Paus.* 8, 4.——One of the Danaides, who married Bromius ——A queen of the Armenians, after the death of Ariobarsanes, &c *Tacit Ann.* 2, 4.

ERATOSTHENES, a native of Cyrene, who was the second intrusted with the care of the Alexandrian library. He dedicated his time to grammatical criticism and philosophy, but more particularly to poetry and mathematics. He has been called a second Plato, the cosmographer, and the geometer of the world. He is supposed to be the inventor of the armillary sphere. With the instruments with which the munificence of the Ptolemies supplied the library of Alexandria, he was enabled to measure the obliquity of the ecliptic, which, in the year 230 B. C, he makes 23° 51′ 20″. He also measured a degree of the meridian, and determined the extent and circumference of the earth with great exactness, by means adopted by the moderns. He starved himself after he had lived to his eighty-second year, B. C. 194, not being able to bear up under the depression of spirits occasioned by the decay of his sight. Some few fragments remain of his compositions. He collected the annals of the Egyptian kings by order of one of the Ptolemies. *Cic. ad Attic.* 2, *ep.* 6. *Varro de R. R.* 1, 2.

ERATOSTRATUS, an Ephesian who burned the famous temple of Diana, the same night that Alexander the Great was born. This burning as some writers have observed, was not prevented or seen by the goddess of the place, who was then present at the labours of Olympias, and the birth

of the conqueror of Persia. Eratostratus did this villany merely to eternize his name by so uncommon an action. *Plut. in Alex.*—*Val. Max.* 8, 14.

ERATUS, a son of Hercules and Dynaste. *Apollod.*——A king of Sicyon, who died B. C. 1071.

ERBESUS, a strongly fortified town of Sicily, north east of Agrigentum. *Polyb.* 1, 18.—*Diod. Sic.* 23, 9.

ERCHIA, a small village of Attica, the birth place of Xenophon. *Lucrt.* 2, 45.

EREBUS, a deity of hell, son of Chaos and Darkness. He married Night, by whom he had the light and the day. The poets often use the word Erebus for the gloomy region in the shades, distinguished both from Tartarus the place of torment, and from Elysium the region of bliss. *Ov. de Nat. D.* 3, 17.—*Virg. Æn.* 4, 28.

ERECHTHEUS, son of Pandion I., was the sixth king of Athens. He was father of Cecrops II., Metion, Pandorus, and of four daughters, Preusa, Orithya, Proeris, and Othonia, by Praxithea. Some have referred to this reign the arrival of Ceres in Attica after the rape of her daughter Proserpine, who taught the cultivation of corn, and the institution by her of the Eleusinian mysteries. After death he received divine honours. He reigned 50 years, and died B. C. 1437. *Ovid. Met.* 6, 677.—*Paus.* 2, 25.—*Apollod.* 3, 15.—*Cic. pro Sext.* 21. *Fast.* 1, 43. *Nat. D.* 3, 15.

ERECHTHIDES, a name given to the Athenians from their king Erechtheus. *Ovid. Met.* 7, 430.

ERESUS, a town of Æolia, twenty-eight stadia from the Promontorium Signium. It was the birth place of Theophrastus. Its site still retains the name of *Eresso*. *Plin.* 5, 30.—*P. Mela*, 1, 18.

ERETRIA, a town of the island of Eubœa, situate on the coast of the Euripus, south-east of Chalcis. It was founded by some Athenians belonging to the demus Eretria, and attained to considerable opulence and power before its destruction by Darius. It was rebuilt shortly after, but never regained its former importance. Its modern name is *Gravillinois*. *Paus.* 7, 3, &c.—*Mela* 2, 7.—*C. Nep. in Mil.* 4.

ERETUM, a town of the Sabines, north of Nomentum and north-east of Fidenæ, and near the Tiber. *Virg. Æn.* 7, 711.—*Tibull* 4, 3, 4.

ERETHALION, a man killed by Nestor in a war between the Pylians and Arcadians. *Hom. Il.* 7.

ERGENNUS, a celebrated soothsayer of Etruria. *Pers.* 2, 26.

ERGINUS, a king of Orchomenos, son of Clymenus. He obliged the Thebans to pay him a yearly tribute of 100 oxen, because his father had been killed by a Theban. Hercules attacked his servants, who came to raise the tribute, and mutilated them, and he afterwards killed Erginus, who attempted to avenge their death by invading Bœotia with an army. *Apollod.* 2.—*Pindar. Olymp.* 4.—*Paus.* 9, 17.——One of the four brothers who kept the Acrocorinth, by order of Augeus. *Paus.* 6.

ERGINNUS, a man made master of the ship Argo by the Argonauts, after the death of Typhis.

ERIBŒA, a surname of Juno. *Homer. Il.* 5.——The mother of Ajax Telamon. *Sophocl. in Ajac.*

ERICÆTES, a man of Lycaonia, killed by Mezentius in Italy. *Virg. Æn.* 10, 749.

ERICHTHO, a Thessalian woman, famous for her knowledge of poisonous herbs and medicine. *Lucan.* 6, 507.——One of the Furies. *Ovid.*—*Hesiod.* 2, 151.

ERICHTHONIUS, the fourth king of Athens, sprung from the seed of Vulcan which fell upon the ground when that god attempted to offer violence to Minerva. He was very deformed, and had the tails of serpents instead of legs. Minerva placed him in a basket, which she gave to the daughters of Cecrops, with strict injunctions not to examine its contents. Aglaurus, one of the sisters, had the curiosity to open the basket, for which the goddess punished her indiscretion by making her jealous of her sister Herse. (*Vid.* Herse.) Erichthonius was young when he ascended the throne of Athens. He reigned fifty years, and died B.C. 1437. The invention of chariots is attributed to him, and the manner of harnessing horses to draw them. He was made a constellation after death, under the name of Bootes. *Ovid. Met.* 2, 517. *Hygin. fab.* 166.—*Apollod.* 3, 14.—*Paus.* 2, 14.—*Virg. G.* 3, 113.——A son of Dardanus, who reigned in Troy, and died 1374 B.C., after a long reign of about 75 years. He married Astyoche daughter of the Simois, by whom he had Tros. *Hom. Il.* 20, 219.—*Apollod.* 3, 12.

ERICUSA, one of the Lipari isles, now *Vacuna*.

ERIDANUS, a river of Italy, in Cisalpine Gaul, called also Padus, now the *Po*. It rises in Mons Vesulus, now *Monte Viso*; runs first south, and then east, and after a course of 370 miles, empties itself into the Adriatic by seven mouths. It receives, in its progress, the waters of more than thirty rivers from the Alps and Apennines. It is famous for the death of Phaeton, and the metamorphosis of his sisters into poplars. Virgil calls it the king of rivers, and Lucan compares it to the Rhine and Danube. *Apoll. Rhod Argon.* 4, 610.—*Polyb.* 2, 16.—*Plin.* 2, 103.—*Virg. G.* 1, 482. *Æn* 6, 659.—*Lucan.* 2, 409.

ERIGONE, a daughter of Icarius, who hung herself when she heard that her father had been killed by some shepherds whom he had intoxicated. She was made a constellation, known under the name of *Virgo*; and her dog, called Mera (*Erigonius canis*), became also a constellation called *Canicula*. Bacchus deceived her by changing himself into a beautiful grape. *Ovid. Met.* 6, *fab.* 4.—*Stat. Theb.* 11, 644.—*Virg. G.* 1, 33.—*Apollod.* 3, 14.—*Hygin. fab.* 1 et 24.——A daughter of Ægisthus and Clytemnestra, who had by her brother Orestes, Penthilus, who shared the regal power with Tisamenus, the illegitimate son of Orestes and Hermione. *Paus.* 2, 18.—*Paterc.* 1, 1.

ERIGONEIUS, a name applied to the Dog-star. (*Vid.* Erigone.) *Ovid. Past.* 5, 723.

ERIGONUS, a river of Thrace.——A painter. *Plin.* 35, 11.

ERIGYIUS, a Mitylenean, one of Alexander's officers. *Curt.* 6, 4.

ERILLUS, a philosopher of Carthage, contemporary with Zeno. *Diog.*

ERINDES, a river of Asia, near Parthia. *Tac. ex. Ann.* 11, 10.

ERINNA, a poetess of Greece, who is supposed to have been contemporary with Sappho, about 600 B.C. She was celebrated for her poetical talents, and several epigrams were written upon her, one of which speaks of her as inferior to Sappho in lyrics, and superior in hexameters.

Some fragments are extant in her name, which are inserted in the *Carmina veterum Poetarum Pseudonymorum*, Antv. 1568, and in the Edinburgh edition of Anacreon, 1754.

ERINNYS, the Greek name of the Rumenides. The word signifies the *fury of the mind*, ἴρις νόῦ (*Vid.* Rumenides) *Virg. Æn.* 2, 337 ——A surname of Ceres, on account of her amour with Neptune under the form of a horse. The name is meant to express the *anger* of the goddess towards Neptune. *Paus* 8, 25 et 42.

ERIOPIS, a daughter of Medea. *Paus.* 2, 3.

ERIPHANIS, a Greek woman famous for her poetical compositions. She was extremely fond of the hunter Melampus, and to enjoy his company she accustomed herself to live in the woods. *Athen.* 14

ERIPHIDAS, a Lacedæmonian, who being sent to suppress a sedition at Heraclea, assembled the people and beheaded 300 of the ringleaders. *Diod.* 14.

ERIPHILE, a sister of Adrastus, king of Argos, who married Amphiaraus She was daughter of Talaus and Lysimache When her husband concealed himself, that he might not accompany the Argives in their expedition against Thebes where he knew he was to perish, Eriphyle suffered herself to be bribed by Polynices with a golden necklace, which had been formerly given to Hermione by the goddess Venus, and she discovered where Amphiaraus was This treachery of Eriphyle compelled him to go to the war, but before he departed, he charged his son Alcmæon to murder his mother as soon as he was informed of his death Amphiaraus perished in the expedition, and his death was no sooner known than his last injunctions were obeyed, and Eriphyle was murdered by the hands of her son. *Virg. Æn.* 6, 445 —*Homer. Odyss* 11.—*Cic. in Verr.* 4, 14 —*Apollod.* 1, 9 3, 6 et 7 —*Hygin. fab* 73.—*Paus* 5, 17.

ERIS, the goddess of discord among the Greeks. She is the same as the Discordia of the Latins. *Vid.* Discordia.

ERISICHTHON, a Thessalian, son of Triops, who derided Ceres, and cut down her groves. This impiety irritated the goddess, who afflicted him with continual hunger. He squandered all his possessions to gratify the cravings of his appetite, and at last he devoured his own limbs for want of food. His daughter Metra had the power of transforming herself into whatever animal she pleased, and she made use of that artifice to maintain her father, who sold her, after which she assumed another shape and became again his property. *Ovid. Met. fab* 18.

ERITHUS, a son of Actor, killed by Perseus. *Ovid. Met* 5.

ERIXO, a Roman knight, condemned by the people for having whipped his son to death. *Senec de Clem.* 1, 14

EROPUS, or ÆROPAS, a king of Macedonia, who when in the cradle succeeded his father Philip I. B.C. 602. He made war against the Illyrians, whom he conquered. *Justin.* 7. 2.

EROS, a servant, of whom Antony demanded a sword to kill himself Eros produced the instrument, but instead of giving it to his master, he killed himself in his presence. *Plut. in Anton.*——A comedian. *Cic. pro Rosc.* 2.——A son of Chronos or Saturn, god of love. *Vid.* Cupido.

EROSTRATUS *Vid.* Erostratus.

EROTIA, a festival in honour of Eros, the god of love. It was celebrated by the Thespians every fifth year with sports and games, when musicians and others contended. If any quarrels or seditions had arisen among the people, it was then usual to offer sacrifices and prayers to the god, that he would totally remove them.

ERSE, a daughter of Cecrops. *Vid* Herse.

ERYALUS, a Trojan chief killed by Patroclus. *Homer Il* 16, 411.

ERYCINA, a surname of Venus, from Mount Eryx, where she had a temple She was also worshipped at Rome under this appellation *Ovid. Fast.* 4, 874. *Horat. Od.* 1 2, 33.

ERYMANTHUS a surname of Calliste, as an inhabitant of Erymanthus —— Arcadia is also known by that name, from its containing Mount Erymanthus

ERYMANTHUS, a mountain chain in the north-west angle of Arcadia, celebrated in fable as the haunt of the savage boar destroyed by Hercules It is now called *Olenus Apollod* 2, 5, 4.—*Paus.* 8, 24 —*Homer Odyss* 6, 102.——A river of Arcadia, rising in the mountain of the same name, and, after receiving another small stream, called the Aroanius, joining the Alpheus on the borders of Elis. It is now the *Dogana. Callim. Hymn in Jov.*—*Ovid Met.* 4, 214

ERYMAS, a Trojan killed by Turnus. *Virg. Æn* 9, 702.

ERYMNUS, a peripatetic philosopher, who flourished B C 126

ERYTHEA, an island off the coast of Iberia, in the Atlantic. It lay in the Sinus Gaditanus, or *Bay of Cadiz*, and was remarkable for its fertility. It was the dwelling place of Geryon whom Hercules robbed of his cattle. (*Vid.* Hercules and *Geryon*) *Plin.* 4, 22 —*Mela*, 3, 6 —A daughter of Geryon. *Paus* 10, 37.

ERYTHRÆ, one of the twelve cities of Ionia, situate near the coast opposite Chios. It is said to have derived its name and origin from Erythrus, son of Rhadamanthus, at the head of a Cretan and Lycian colony; but it was afterwards increased by a body of Ionians, led by Cnopus, son of Codrus. It was famous for a very ancient temple of Hercules, and as the residence of the Sibil Herophile. Its site retains the name of *Ritre Herod.* 1, 142.—*Strab.* 14.—*Paus* 7, 5, 10, 12 —— A city of Bœotia, near Mount Cithæron. *Strab.* 9.—*Homer. Il.* 2, 499.

ERYTHRÆUM MARE, a name given by the Greeks to the whole ocean, extending from the coast of Ethiopia to the island of Taprobana, when their geographical knowledge of India was in its infancy. Afterwards, when they learned the existence of an Indian ocean the term Erythræan Sea was applied merely to the sea below Arabia, and to the Arabian and Persian Gulfs. The appellation was probably derived from Edom (Easu), whose descendants were called Idumæans, and inhabited the northern parts of Arabia. The Idumæans navigated upon the Red Sea and Persian Gulf, and also upon the Indian ocean, and the oriental name Idumæan signified *red*. Whence the sea of the Idumæans was called the Red Sea, and the Erythræan Sea, (Ἐρυθρὰ θάλασσα). (*Vid* Arabicus Sinus.) *Paus* 1, 5. 10, 12.—*Curt.* 8. 9.—*Plin* 6. 23.—*Herod.* 1, 180 et 189. 3. 93. 4, 37 —*Mela* 3, 8

ERYX, a son of Butes and Venus, who relying upon his strength, challenged all strangers to fight with him in the combat of the cestus. Hercules accepted his challenge after many had yielded to his superior dexterity, and Eryx was

killed in the combat, and buried on the mountain, where he had built a temple to Venus. *Virg. Æn.* 5, 468.——An Indian killed by his subjects for opposing Alexander, &c. *Curt.* 8, 11.——A mountain of Sicily, near Drepanum, which received its name from Eryx, who was buried there. It is now called *Monte St Juliano*, or, *Monte di Trapani*.——A town of Sicily, now *Trapani del Monte*, situated on the summit of Mount Eryx, difficult of access, and famous for a temple of Venus, called Erycina. It is said that this town was destroyed by Hamilcar, who, in the first Punic war removed its inhabitants to Drepanum, which he had built not long before. *Ovid. Fast.* 4, 475.—*Hygin. fab.* 10 et 260.—*Luc.* 28, 9. *Mela*, 2, 7.—*Paus.* 3, 16.

ERYXO, the mother of Battus, who artfully killed the tyrant Learchus who courted her *Herod.* 4, 160.

ESERNUS a famous gladiator. *Cic.*

ESQUILIÆ and ESQUILINUS MONS, the most extensive of the seven hills of Rome, added to the city by Servius Tullius. Varro mentions that the name of the Esquiliæ was derived from the Latin word *excultus* it having been planted by Servius with several sacred groves. It was divided into two principal heights, Cispius and Oppius. Part only of this hill was included within the walls In the early days of Rome, there was a plot of ground without the city called the Campus Esquilinus, which was used as a cemetery for the lower orders, and in which there was a place allotted for executions, called Sestertium. *Varro L. L.* 4, 8 *Horat. Sat.* 1, 8, 10.—*Epod.* 5, 100.—*Tacit. Ann.* 2, 32.

ESSEDONES, a people of Asia, above the Palus Mœotis, who ate the flesh of their parents mixed with that of cattle They gilded the head, and kept it as a sacred relic. *Mela*, 2, 1.—*Plin* 4, 12.

ESTIÆOTIS, that portion of Thessaly which lies near Pindus, and between that mountain and Upper Macedonia. *Strab* 9.

ESTIATA, solemn sacrifices to Vesta, of which it was unlawful to carry away any thing or communicate it to any body.

ESULA, a town of Italy near Tibur. *Horat. Od.* 3, 29, 6.

ETEARCHUS, a king of Oaxus in Crete. After the death of his wife, he married a woman who made herself odious to her by tyranny over her step-daughter Plaonima. Etearchus gave ear to all the accusations which were brought against his daughter, and ordered her to be thrown into the sea. She had a son called Battus, who led a colony to Cyrene. *Herod* 4, 154.

ETEOCLES, a son of Œdipus and Jocasta. After his father's death, it was agreed between him and his brother Polynices, that they should both share the royalty, and reign alternately each a year Eteocles by right of seniority first ascended the throne, but after the first year of his reign was expired, he refused to give up the crown to his brother according to their mutual agreement. Polynices, resolving to punish such an open violation of a solemn engagement, went to implore the assistance of Adrastus, king of Argos. He received that king's daughter in marriage, and was soon after assisted with a strong army, headed by seven famous generals. These hostile preparations were watched by Eteocles, who on his part did not remain inactive. He chose seven brave chiefs to oppose the seven leaders of the Argives, and stationed them at the seven gates of the city. He placed himself against his brother Polynices, and he opposed Menalippus to Tydeus, Polyphontes to Capaneus, Mœgareus to Eteoclus, Hyperbius to Parthenopæus, and Lasthenes to Amphiaraus. Much blood was shed in fight and unavailing skirmishes, and it was at last agreed between the two brothers that the war should be decided by single combat. They both fell in an engagement conducted with the most inveterate fury on either side, and it is even said that the ashes of these two brothers, who had been so inimical one to the other, separated themselves on the burning pile, as if even after death, sensible of resentment, and hostile to reconciliation. *Stat Theb.* 12.—*Apollod.* 3, 5, &c.—*Æschyl. Sept. ante Theb.*—*Eurip. in Phœn.*—*Paus* 5, 9, 9, 6.——A Greek, son of Andreus, by a daughter of Leucon, king of Orchomenos, the first who raised altars to the Graces. *Paus* 9, 35.

ETEOCLUS, one of the seven chiefs of the army of Adrastus, in his expedition against Thebes, celebrated for his valour, for his disinterestedness and magnanimity. He was killed by Mœgareus, the son of Creon, under the walls of Thebes. *Eurip. in Supp.*—*Apollod.* 3, 6.

ETEOCRUS, an officer at the court of Menelaus, when Telemachus visited Sparta. He was son of Boethus. *Homer. Od* 4, 22.

ETEONICUS, a Lacedæmonian general, who upon hearing that Callicratidas was conquered at Arginusæ, ordered the messengers of this news to be crowned, and to enter Mitylene in triumph. This so terrified Conon, who besieged the town, that he concluded that the enemy had obtained some advantageous victory, and he raised the siege. *Justin.* 14.—*Polyæn.* 1.

ETEONUS, a town of Bœotia, on the Asopus. *Stat. Theb.* 7, 256.

ETESIÆ, periodical northern winds of a gentle and mild nature, very common for five or six weeks in the months of spring and autumn. They were generally preceded by winds, which the ancients called Prodromi. *Lucret.* 5, 741).

ETHALION, one of the Tyrrhene sailors changed into dolphins for carrying away Bacchus. *Ovid. Met* 3, 647.

ETHEMON, a person killed at the marriage of Andromeda. *Ovid Met.* 5, 163.

ETRURIA. *Vid* Hetruria.

ETRUSCI, the inhabitants of Etruria, famous for their superstitions and enchantments. (*Vid.* Hetruria) *Cic. ad Fam.* 6 *ep.* 6.—*Liv.* 2, 49.

CL. ETRUSCUS, a man raised from a mean condition to an equestrian rank by Vespasian, for his services in the war against the *Jews*. When banished by Domitian, he was accompanied into exile by his son. whose sorrow on the father's death is celebrated by Statius in a poem called *Lucrymæ Etruscı*. Etruscus built a bath called by his own name, and highly commended. *Mart.* 7, *ep.* 30. 6, *ep.* 42.—*Stat. Sylv.* 1, 5 3, 2.

EUBAGES, certain priests held in great veneration among the Gauls and Britons. They were a branch of the Druids.

EUBATAS, an athlete of Cyrene, whom the courtezan Lais in vain endeavoured to seduce. *Paus Eliac.* 1, 8.

EUBŒA, a large and celebrated island, lying along the coast of Locris, Bœotia, and Attica. It is said to have derived its name from Io, who here gave birth to Epaphus. It was anciently known by the various appellations of Macris, Ocha, Ellopia, Asopis, and Abantis. Its greatest length is 90 miles, and its average breadth

about ten miles. The champaign country was exceedingly fertile, and produced corn, wine, oil, and fruits; but it was chiefly famous for its pastures. The earliest inhabitants were the Abantes, who dwelt in the southern part of the island; in the north were the Istiæi. In process of time, some of the Ionians, who migrated from Athens, settled here; and carrying on a commercial intercourse with their brethren in Ionia, became distinguished for their wealth and prosperity. The principal commercial cities were Chalcis and Eretria. The modern name of Rubœa is *Negropont*, formed by a series of corruptions from the word Euripus, which designated the narrow strait separating the island from the Bœotian coast. *Strab.* 10. – *Plin.* 4, 12.—*Homer. Il.* 2, 536.—*Ovid. Met.* 14, 155.——One of the three daughters of the river Asterion, who was one of the nurses of Juno. *Paus.* 2, 17 ——One of Mercury's sons by Thessa. ——A daughter of Thespius. *Apollod.* 2 ——A town of Sicily near Hybla.

EUBŒICUS, belonging to Rubœa. The epithet is also applied to the country of Cumæ, because that city was built by a colony from Chalcis, a town of Eubœa. *Ovid. Fast* 4, 257.—*Virg. Æn.* 6, 2. 9, 710.

EUBOLE, an Athenian virgin, daughter of Leon, sacrificed with her sisters, by order of the oracle of Delphi, for the safety of her country, which laboured under a famine. *Ælian. V. H.* 12, 18.

EUBULIDES, a philosopher of Miletus, who flourished B. C. 300. He was the disciple and successor of Euclid, and a strenuous opponent of Aristotle. Eubulides was a complete sophist, and the inventor of a species of syllogisms, calculated to confound truth, and to perplex the understanding. *Diog. Laert.* 2, 108, &c.——A famous statuary of Athens. *Paus.* 8, 14.

EUBULUS, an Athenian orator, rival to Demosthenes.——A comic poet of Athens, born in the borough of Atarnea. He exhibited about B. C. 375. He was the author of fifty comedies ——A philosopher of Alexandria.

EUCRATES, a man of Alexandria, accused of adultery with Octavia, that Nero might have occasion to divorce her. *Tacit. Ann.* 14, 60.

EUCHENOR, a son of Ægyptus and Arabia. *Apollod.* ——A son of Polyidus, who was told that he should die of a lingering disease in his palace, or gloriously perish in war. He preferred an honourable death, and accompanied the Greeks to Troy, where he was slain. *Homer. Il.* 13, 663

EUCLIDES, a native of Megara, founder of the Megaric or Eristic sect. He was a disciple of Socrates when a separation took place between them, owing to the love which Euclid showed for disputation. He then went to Megara, where he established a school. He was averse to the analogical method of reasoning, and taught that legitimate argumentation consists in drawing just conclusions from settled premises. Being asked what he thought of the gods, he said, "I know no more of them than this, that they hate inquisitive persons." *Diog. Laert.* 2, 30. 3, 6. 6, 32.—— A celebrated mathematician, who appears to have been a native of Alexandria in Egypt, where he taught mathematics in the reign of Ptolemy Lagus, about 296 B. C. He was the first who established a mathematical school at Alexandria, and it existed and maintained its reputation till the Mahometan conquest of Egypt. Many of the fundamental principles of the pure mathematics had been discovered by Thales, Pythagoras, and other predecessors of Euclid; but to him is due the merit of having given a systematic form to the science, especially that part of it which relates to geometry. He likewise studied the cognate sciences of astronomy and optics; and, according to Proclus, he was the author of "Elements," "Data," "An Introduction to Harmony," "Phænomena," "Optics," "Catoptrics," "A Treatise on the Division of Surfaces," "Porisms," &c. His most valuable work, "The Elements of Geometry," has been repeatedly published. All his works extant were published at Oxford, 1703, fol., by the Savilian professor of astronomy, David Gregory. The edition of Peyrard, however, is entitled to the praise of being the best. It appeared at Paris, in 1814, and some of the following years, in 3 vols. 4to.

EUCLUS, a prophet of Cyprus, who foretold the birth and greatness of the poet Homer, according to some traditions. *Paus.* 10. 12.

EUCRATE, one of the Nereides. *Apollod.*

EUCRATES, the father of Procles the historian. *Paus.* 2, 21

EUCRITUS. *Vide* Evephegus.

EUCTEMON, a Greek of Cumæ, exposed to great barbarities. *Curt.* 5, 5.——An astronomer who flourished B. C. 431

EUDAMIDAS, a son of Archidamus IV., brother to Agis IV. He succeeded on the Spartan throne, after his brother's death, B. C. 330. *Paus.* 3 10. ——A son of Archidamus, king of Sparta, who succeeded B. C. 268.——The commander of a garrison stationed at Trœzene by Craterus.

EUDAMUS, a son of Agesilaus of the Heraclidæ. He succeeded his father.——A learned naturalist and philosopher.

EUDEMUS the physician of Livia, the wife of Drusus, &c. *Tacit. Ann.* 4, 3 ——An orator of Megalopolis, preceptor to Philopœmen

EUDOCIA, wife of the emperor Theodosius the Younger, was the daughter of Leontius, a philosopher of Athens, where she was born about A. D. 400. She was highly accomplished, and became the favourite of Pulcheria, sister of the emperor In 421, she embraced Christianity, and changed her name from Athenais to Eudocia. The same year she was married; but, in 445, a separation took place through the jealousy of Theodosius. She then went into Palestine, and died about 460 She was the author of a paraphrase on some of the books of the Old Testament; and of a life of our Saviour, in 2143 hexameters, formed from verses and hemistichs selected out of the poems of Homer.

EUDORA, one of the Nereides. *Apollod.* 1. ——One of the Atlantides. *Hygin.* 192

EUDORUS, a son of Mercury and Polymela, who went to the Trojan war with Achilles. *Homer. Il.* 16, 179.

EUDOXIA, the wife of Arcadius, &c ——A daughter of Theodosius the Younger, who married the emperor Maximus, and invited Genseric the Vandal over into Italy.

EUDOXUS, a Pythagorean philosopher of Cnidus, who flourished, B. C 360. He was the disciple of Archytas and Plato, and, in the course of his travels, went to Egypt, and was introduced to the notice of Nectanebis II., and by him to the Egyptian priests. After his return from Egypt, he taught astronomy and philosophy with great applause at Cyzicus, and afterwards removed to Athens, where he opened a school and was in such high repute, as to be consulted on subjects of policy as well as science by deputies from all

parts of Greece. His skill in these subjects, and more particularly in astronomy, is highly celebrated by the ancients, and he is stated to have left behind him many excellent writings, none of which are now extant. He died B. C. 354. *Cic. de Div.* 2, 42.—*Diog. Laert.* 8, 86.——A native of Cyzicus, sent by Ptolemy Evergetes on a voyage to India, and some years after, on a second voyage, by Cleopatra, widow of that prince. It appears that he subsequently attempted the circumnavigation of Africa. *Plin.* 2, 67.—*Strab.* 2 et 8.——A Sicilian, son of Agathocles.

EUGANEI, an ancient people of Italy, who originally occupied the country afterwards called Venetia. Expelled thence by the Veneti, they settled on the borders of Rhætia and the Transpadana, between the rivers Ollius and Athesis. *Liv.* 1, 1.

EUGENIUS, an usurper of the imperial title after the death of Valentinian the II, A. D. 392.

EUGERUSUS. *Vid.* Evemerus.

EUHIPPE, a town of Thessaly. *Liv.* 32, 13.

EULÆUS, or CHOASPES, a river of Persia, flowing near the city of Susa. Its water was so remarkably pure, that the kings of Persia drank of no other, forbidding it on pain of death to be used by any subject, and carrying it with them in silver vessels in all their journeys to the most distant countries. It is probably the modern *Abzal.* *Herod.* 1, 188.—*Ælian V. H.* 12, 40.

EULIMENE, one of the Nereides.

EUMÆUS, a herdsman and steward of Ulysses, who knew his master at his return home from the Trojan war and of many years' absence, and assisted him in removing Penelope's suitors. He was originally the son of the king of Scyros, and upon being carried away by pirates, he was sold as a slave to Laertes, who rewarded his fidelity and services. *Homer. Odyss.* 14, 463. 14, 3. 15, 288. 16, 1, 17, 15, &c.

EUMEDES, a Trojan, son of Dolon, who came to Italy with Æneas, where he was killed by Turnus. *Virg. Æn.* 12, 346.—*Ovid. Trist.* 3, el. 4, 27.

EUMELIA, the patronymic of Parthenope as daughter of Eumelus. *Stat. Sylv.* 4, 3, 49.

EUMELUS, a son of Admetus king of Pheræ in Thessaly. He went to the Trojan war, and had the fleetest horses in the Grecian army. He distinguished himself in the games made in honour of Patroclus. *Homer. Il.* 2, 221 et 270. 23, 288.——A man whose daughter was changed into a bird. *Ovid. Met.* 7, 390.——A man contemporary with Triptolemus, of whom he learned the art of agriculture. *Paus.* 7, 18.——One of the followers of Æneas, who first informed his friend that his fleet had been set on fire by the Trojan women. *Virg. Æn.* 5, 665.——One of the Bacchiadæ, who wrote, among other things, a poetical history of Corinth, B. C. 750, of which a small fragment is still extant. *Paus.* 2, 1.——A king of the Cimmerian Bosphorus, who died B. C. 304.

EUMENES, a Greek officer in the army of Alexander, son of a charioteer. He was the best cautious, for military prudence and acknowledged abilities, of all the officers of Alexander, to succeed after the death of his master. He conquered Paphlagonia and Cappadocia, of which he obtained the government, till the power and jealousy of Antigonus obliged him to abandon his possessions. He joined his forces to those of Perdiccas, and defeated Craterus and Neoptolemus. Neoptolemus perished by the hands of Eumenes. When Craterus had been killed during the war, his remains received an honourable funeral from the hand of the conqueror; and Eumenes, after weeping over the ashes of a man who once was his dearest friend, sent his remains to his relations in Macedonia. Eumenes fought against Antipater and conquered him, and after the death of Perdiccas, his ally, his arms were directed against Antigonus, by whom he was conquered, chiefly by the treachery and conduct of his officers. This fatal battle obliged him to disband the greatest part of his army to secure himself a retreat, and he fled with only 700 faithful attendants to Nora, a fortified place on the confines of Cappadocia, where he was soon besieged by the conqueror. He supported the siege for a year with courage and resolution, but some disadvantageous skirmishes so reduced him, that his soldiers, grown desperate, and bribed by the offers of the enemy, had the infidelity to betray him into the hands of Antigonus. The conqueror, from shame or remorse, had not the courage to visit Eumenes; but when he was asked by his officers in what manner he wished him to be kept, he answered, Keep him as carefully as you would keep a lion. This severe command was obeyed; but the asperity of Antigonus vanished in a few days, and Eumenes, delivered from the weight of chains, was permitted to enjoy the company of his friends. Even Antigonus hesitated whether he should not restore to his liberty a man with whom he had lived in the greatest intimacy while both were subservient to the command of Alexander, and those secret emotions of pity and humanity were not a little increased by the petitions of his son Demetrius for the release of Eumenes. But the calls of ambition prevailed; and when Antigonus recollected what an active enemy he had in his power, he ordered Eumenes to be put to death in the prison; though some imagine he was murdered without the knowledge of his conqueror. His bloody commands were executed B. C. 315. Such was the end of a man who raised himself to power by merit alone. His skill in public exercises first recommended him to the notice of Philip, and under Alexander his attachment and fidelity to the royal person, and particularly his military accomplishments promoted him to the rank of a general. Even his enemies revered him; and Antigonus, by whose orders he perished, honoured his remains with a splendid funeral, and conveyed his ashes to his wife and family in Cappadocia. It has been observed that Eumenes had such an universal influence over the successors of Alexander, that none during his lifetime dared to assume the title of king, and it does not a little redound to his honour, that the wars which he carried on were not for private or interested motives, but for the good and welfare of his deceased benefactor's children. *Plut. et C. Nep in vita.*—*Diod.* 19.—*Justin.* 13, 14.—*Curt.* 10.—*Arrian.*——A king of Pergamus, who succeeded his uncle Philetærus on the throne, B. C. 263. He made war against Antiochus the son of Seleucus, and enlarged his possessions by seizing upon many of the cities of the kings of Syria. He lived in alliance with the Romans, and made war against Prusias, king of Bithynia. He was a great patron of learning, and given much to wine. He died of an excess in drinking, after a reign of twenty-two years. He was succeeded by Attalus. *Strab.* 13.——The second of that name succeeded his father Attalus on the throne of Asia and Pergamus. His king-

dom was small and poor, but he rendered it powerful and opulent, and his alliance with the Romans did not a little contribute to the increase of his dominions after the victories obtained over Antiochus the Great. He carried his arms against Prusias and Antigonus, and died B C. 159, after a reign of thirty-eight years, leaving the kingdom to his son Attalus II. He has been admired for his benevolence and magnanimity, and his love of learning greatly enriched the famous library of Pergamus, which had been founded by his predecessors, in imitation of the Alexandrian collection of the Ptolemies His brothers were so attached to him and devoted to his interest, that they enlisted among his body guards to show their fraternal fidelity. *Strab.* 13.—*Justin.* 34 et 34.—*Polyb.*—A celebrated orator of Athens about the beginning of the fourth century. Some of his harangues and orations are extant.

EUMENIA, a city of Phrygia built by Attalus in honour of his brother Eumenes.——A city of Thrace.——of Caria *Plin.* 5, 29.——of Hyrcania.

EUMENIDES and EUMENES, a man mentioned, *Ovid. Trist* 3, *el.* 4, 27.

EUMENIDES, a name given to the Furies by the ancients. They sprang from the drops of blood which flowed from the wound which Celus received from his son Saturn. According to others they were daughters of the earth, and conceived from the blood of Saturn. Some make them daughters of Acheron and Night, or Pluto and Proserpine, or Chaos and Terra, according to Sophocles, or as Epimenides reports, of Saturn and Evonyme. According to the most received opinions, they were three in number, Tisiphone, Megara, and Alecto, to which some add Nemesis. Plutarch mentions only one, called Adrasta, daughter of Jupiter and Necessity. They were supposed to be the ministers of the vengeances of the gods, and therefore appeared stern and inexorable; always employed in punishing the guilty in open earth, as well as in the infernal regions. They inflicted their vengeance upon earth by wars, pestilence, and dissensions, and by the secret stings of conscience; and in hell they punished the guilty by continual flagellation and torments. They were also called *Furiæ, Erinnyes,* and *Diræ*, and the appellation of Eumenides, which signifies benevolence and compassion, they received after they had ceased to persecute Orestes, who in gratitude offered them sacrifices, and erected a temple in honour of their divinity Their worship was almost universal, and people presumed not to mention their names or fix their eyes upon their temples They were honoured with sacrifices and libations, and in Acbaia, they had a temple, which when entered by any one guilty of crime, suddenly rendered him furious, and deprived him of the use of his reason. In their sacrifices, the votaries used branches of cedar and of alder, hawthorn, saffron, and juniper, and the victims were generally turtle doves and sheep, with libations of wine and honey. They were generally represented with a grim and frightful aspect, with a black and bloody garment, and serpents wreathing round their head instead of hair. They held a burning torch in one hand, and a whip of scorpions in the other, and were always attended by terror, rage, paleness, and death. In hell they were seated around Pluto a throne as the ministers of his vengeance. *Æschyl. in Eumen.—Sophocl. in Œdip. Col.*

EUMENIDIA, festivals in honour of the Eumenides, called by the Athenians *semnæ Deæ*, *venerable goddesses* They were celebrated once every year with sacrifices of pregnant ewes, with offerings of cakes made by the most eminent youths, and libations of honey and wine. At Athens none but freeborn citizens were admitted, such as had led a life the most virtuous and unsullied. Such only were accepted by the goddesses, who punished all sorts of wickedness in a severe manner.

EUMENIUS, a Trojan, killed by Camilla in Italy. *Virg. Æn.* 11, 666.——An orator at the court of Constantius Chlorus, author of a panegyric spoken before the emperor, and still preserved among the Panegyrici Veteres.

EUMOLPE, one of the Nereides. *Apollod.*

EMOLPIDÆ, the priests of Ceres at the celebration of her festivals of Eleusis. All causes relating to impiety or profanation were referred to their judgment and their decisions, though occasionally severe, were considered as generally impartial The Eumolpidæ were descended from Eumolpus, a king of Thrace, who was made priest of Ceres by Erechtheus king of Athens He became so powerful after his appointment to the priesthood, that he maintained a war against Erechtheus This war proved fatal to both, Erechtheus and Eumolpus were both killed, and peace was re-established among their descendants, on condition that the priesthood should ever remain in the family of Eumolpus, and the regal power in the house of Erechtheus. The priesthood continued in the family of Eumolpus for 1200 years, and this is still more remarkable, because he who was once appointed to the holy office, was obliged to remain in perpetual celibacy. *Paus.* 2, 14.

EUMOLPUS, a king of Thrace, son of Neptune and Chione. He was thrown into the sea by his mother, who wished to conceal her shame from her father. Neptune saved his life, and carried him into Æthiopia, where he was brought up by Amphitrite, and afterwards by a woman of the country, one of whose daughters he married. An act of violence offered to his sister-in-law obliged him to leave Æthiopia, and he fled to Thrace, with his son Ismarus, where he married the daughter of Tegyrius the king of the country This connexion with the royal family rendered him ambitious; he conspired against his father-in-law, and fled, when the conspiracy was discovered, to Attica, where he was initiated in the mysteries of Ceres of Eleusis, and made Hierophantes or high priest. He was afterwards reconciled to Tegyrius, and inherited his kingdom. He made war against Erechtheus, the king of Athens, who had appointed him to the office of high priest, and perished in battle. His descendants were also invested with the priesthood, which remained for about 1200 years in that family. (*Vid.* Eumolpidæ.) *Apollod.* 2. 5, &c.—*Hygin. fab.* 73.—*Diod.* 5.—*Paus* 2, 14.

EUNAPIUS, a son of Jason by Hypsipyle, daughter of Thoas. *Homer. Il.* 7

EUNAPIUS, a native of Sardis in Lydia, in the fourth century, was a physician and historian. He wrote the lives of the philosophers of his time, in which he is very severe on Christianity. He also wrote the history of the Cæsars, from the reign of Claudius to that of Honorius. The former work only is extant, which was printed in 1596, 8vo.

EUNŌMIA, a daughter of Juno, one of the Horæ *Apollod.*

EUNŌMUS, a son of Pertanes, who succeeded his father on the throne of Sparta. *Paus* 3, 36. ——A famous musician of Locris, rival to Arion, over whom he obtained a musical prize at Delphi *Strab.* 6 ——A Thracian, who advised Demosthenes not to be discouraged by his ill success in his first attempts to speak in public *Plut in Dem* ——The father of Lycurgus, killed by a Molchen knife. *Plut in Lyc*

EUNUS, a Syrian slave, who inflamed the minds of the servile multitude by pretended inspiration and enthusiasm He filled a nut with sulphur in his mouth, and by artfully conveying fire to it he breathed out flames to the astonishment of the people, who believed him to be a god, or something more than human. Oppression and misery compelled 2000 slaves to join his cause, and he soon saw himself at the head of 60 000 men With such a force he defeated the Roman armies, till Perpenna obliged him to surrender by famine, and exposed on a cross the greatest part of his followers B C 132. *Flut. in Sert*

EUONYMUS one of the *Lipari* isles, now *Panarea*

EUPALAMON, one of the hunters of the Calydonian boar *Ovid Met* 8, 306.

EUPATOR a son of Antiochus ——The surname of *Eupator* was given to many of the Asiatic princes such as Mithridates, &c. *Strab* 12.

EUPATORIA, a town of Pontus, at the confluence of the Iris and Lycus It was begun by Mithridates under the name Eupatoria, and received from Pompey, who completed it, the title of *Magnopolis* Its remains are to be seen near *Tchernikeh Strab* 12.——A town in the north western part of the Taurica Chersonesus, on the Sinus Carcinites. It was built by Mithridates and is thought to correspond with the present *Asaslov.*

EUPEITHES, a prince of Ithaca, father to Antinous. In the former part of his life he had fled before the vengeance of the Thesprotians, whose territories he had laid waste in the pursuit of some pirates. During the absence of Ulysses he was one of the most importuning lovers of Penelope. *Homer. Odyss* 16.

EUPHAES succeeded Androcles on the throne of Messenia, and in his reign the first Messenian war began He died B C 770. *Paus* 4, 5 et 6.

EUPHANTUS a poet and historian of Olynthus, son of Eubulides, and preceptor to Antigonus, king of Macedonia. *Diog in Fucl.*

EUPHEME a woman who was nurse to the Muses, and mother of Crotus by Pan. *Prus.*

EUPHEMUS, a son of Neptune and Europa, who was among the Argonauts, and the hunters of the Calydonian boar He was so swift and light that he could run over the sea without scarce wetting his feet. *Pindar. Pyth.* 4.—*Apollod.* 1, 9 —*Paus.* 5, 17 ——One of the Greek captains before Troy *Homer Il* 2 3.3.

EUPHORBUS, a famous Trojan, son of Panthous as skilful in guiding the chariot as in wielding the lance. He was the first who wounded Patroclus, whom Hector killed. He perished by the hand of Menelaus, who hung his shield in the temple of Juno at Argos. Pythagoras, the founder of the doctrine of the metempsychosis, or transmigration of souls, affirmed that he had been once Euphorbus, and that his soul recollected many exploits which had been done while it animated that Trojan's body. As a further proof of his assertion, he showed at first sight the shield of Euphorbus in the temple of Juno. *Ovid. Met.* 15, 160.—*Paus* 2, 17.—*Homer. Il* 16, 808 17, 9 ——A physician of Juda, king of Mauritania.

EUPHORION, a Greek poet of Chalcis in Eubœa, born about 276 B.C The emperor Tiberius esteemed his works so much, that he erected statues to the memory of the author He wrote in hexameter verse, but only some fragments are extant —— A tragic poet of Athens, son of Æschylus. He conquered four times with posthumous tragedies of his father's composition, and also wrote several dramas himself. *Suidas.*

EUPHRANOR, a sculptor and painter of Athens, was the disciple of Aristides, and lived about 362 B C The principal of his paintings were the twelve deities, the battle of Mantinea and Theseus Pliny speaks highly of his powers of invention in both arts. *Paus* 1, 3.—— *Plin.* 34, 8. ——This name was common to many Greeks.

EUPHRATES, a disciple of Plato who governed Macedonia with absolute authority in the reign of Perdiccas, and rendered himself odious by his cruelty and pedantry After the death of Perdiccas, he was murdered by Parmenio ——A Stoic philosopher, who flourished in the second century He was a friend of the philosopher Apollonius Tyaneus, who introduced him to Vespasian According to Pliny, he was universally esteemed for his talents and virtues. When he found his strength worn out by disease and old age, he voluntarily put an end to his life by drinking hemlock, having first, for some unknown reason, obtained permission from the emperor Adrian *Plin. Ep.* 1, 10.—*Dio* 69 ——One of the largest and most celebrated rivers of Asia, which has its rise in the mountains of Armenia, from two principal sources, one issuing from the Anti-taurus, not far from the borders of Cappadocia, Pontus, and Colchis, the other from Mount Abus, or *Ararat.* These two branches unite opposite Sinerva in Asia Minor. The Euphrates then becomes a great river, and after having formed the line of separation between Asia Minor and Armenia, as also between Syria and Mesopotamia, it enters Babylonia, and, joining the Tigris, falls into the Persian Gulf Its general direction is south easterly, and its whole length to the sea upwards of 1980 miles. After its junction with the Tigris the united stream has indifferently called Euphrates or Tigris, and occasionally Pasitigris, from a little river of this name which runs into it. *Strab* 11 —*Mela*, 1, 2. 3, 8. - *Plin* 5, 24.—*Ptol* 5, 13.—*Mist Theb* 9, 250 —*Virg. G* 1, 50). 4, 560

EUPHRON an aspiring man of Sicyon, who enslaved his country by bribery *Diod.* 15.

EUPHROSYNE, one of the Graces, sister to Aglaia and Thalia. *Paus* 9, 35

EUPLŒA, an island of the Tyrrhene sea, near Neapolis. *Stat. Silv.* 3, 1, 149

EUPOLIS a comic poet of Athens, who flourished B C. 460. He was one of the same class as Aristophanes and Cratinus, who rendered themselves the dread and hatred of the great, by giving the names of the objects of their satires Eupolis, in his comedy of the "Baptæ," so severely attacked the effeminacy and licentiousness of his countrymen, that Alcibiades, who was particularly pointed out, is said in revenge to have hired assassins to throw him into the sea, as he was crossing the Hellespont with the Athe-

nian forces, on an expedition against the Lacedæmonians. It is however proved that he wrote several comedies after this period, and Ælian says that he died in Ægina. His comedies were chiefly political, some fragments only are remaining. *Horat. Sat.* 1, 4. 2, 10.—*Cic. ad Attic* 6, 1.—*Ælian.*

EURIANASSA, a town near Chios. *Plin* 5, 31

EURIPIDES, a celebrated tragic poet, born at Salamis the day on which the army of Xerxes was defeated by the Greeks. As the son of Mnesarchus, he was descended from a respectable family at Athens, though Aristophanes and Valerius Maximus report that his mother Clito was employed in the mean occupation of an herb seller. The bad aid was called forth to assist his infant genius, and he early studied eloquence under Prodicus, ethics under Socrates, and philosophy under Anaxagoras. His native powers inclined to dramatical composition, and his writings became so much the admiration of his countrymen, that the unfortunate Greeks, who had accompanied Nicias in his expedition against Syracuse, were freed from slavery, only by repeating some verses from the pieces of Euripides. The poet often retired from the society of mankind, and confined himself in a solitary cave near Salamis, where he wrote and finished his most excellent tragedies The talents of Sophocles were looked upon by Euripides with jealousy, and the great enmity which always reigned between the two poets, gave an opportunity to the comic muse of Aristophanes to ridicule them both on the stage with success and humour During the representation of one of the tragedies of Euripides, the audience, displeased with some lines in the composition, desired the writer to strike them off. Euripides heard the reproof with indignation; he advanced forward on the stage, and told the spectators, that he came there to instruct them, and not to receive instruction. An other piece, in which he called riches the *summum bonum* and the admiration of gods and men, gave equal dissatisfaction, but the poet desired the audience to listen with silent attention, for the conclusion of the whole would show them the punishment which attended the lovers of opulence. The ridicule and envy to which the severity of his muse, and the unbending tendency of his principles, exposed him, obliged him at last to remove from Athens. He retired to the court of Archelaus king of Macedonia, where he received the most conspicuous marks of royal munificence and friendship. His end was as deplorable as it was uncommon. It is said that the dogs of Archelaus met him in his solitary walks, and that, animated by the encouragement of some of the envious courtiers, the enraged animals tore his body to pieces, 407 years before the Christian era, in the 78th year of his age. Euripides wrote 120 tragedies, of which only nineteen are extant; the Phœnissæ, Orestes, Medea, Andromache, Electra, Hippolytus, Iphigenia in Aulis, Iphigenia in Tauris, Hercules, the Troades, Hecuba, Alcestis, Supplices, Rhesus, Bacchæ, Cyclops, Heraclidæ, Helena, and Ion. altogether contained in 26 048 lines, including the 65 verses of the fragment of Danae. He is peculiarly happy in expressing the passions of love, especially the more tender and animated. To the pathos he has added sublimity, and the most common expressions have received a perfect polish from his pen. In his person, as it is reported, he was noble and majestic, and his deportment was always grave and serious. He was slow in composing, and laboured with difficulty, from which circumstance Alcestes, a foolish and malevolent poet, once observed, that he had written 100 verses in three days, while Euripides had written only three' *True*, says Euripides, *but there is this difference between your poetry and mine, yours will expire in three days, but mine shall live for ages to come* Euripides was such an enemy to the fair sex that some have called him μισογυνης, *woman-hater*, and perhaps from this aversion arise the impure and diabolical machinations which appear in his female characters, an observation, however, which he refuted, by saying he had faithfully copied nature. In spite of all this antipathy he was married twice, but his connexions were so injudicious, that he was compelled to divorce both his wives. The best editions of this great poet are that of Musgrave, 4 vols. 4to, Oxon. 1778, that of Beck, 4 vols. 4to, Lips. 1774-88; that of Matthiæ, 9 vols. 8vo, Lips. 1813 18; and that of Glasgow, 9 vols. 8vo, 1.20 Of the separate plays, the best editions are those of Valckenaer, Brunck, Monk Porson, Elmsley, &c. Euripides has been translated into English by Potter. *Dod* 1d.—*Val. Max.* 3, 7 —*Cic. In.* 1, 50. *Or.* 3 7 *Acad.* 1, 1 *Offic.* 3 *Fomb* 2. *Tusc.* 1, 1, &c — *Aul Gell.* 15, 20.—*Athen.* 13, 2 — *Quintil.* 10, 1

EURIPUS, a narrow strait between Eubœa and the mainland of Greece, supposed to have been formed by some great convulsion of nature which separated the two. Several of the ancients have reported that the tide in this strait ebbed and flowed seven times during the day, and as often during the night, and that the current was so strong as to arrest the progress of ships in full sail. Livy, however, contradicts this popular notion, and attributes the variableness of the current to the effect of winds, which are so violent as to cause the sea to rush through the channel like a mountain torrent. The strait is now called, by a corruption of the ancient name, the straits of *Negropont*. *Mela*, 2, 7.—*Strab.* 1 et 9. —*Plin.* 2, 100.—*Liv* 28, 6.

EURISTHENES. *Vid.* Eurysthenes.

EURÔMUS, a city of Caria. *Liv.* 32, 33. 33, 30.

EUROPA, one of the three main divisions of the ancient world. On the north it was bounded by the Hyperborean or Arctic Ocean, on the west by the Atlantic Ocean, on the south by the Mediterranean Sea, which separated it from Africa, and on the east by the Ægæan and Euxine Seas, the Palus Mæotis, the rivers Tanais and Rha, and the Rhipæi or Hyperborei Montes. Though it is the smallest of the divisions of the globe, it is superior to the rest in the genius, power, and learning of its inhabitants. According to the mythology of the poets, it received its name from Europa, who was carried there by Jupiter. Bochart derives the name from the Phœnician *Ur-appa*, which he makes equivalent to the Greek λευκοπρωσωπος, "of a white, or fair, aspect," and considers it as applying to the continent of Europe, from the fairer visages and complexions of its inhabitants. M. Gebelin, on the other hand, deduces the word from the Phœnician *Wrab*, i. e. "West," as indicating the country lying in that direction with reference to Asia. *Mela*, 2, 1.—*Plin* 3, 1. &c.—*Lucan.* 3, 275.—*Virg Æn.* 7, 222. ——A daughter of Agenor, king of Phœnicia and Telephassa. She was so beautiful that Jupiter became enamoured of her, and the better to

engage her affections, he assumed the shape of a bull, and mingled with the herds of Agenor, while Europa, with her female attendants, were gathering flowers in the meadows. Europa caressed the beautiful animal, and at last had the courage to sit upon his back. The god took advantage of her situation, and with precipitate steps retired towards the shore, and crossed the sea with Europa on his back, and arrived safe in Crete. Here he assumed his original shape, and declared his love. The nymph consented, though she had once made vows of perpetual celibacy, and she became mother of Minos, Sarpedon, and Rhadamanthus. After this distinguished amour with Jupiter, she married Asterius king of Crete. This monarch seeing himself without children by Europa, adopted the fruit of her amours with Jupiter, and always esteemed Minos, Sarpedon, and Rhadamanthus, as his own children. Some suppose that Europa lived about 1552 years before the Christian era. Some have explained the story of Europa by alleging that a Cretan captain, named Taurus, carried off that princess after he had taken the city of Tyre from Agenor, but others, with greater probability, assert that some Cretan merchants having arrived upon the coast of Phœnicia, and seen the young Europa, were so much struck with her beauty, that they carried her off for their king; and as their ship bore the emblem of a white bull, and this king of Crete had assumed the name of Jupiter, it was hence fabled that the god had transformed himself into a bull in order to carry off the princess. The Cretans are said to have worshipped her after death as a divinity. *Ovid. Met.* 2, *fab* 13. *Fast.* 5, 604.—*Mosch. Idyl.*—*Apollod.* 2, 5. 3, 1 ——One of the Oceanides. *Hesiod Theog.* 356 ——A district of Macedonia, in which was situate the town of Europus. It was also called Europia

EUROPEUS, a patronymic of Minos the son of Europa. *Ovid. Met.* 8, 23.

EUROPS, a king of Sicyon, son of Ægialeus, who died B C. 1993. *Paus* 2, 5.

EUROPUS, a king of Macedonia, &c. *Justin.* 7, 1 ——A town of Macedonia, situated on the river Axius, and in the district of Emathia. *Plin.* 4, 10.

EURÔTAS, a son of Lelex, father to Sparta who married Lacedæmon He was one of the first kings of Laconia, and gave his name to the river which flows near Sparta. *Apollod.* 3 16.—*Paus.* 3, 1.——A river of Laconia, which rises in Arcadia, a little to the south-west of Tegea, and after running a short distance, loses itself under ground. On the opposite side of the mountains which separate Arcadia from Laconia, it reappears in the latter country, in the district of Belmina. It then traverses that province, and passes by Sparta to Helos, near which town it empties itself into the sea. The Eurotas was called Basilipotamos by the Spartans, who worshipped it as a god, and assigned its banks for the exercise of their young men, and the river itself for the bath of their maidens. It is now called the *Iri*, or the *Vasilico Potamo*. *Strab.* 8.—*Dionys. Perieg.* 411.—*Hemod. Th.* 1063.—*Virg. Æn.* 1, 498.—*Theocr. Idyl* 18, 23.——A river of Thessaly, called also Titaresius, rising in mount Titarus, a branch of Olympus, and falling into the Peneus, a little above the vale of Tempe. Its waters were thick and turbid, and from their not mixing with the transparent stream of the Peneus, they were supposed to have been connected with the infernal Styx. It is now called the *Sarantis Poros*. *Strab.* 9.—*Hom. Il.* 2, 751.

EURÔTO, a daughter of Danaus by Polyxo. *Apollod.*

EURUS, a wind blowing from the east-south-east parts of the world. The Latins sometimes called it Vulturnus or Apeliotes. *Ovid. Trist.* 1, *el.* 2. *Met* 11, &c.

EURYALE, a queen of the Amazons, who assisted Æetes, &c *Flacc.* 4.——A daughter of Minos, mother of Orion by Neptune.——A daughter of Prœtus, king of Argos.——One of the Gorgons, who was immortal. *Hesiod. Theog.* 277.

EURYALUS, one of the Peloponnesian chiefs, who went to the Trojan war with eighty ships. *Homer. Il.* 2, 72.——An illegitimate son of Ulysses and Evippe, killed by Telemachus. *Sophocl.*——A son of Mêlas, taken prisoner by Hercules, &c.—*Apollod.* 1, 8 ——A Trojan who came with Æneas into Italy, and rendered himself famous for his immortal friendship with Nisus. (*Vid.* Nisus.) *Virg. Æn.* 9, 179 ——A pleasant place of Sicily, near Syracuse *Liv* 25, 23 ——A Lacedæmonian general in the second Messenian war.

EURYBÂTES, a Grecian herald in the Trojan war, who took Briseis from Achilles by order of Agamemnon. *Homer. Il* 1, 32.—*Ovid. Heroid.* 3 ——A warrior of Argos, often victorious at the Nemean games, &c. *Paus.* 1, 29.——One of the Argonauts.

EURYBIA, the mother of Lucifer and all the stars. *Hesiod.*——A daughter of Pontus and Terra, mother of Astræus, Pallas, and Perses, by Crius. *Hesiod. Th.* 237, 376.

EURYBIADES, a Spartan who had the command of the Grecian fleet at the battles of Artemisium and Salamis against Xerxes. He has been charged by his enemies with want of courage, though with ambitious views of raising himself above the control of his countrymen. He offered to strike Themistocles when he wished to speak about the manner of attacking the Persians, upon which the Athenian said, "Strike me, but hear me." A magnificent tomb was raised over his remains under the walls of Sparta, which still existed in the age of Pausanias. *Paus* 3, 16.—*Herod.* 8, 2, 74, &c.—*Plut. in Them.*—*C. Nep in Them.*

EURYBIUS, a son of Eurytus king of Argos, killed in a war between his country men and the Athenians. *Apollod.* 2, 8.——A son of Neleus and Chloris. *Id.* 1, 9.

EURYCLEA a beautiful daughter of Ops of Ithaca. Laertes bought her for twenty oxen, and gave her his son Ulysses to nurse, and treated her with much tenderness and attention. She distinguished herself by her fidelity and her attachment to the family of Laertes, and she was the first to discover and to welcome the return of Ulysses to his palace. *Homer. Odyss.* 1, 428. 19, 257. 22, 318. 23, 1

EURYCLES, an orator of Syracuse who prepared to put Nicias and Demosthenes to death, and to confine to hard labour all the Athenian soldiers in the quarries. *Plut.*——A Lacedæmonian at the battle of Actium on the side of Augustus. *Id. in Anton.*

EURYCRÂTES, a king of Sparta, descended from Hercules. *Herod.* 7, 204.

EURYDAMUS, a Trojan skilled in the interpretation of dreams. His two sons were killed by Diomedes during the Trojan war. *Homer. Il.* 5, 148.——One of Penelope's suitors. *Id.* 22,

883.——A wrestler of *Cyrene*, who, in a combat, had his teeth dashed to pieces by his antagonist, which he swallowed without showing any signs of pain, or discontinuing the fight. *Ælian. V. H.* 10, 19.——A son of *Egyptus*. *Apollod.*——A surname of Hercules, expressive of his great power. *Ovid. Fb.* 3.11.—*Sil.* 2, 156.

EURYDAMUS, the son of Leotychides, king of Sparta. *Herod.*

EURYDAMIDAS, a king of Lacedæmon, of the family of the Proclidæ *Paus.* 3, 10.

EURYDICE, the wife of Amyntas, king of Macedonia. She had by her husband Alexander, Perdiccas, and Philip, and one daughter called Eurydice. A criminal partiality for her daughter's husband, to whom she offered her hand and the kingdom, made her conspire against Amyntas, who must have fallen a victim to her infidelity had not Eurydice discovered it. Amyntas forgave her. Alexander ascended the throne after his father's death, and perished by the ambition of his mother. Perdiccas who succeeded him shared his fate; but Philip, who was the next in succession, secured himself against all attempts from his mother, and ascended the throne with peace and universal satisfaction. Eurydice fled to Iphicrates the Athenian general for protection. The manner of her death is unknown. *C. Nep. in Iphic.* 3.——A daughter of Amyntas, who married her uncle Aridæus, the illegitimate son of Philip. After the death of Alexander the Great, Aridæus ascended the throne of Macedonia, but he was totally governed by the intrigues of his wife, who called back Cassander, and joined her forces with his to march against Polyperchon and Olympias. Eurydice was forsaken by her troops. Aridæus was pierced through with arrows by order of Olympias, who commanded Eurydice to destroy herself either by poison, the sword, or the halter. She chose the latter.——A daughter of Nereus and Doris, wife to the poet Orpheus. As she fled before Aristæus, who wished to offer her violence, she was bit by a serpent in the grass, and died of the wound Orpheus was so disconsolate that he ventured to go to hell, where, by the melody of his lyre, he obtained from Pluto the restoration of his wife to life, provided he did not look behind before he came upon earth He violated the conditions, as his eagerness to see his wife rendered him forgetful He looked behind, and Eurydice vanishing from his eager embraces, was for ever taken from him (*Vid.* Orpheus.) *Virg. G* 4, 457, &c.—*Paus.* 9, 30.—*Ovid Met.* 10, 30, &c.——A daughter of Adrastus, wife of Ilas. *Apollod.* 3, 12 ——One of the Danaides, who married Dyas *Id.* 2, 1 —— The wife of Lycurgus, king of Nemea in Peloponnesus. *Id.* 1, 9 ——A daughter of Actor. *Id.* ——A wife of Æneas. *Paus.* 10, 26 ——A daughter of Amphiaraus. *Id* 3, 17 ——A daughter of Antipater, who married one of the Ptolemies *Id.* 1, 7.——A daughter of king Philip. *Id.* 5, 17.——A daughter of Lacedæmon. *Id.* 3, 13 —— A daughter of Clymenus, who married Nestor. *Homer. Od* 3, 452.——A wife of Demetrius, descended from Miltiades. *Plut. in Demetr.*

EURYLEON, a king of the Latins, called also Asconius.

EURYLOCHUS, one of the companions of Ulysses, the only one who did not taste the potions of Circe. His prudence, however, forsook him in Sicily, where he carried away the flocks sacred to Apollo, for which sacrilegious crime he was shipwrecked. *Homer. Od.* 10, 205. 12, 193.—*Ovid. Met.* 14, 257.——A man who discovered the conspiracy which was made against Alexander by Hermolaus and others. *Curt.* 8, 6.

EURYMACHUS, a powerful Theban, who seized Platæa by treachery, &c.——One of Penelope's suitors, son of Polybus of Ithaca. He was killed by Ulysses. *Homer. Odyss.* 1, 399, &c.—*Ovid, Heroid* 1, 91.

EURYMEDE, the wife of Glaucus king of Ephyra *Apollod.*

EURYMEDON, the father of Periboea by whom Neptune had Nausithous. *Homer, Od.* 7.——A river of Pamphylia in Asia Minor, rising in the chain of Mount Taurus, and, after passing the city of Aspendus, falling into the Mediterranean below that place. It is now the *Capruseo*. Near it the Persians were defeated both by sea and land in one day by the Athenians under Cimon, B C. 470 *Mela*, 1, 14.—*Liv.* 39, 41 37, 23.——A man who accused Aristotle of propagating profane doctrines in the Lyceum.

EURYMENES, a son of Neleus and Chloris *Apollod.*

EURYNOME one of the Oceanides, mother of the Graces. *Hesiod Theog* 908 ——The wife of Orchamus, an Arabian prince, mother of Leucothoe. *Ovid. Met* 4, 210.——A daughter of Apollo, mother of Adrastus and Eriphyle —— A woman of Lamnos, daughter of Dorielus, and wife of Codrus. *Flacc.* 2, 136.——The wife of Lycurgus son of Aleus *Apollod.* 3, 9. ——The mother of Asopus by Jupiter. *Id.* 3, 12.—— One of Penelope's female attendants. *Homer. Odyss.* 17, 515 ——An Athenian sent with a reinforcement to Nicias in Sicily. *Plut. in Nic.*

EURYNOMUS, one of the deities of hell. *Paus.* 10, 28.

EURYONE, a daughter of Amyntas king of Macedonia, by Eurydice. *Justin.* 7, 4.

EURYPON, a king of Sparta, son of Sous. His reign was so glorious that his descendants were called *Eurypontidæ*. *Paus* 3, 7.

EURYPYLUS, a son of Telephus and Astyoche, was killed in the Trojan war by Pyrrhus. He made his court to Cassandra, and evinced his claim by the valour with which he fought the enemies of her father's kingdom. *Homer. Il.* 11, 510.——A Grecian, son of Evæmon, at the Trojan war in 40 ships. *Homer. Il.* 2, 243.——A prince of Oleaus, who went with Hercules against Laomedon. *Paus.* 7, 19.——A son of Mecisteus, who signalized himself in the war of the Epigoni against Thebes. *Apollod.* 3.——A son of Temenus king of Messenia, who conspired against his father's life. *Id* 3, 8.——A son of Neptune, killed by Hercules. *Id.* 2, 7 ——One of Penelope's suitors. *Id.* 3, 10.——A Thessalian, who became delirious for looking into a box which fell to his share after the plunder of Troy. *Paus* 7, 19.——A soothsayer in the Grecian camp before Troy, sent to consult the oracle of Apollo, how his countrymen could return safe home. The result of his inquiries was the injunction to offer a human sacrifice. *Virg. Æn.* 2, 114.

EURYSTHENES, a son of Aristodemus, who lived in perpetual dissension with his twin brother Procles, while they both sat on the Spartan throne. It was unknown which of the two was born first, the mother, who wished to see both her sons raised to the throne, refused to declare it, and they were both appointed kings of Sparta, by order of the oracle of Delphi, B.C. 1102. After the death of the two brothers, the Lacedæmonians, who knew not to what family the right

of seniority and succession belonged, permitted two kings to sit on the throne, one of each family. The descendants of Eurysthenes were called *Eurysthenidæ*, and those of Procles, *Procleadæ*. It was inconsistent with the laws of Sparta for two kings of the same family to ascend the throne together, yet that law was sometimes violated by oppression and tyranny. Eurysthenes had a son called Agis, who succeeded him. His descendants were called *Agidæ*. There sat on the throne of Sparta thirty-one kings of the family of Eurysthenes, and only twenty four of the Procleidæ. The former were the more illustrious (*Pid.* Lacedæmon) *Herod.* 4, 147. 6, 52.—*Paus.* 3, 1. —*C. Nep. in Ages.*

EURYSTHENIDÆ *Vid* Eurysthenes.

EURYSTHEUS, a king of Argos and Mycenæ, son of Sthenelus and Nicippe the daughter of Pelops and husband to Antimache, daughter of Amphidamas. Juno hastened his birth by two months, that he might come into the world before Hercules the son of Alcmena, as the younger of the two sons was doomed by order of Jupiter to be subservient to the will of the other. (*Vid* Alcmena.) This natural right was cruelly exercised by Eurystheus, who was jealous of the fame of Hercules, and who to destroy so powerful a relation, imposed upon him the most dangerous and uncommon enterprises, well known by the name of the twelve labours of Hercules. The success of Hercules in achieving those perilous labours alarmed Eurystheus in a great degree, and he furnished himself with a brazen vessel, where he might secure himself a safe retreat in case of danger. After the death of Hercules, Eurystheus renewed his cruelties against his children, and made war against Ceyx king of Trachinia, because he had given them support, and treated them with hospitality. He was killed in the prosecution of this war by Hellus the son of Hercules. His head was sent to Alcmena the mother of Hercules, who, mindful of the cruelties which her son had suffered, insulted it, and tore out the eyes with the most inveterate fury. Eurystheus was succeeded on the throne of Argos by Atreus his nephew. *Hygin. fab* 30 et 32.—*Apollod.* 2, 4. &c.—*Paus.* 1, 35. 3, 6.—*Ovid. Met.* 9, *fab* 6.—*Virg. Æn.* 5, 292.

EURYTE, a daughter of Hippodamus, who married Parthaon. *Apollod.*——The mother of Hallirrhotius, by Neptune. *Id.*

EURYTALE, a daughter of Thespius.——A daughter of Leucippus. *Apollod.*

EURYTHEMIS, the wife of Thestius. *Apollod.*

EURYTHION and EURYTION, a Centaur, whose insolence to Hippodamia was the cause of the quarrel between the Lapithæ and Centaurs, at the nuptials of Pirithous. *Ovid Met.* 12.—*Prop.* 3, 10.—*Hesiod. Theog.*——A herdsman of Geryon, killed by Hercules. *Apollod.* 2.——A king of Sparta, who seized upon Mantinea by stratagem. *Polyæn.* 2.——One of the Argonauts. *Ovid. Met.* 8, 311.——A son of Lycaon, who signalized himself during the funeral games exhibited in Sicily by Æneas. *Virg. Æn* 5, 495. ——A man of Heraclea, convicted of adultery. His punishment was the cause of the abolition of the oligarchical power there. *Aristot. Polit.* 5.——A son of Actor, king of Phthia, who purified Peleus of the murder of Phocus, and gave him his daughter Antigone in marriage. He was killed at the chase of the Calydonian boar. *Apollod.* 1 et 2.

EURYTIS (*-idos*), a patronymic of Iole, daughter of Eurytus *Ovid. Met.* 9, *fab.* 11.

EURYTUS, a son of Mercury, among the Argonauts *Flacc.* 1, 439.——A king of Œchalia, father to Iole. He offered his daughter to him who shot a bow better than himself. Hercules conquered him, and put him to death, because he refused him his daughter as the prize of his victory. *Apollod.* 2, 4 et 7.——A son of Actor, concerned in the wars between Augias and Hercules, and killed by the hero.——A son of Augias, killed by Hercules as he was going to Corinth to celebrate the Isthmian games *Apollod.*——A giant, killed by Hercules or Bacchus for making war against the gods.——An artist, who made the armour of Pallas, the son of Evander. *Virg. Æn.* 10, 409

EUSEBIA, AUREL., an empress, wife to Constantius. She was celebrated for her beauty, her genius, and the great chastity of her manners, as well as the humanity of her character. By her advice, Constantius married his sister Helena to Julian. She died, A. D. 360, highly and deservedly regretted.

EUSEBIUS, surnamed Pamphilus, an ecclesiastical historian, born in Palestine, probably at Cæsarea, about 265 A.D. He received holy orders from Agapius, bishop of Cæsarea, whom he succeeded in 315. He had a considerable share in the disputes relating to Arius, whose cause he at first defended, but afterwards he assisted at the council of Nice, and subscribed the confession of faith drawn up by that assembly. He was also at the councils of Tyre and Jerusalem, by which last he was deputed to go on a mission to Constantine, who honoured him with many marks of his favour. Eusebius died in 339 or 340. He was the author of "Præparatio Evangelica," "Demonstratio Evangelica," "Historia Ecclesiastica," "Chronicon," &c. The best editions of the Præparatio and Demonstratio Evangelica, is that of Vigier, 2 vols. fol. Paris, 1628. Of the Historia Ecclesiastica, the best edition is that of Zimmerman, 8vo, Francof. 1822.——There were other ecclesiastics of the same name, the principal of whom was Eusebius bishop of Samosata, in the fourth century, who opposed the Arians, and was murdered by a woman of that party in Syria. ——A surname of Bacchus.

EUSEPUS and PEDASUS, the twin sons of Bucolion killed in the Trojan war. *Homer. Il.* 6.

EUSTATHIUS, archbishop of Thessalonica, lived in the twelfth century, under the emperors Manuel, Alexius, and Andronicus Comnenus. He was a very eminent grammarian, and wrote commentaries upon Homer, and Dionysius the geographer His commentary on Homer was printed at Rome in 1550; and at Basil ten years after. His commentary on Dionysius was published at Paris in 1577, and more correctly at Oxford in 1697, 8vo.——A man who wrote a very foolish romance in Greek, entitled *de Ismenes et Ismenes amoribus*, edited by Gualtruchius, 8vo, Paris, 1617.

EUTERPE, one of the Muses, daughter to Jupiter and Mnemosyne. She presided over music, and was looked upon as the inventress of the flute and of all wind instruments. She is represented as crowned with flowers, and holding a flute in her hands. Some mythologists have attributed to her the invention of tragedy, more commonly supposed to be the production of Melpomene. (*Vid.* Muses.)——The name of the mother of Themistocles according to some.

EUTHYCRATES, a sculptor of Sicyon, son of Lysippus. He was peculiarly happy in the proportions of his statues. Those of Hercules and Alexander were in general esteem, and particularly that of Medea, which was carried on a chariot by four horses. *Plin.* 34, 8.——A man who betrayed Olynthus to Philip.

EUTHYDEMUS, an orator and rhetorician who greatly distinguished himself by his eloquence, &c. *Strab.* 14.

EUTRAPELUS, a man described as artful and talkative by Horace, *ep.* 1, 18, 31.——A hairdresser. *Martial. ep* 7, 82.

EUTRAPELUS, (Volumn) a friend of M Antony, so called from the politeness of his manners, and the raillery of his wit. *Cic Fam. ep.* 32 et 33.

EUTROPIUS, a Latin historian of the fourth century. He bore arms under Julian in his expedition against the Parthians, and is thought to have obtained the senatorian rank. He wrote several works, of which the only one remaining is an abridgment of the Roman history in ten books, from the foundation of the city to the reign of the emperor Valens. It is brief and dry outline, without either elegance or ornament, yet containing certain facts which are nowhere else mentioned. The best edition is that of Tzschuke, Lips 1797, svo.——A famous eunuch at the court of Arcadius, the son of Theodosius the Great. After the vicissitudes of popular favour and imperial usurpation, and after exercising the highest offices, with the caprice and cruelty of a tyrant, he was at last beheaded, A. D. 399

EUTYCHIDES, a learned servant of Atticus, &c *Cic. ad. Attic* 15.

EUXANTHUS, a daughter of Minos and Dexithea. *Apollod*

EUXENUS, a man who wrote a poetical history of the fabulous ages of Italy. *Dionys. Hal* 1.

EUXINUS PONTUS. *Vid* Pontus Euxinus.

EUXIPPE, a woman who killed herself because the ambassadors of Sparta had offered violence to her virtue, &c.

EVADNE, a daughter of Iphis or Iphicles of Argos, who slighted the addresses of Apollo, and married Capaneus, one of the seven chiefs who went against Thebes. When her husband had been struck with thunder by Jupiter for his blasphemies and impiety, and his ashes had been separated from those of the rest of the Argives, she threw herself on his burning pile, and perished in the flames. *Virg Æn* 6, 447.—*Propert.* 1, *el.* 15, 21 *Stat. Theb.* 12, 800.——A daughter of the Strymon and Neæra. She married Argus, by whom she had four children. *Apollod.* 2.

EVAGORAS, a king of Cyprus who retook Salamis, which had been taken from his father by the Persians. He made war against Artaxerxes, the king of Persia, with the assistance of the Egyptians, Arabians, and Tyrians, and obtained some advantage over the fleet of his enemy. The Persians, however, soon repaired their losses, and Evagoras saw himself defeated by sea and land, and obliged to be tributary to the power of Artaxerxes, and to be stripped of all his dominions, except the town of Salamis. He was assassinated soon after this fatal change of fortune, by a eunuch, 374 B C. He left two sons, Nicocles, who succeeded him, and Protagoras, who deprived his nephew Evagoras of his possessions. Evagoras deserves to be commended for his sobriety, moderation, and magnanimity, and if he was guilty of any political error in the management of his kingdom, it may be said, that his love of equ was a full compensation. His grandson bore the same name, and succeeded his father Nicocles. He showed himself oppressive, and his uncle Protagoras took advantage of his unpopularity to deprive him of his power. Evagoras fled to Artaxerxes Ochus, who gave him a government more extensive than that of Cyprus, but his oppression rendered him odious, and he was accused before his benefactor, and by his orders put to death. *C. Nep.* 12, 2.—*Diod.* 14.—*Plut.* 1, 2.—*Justin* 5, 6.——A man of Elis, who obtained a prize at the Olympian games *Paus.* 5, 8.——A Spartan, famous for his services to the people of Rhis *Ib.* 6, 10.——A king of Rhodes.——An historian of Lindus in the age of Augustus, author of a history of Egypt, besides the life of Timagenes, a lexicon in *Thucydid*, and other works.——Another of Thasos, whose works proved serviceable to Pliny in the compilation of his natural history *Plin.* 10.

EVAGORIDES, one of the Nereides *Apollod.*

EVAN, a surname of Bacchus, which he received from the wild ejaculation of *Evan' Iouu'* by his priestesses. *Ovid Met* 4, 15.—*Virg Æn* 6, 517.

EVANDER, a son of Mercury, by the prophetess Carmente, king of Arcadia An accidental murder obliged him to leave his country, and he came to Italy, where he drove the Aborigines from their ancient possessions, and reigned in that part of the country where Rome was afterwards founded He kindly received Hercules when he returned from the conquest of Geryon; and he was the first who raised him altars. He gave Æneas assistance against the Rutuli, and distinguished himself by his hospitality It is said that he first brought the Greek alphabet into Italy, and introduced there the worship of the Greek deities He was honoured as a god after death, by his subjects, who raised him an altar on mount Aventine; and as his reign had been distinguished by mildness and hospitality, some have considered him as the Saturn of Latium, and described his age as the golden age, so uncontaminated by immorality and vice. Evander had a son, Pallas, who was slain by the Rutuli and to the town, which he erected on the bank of the Tiber, for the capital of his kingdom, he gave the name of Pallantium, which was afterwards lost in the Palatine hill *Paus.* 8, 43 *Liv.* 1, 7.—*Ital* 7, 15.—*Dionys Hal* 1, 7.—*Ovid Fast* 1, 500 & 91.—*Virg. Æn.* 8, 100, &c.——A philosopher of the second Academy, who flourished B. C 215

EVANGORIDES, a man of Elis, who wrote an account of all those who had obtained a prize at Olympia, where he himself had been victorious. *Paus* 6, 8

EVARCHUS, a river of Asia Minor, flowing into the Euxine, to the south-east of Sinope. It was once the boundary of Paphlagonia and Cappadocia.

EVAS, a native of Phrygia who accompanied Æneas into Italy, where he was killed by Mezentius *Virg Æn.* 10, 702.

EVAX, an Arabian prince of great learning and uncommon application He studied medicine, and wrote a book *De Simplicium Effectibus*, which he dedicated to Nero. *Plin.* 25, 2.

EVEMERUS, an ancient historian of Messenia, intimate with Cassander. He travelled over Greece and Arabia, and wrote a history of the gods, in which he proved from the monuments

and records which he found in the temples, especially that of Jupiter Triphylius, that they all had been upon earth, as mere mortal men. Enius translated it into Latin. It is now lost. *Cic. de N. D.* 1. 42.—*Varro de R. R.* 1, 46.—*Lactant. de Fals. R.* 11.—*Vid. de Inid. et Os.*

EVENOR, a painter, father to Parrhasius. *Plin.* 35. 9.

EVENUS a river of Ætolia, rising in the country of the Bomienses, at mount Œta, and, after a south westerly course of fifty miles, falling into the Ionian sea. It received its name from Evenus, son of Mars and Demonice, who was so disconsolate at the loss of his daughter Marpessa, whom Idas had carried away, and whom he pursued in vain that he threw himself into the Lycormas, which thenceforth retained his name. It was on the banks of the Evenus that Hercules killed the centaur Nessus. It is now the *Fidaro*. Near its mouth stood *Macalongki*. *Strab.* 10.—*Apollod.* 1, 7 et 8.—*Ovid Met* 9, 104.——An epigrammatic poet of Paros, who flourished about 250 B. C. *Vossius, Hist. Gr.*——A son of Jason and Hypsipyle, queen of Lemnos, who supplied the Greeks with some provisions during the Trojan war, and fought himself bravely on their side. *Homer. Il.* 7. 4o.

EVEPHEMUS, a Pythagorean philosopher, whom Dionysius condemned to death because he had insinuated the people of Metapontum from his power. The philosopher begged leave of the tyrant to go and marry his sister, and promised to return in six months. Dionysius consented by receiving Encritus, who pledged himself to die if Evephemus did not return in time. Evephemus returned at the appointed moment, to the astonishment of Dionysius, and delivered his friend from the danger which threatened him. The tyrant was so pleased with these two friends, that he pardoned Evephemus, and begged to share in their friendship and confidence. *Polyæn.* 5.

EVERES, a son of Pteralaus, the only one of his family who did not perish in a battle against Electryon. *Apollod.* 2.——A son of Hercules and Parthenope.——The father of Tiresias. *Apollod.*

EVERGETÆ, a people of Upper Asia, whose proper name was Agriaspæ. They were called Evergetæ, or *benefactors*, by Cyrus, because they had assisted him with provisions, and saved his army from perishing by hunger in the desert. They had formed themselves into a little republic, and their manners and customs were so superior to those of the surrounding barbarians, that Alexander not only gave them their full freedom, but also granted them, at their request, some territories in their vicinity. *Curt.* 7. 3.

EVERGETES, a surname, signifying *benefactor*, given to Philip of Macedonia, and to Antigonus Doson, and Ptolemy of Egypt. It was also originally given to the kings of Syria and Pontus, but we often see among the former as Alexander Evergetes, and among the latter a Mithridates Evergetes. Some of the Roman emperors also affected that epithet, so expressive of benevolence and humanity. *Curt.* 7, 5.—*Justin.* 12. 5.

EVESPERIDES, a people of Africa. *Herod.* 4, 204.

EVIAS, a female worshipper of Bacchus, so called from his surname of Evius. *Horat. Od.* 3, 25. 9.

EVIPPE, one of the Danaïdes who married and murdered Imbrus. *Apollod.*——Another. *Id.* 2, 1.——The mother of the Pierides, who were changed into magpies. *Ovid. Met.* 5. 299.

EVIPPUS, a son of Thestius, king of Pleuron, killed by his brother Iphiclus in the chase of the Calydonian boar. *Apollod.* 1, 7.——A Trojan killed by Patroclus. *Homer. Il.* 16, 417.

EVIUS, a surname of Bacchus, which he received from the exclamation of his father Jupiter in the war against the giants. Evoe! euouay, euoi, euoi, and from thence originated the Evohe! Evoë! so loudly and so frequently repeated at the celebration of his festivals. *Colum. de R. R.* 10, 286. —*Horat. Od.* 2, 11, 17.

EXADIUS, one of the Lapithæ at the nuptials of Pirithous. *Homer. Il.* 1, 264.—*Ovid. Met.* 12, 256.

EXÆTHES, a Parthian who cut off the head of Crassus, &c. *Polyæn.* 7.

EXAGONUS, the ambassador of a nation in Cyprus who came to Rome and talked so much of the power of herbs, serpents, &c., that the consuls ordered him to be thrown into a vessel full of serpents. These venomous creatures, far from hurting him, caressed him and harmlessly licked him with their tongues. *Plin.* 28. 3.

EXAMPÆUS, a small stream, which falls into the Hypanis, where the river is four days' journey from the sea, and renders its waters bitter, which before were sweet. *Herod.* 4, 52.

F

FABARIA, festivals celebrated at Rome on the first of June, in honour of the goddess Carna, the wife of Janus, when beans (*faba*) were presented as an oblation. From this circumstance, the same name was sometimes applied to the calends of June.

FABARIS, now *Farfa*, a river of Italy in the territories of the Sabines, called also *Fucarus*. *Ovid. Met.* 14, 330.—*Virg. Æn.* 7, 715.

FABIA. *Vid.* Fabius Fabricianus.

FABIA LEX, *de plagiis*, enacted against kidnapping, or stealing away and retaining freemen or slaves. The punishment of this offence, at first, was a fine, but afterwards, to be sent to the mines; and for buying or selling a freeborn citizen, death.——Another, *de ambitu*, limiting the number of *Sectatores* that attended candidates when canvassing for any office. It was proposed, but did not pass. The *Sectatores*, who always attended candidates, were distinguished from the *Salutatores*, who only waited on them at their houses in the morning, and then went away, and from the *Deductores*, who went down with them to the Forum and Campus Martius.

FABIA, a tribe at Rome. *Horat. Ep.* 1, 7, 22.——A vestal virgin, sister to Terentia, Cicero's wife. She was accused of incest with Catiline, but acquitted.

FABIANI, some of the Lupercî at Rome, instituted in honour of the Fabian family.

FABII, a noble and powerful family at Rome, who derived their name from *faba*, a bean, because some of their ancestors cultivated this pulse. They were said to be descended from Fabius, a supposed son of Hercules by an Italian nymph, and they were also so numerous that they took upon themselves to wage war against the Veientines. They came to a general engagement near the Cremera, in which all the family, amounting

of the race, were totally slain, B.C. 477. There only remained one whose tender age had detained at home, and from him arose the noble Fabii in the following ages. The family was divided into different branches the *Ambusti*, the *Maximi*, the *Vibulani*, the *Buteones*, the *Dorsuones* and the *Pictores Labeones Gurgites*, the three first of which are frequently mentioned in the Roman history but the others seldom. *Dionys.* 9, 5.—*Liv.* 2, 46, &c.—*Flor.* 1, 2.—*Ovid Trist.* 2, 225.—*Virg. Æn.* 6, 845.

FABIUS MAXIMUS RULLIANUS was the first of the Fabii who obtained the surname of *Maximus*, for lessening the power of the populace at elections. He was master of horse to Papirius Cursor and his victory over the Samnites in that capacity nearly cost him his life because he engaged the enemy without the command of the dictator. He was five times consul twice dictator, and once censor. He triumphed over seven different nations in the neighbourhood of Rome and rendered himself illustrious by his patriotism. *Liv.* 8, 29 et 38, 9, 23.—His son Quintus Maximus Gurges, was defeated by the Samnites and would have been disgraced by the senate had not his father interfered and promised to serve as his lieutenant, that thus he might wipe away the infamy thrown upon the Roman arms. In consequence of this the Samnites were conquered, and Pontius their general was cruelly beheaded. *Liv.* 11.—Quintus was the only survivor of the Fabian family after the battle of Cremera. He was three times consul and was at last banished. *Liv.* 3, 1, &c.—Rusticus an historian in the age of Claudius and Nero. He was intimate with Seneca, and the encomiums which Tacitus passes upon his style make us regret the loss of his compositions.—Marcellinus an historian in the second century.—A Roman lawyer, whom Horace (*Sat.* 1, 2, 134) ridicules as having been caught in adultery.—Q. Maximus, a celebrated Roman first surnamed *Verrucosus* from a wart on his lip, and *Agnicula* from his inoffensive manners. From a dull and unpromising childhood he burst into deeds of valour and heroism and was gradually raised by merits to the highest offices of the state. As ambassador in Africa, he boldly supported the Roman character; and when the Carthaginian senate hesitated to declare friendship or war and desired that he might give whichever he chose, he disdainfully threw open his robe, exclaiming, Take war. In his first consulship he obtained a victory over Liguria, and the fatal battle of Thrasymenus occasioned his election to the dictatorship. In this important office he began to oppose Annibal, not by fighting him in the open field, like his predecessors, but he continually harassed his army by countermarches and ambuscades from which he received the surname of Cunctator, or delayer. Such operations, for the commander of the Roman armies, gave offence to some, and Fabius was even accused of cowardice. He, however, still pursued the measures which prudence and reflection seemed to dictate as most salutary to Rome, and he patiently bore to see his master of horse raised to share the dictatorial dignity with himself, by means of his enemies at home. When he had laid down his office of dictator, his successors for a while followed his plan, but the rashness of Varro, and his contempt for the operations of Fabius occasioned the fatal battle of Cannæ. Tarentum was obliged to surrender to his arms after the battle of Cannæ, and on that occasion the Carthaginian enemy observed that Fabius was the Annibal of Rome. When he had made an agreement with Annibal for the ransom of the captives, which was totally disapproved by the Roman senate he nobly sold all his estates to pay the money rather than forfeit his word to the enemy. The bold proposal of young Scipio to go and carry the war from Italy to Africa was rejected by Fabius as chimerical and dangerous. He did not, however, live to see the success of the Roman arms under Scipio, and the conquest of Carthage by measures which he treated with contempt and heard with indignation. He died in the 100th year of his age after he had been five times consul and twice honoured with a triumph. The Romans were so sensible of his great merit and services that the expenses of his funeral were defrayed from the public treasury. He was called the *shield* as Marcellus le served the appellation of the *sword* of Rome. *Ovid Fast.* 2, 242.—*Cic. Br.* 18. *Orat.* 2, 67.—*Plut. in vita.*—*Flor.* 2, 6.—*Liv.* 21, &c.—His son bore the same name and showed himself worthy of his noble father's virtues. During his consulship he received a visit from his father on horseback in the camp. The son ordered the father to dismount and the old man cheerfully obeyed embracing his son and saying, I wished to know whether you knew what it is to be consul. He died before his father and the Cunctator with the moderation of a philosopher delivered a funeral oration over the dead body of his *Plut. in Fabio.*—Hector the earliest of Roman historians, grandson of the artist who painted the temple of Health. He flourished during the second Punic war and after the battle of Cannæ was deputed to the oracle of Delphi to learn the proper means of appeasing the gods. He wrote Annals of Rome both in the Greek and Latin language as also books De Jure Pontificio. Few fragments remain.—A loquacious person mentioned by Horace (*Sat.* 1, 4).—A Roman consul surnamed Ambustus, because he was struck with lightning.—A lieutenant of Cæsar in Gaul.—Fabricianus a Roman assassinated by his wife Fabia that she might more freely enjoy the company of a favourite youth. His son was saved from his mother's cruelties, and when he came of age he avenged his father's death by murdering his mother and her adulterer. The senate took cognizance of the action, and patronized the parricide. *Plut. in Parall.*—Lupercus, a priest of Pan at Rome. The priests were divided into two classes, called Fabiani the friends of Remus and Quintiliani the friends of Romulus. *Ovid. Fast.* 2, 2, 5.—*Propert.* 4, 1, 8.—A lieutenant of Lucullus, defeated by Mithridates.—A son of Paulus Æmilius, adopted into the family of the Fabii.—Q. Æmilianus, was degraded from Ædileship, and was surnamed Allobrogicus from his victory over the Allobroges, &c. *Flor.* 2, 17.—Another, chosen general against the Carthaginians in Italy. He lost all his forces in a battle and fell wounded by the side of Annibal. *Plut. in Parall.*—A consul with J. Cæsar who conquered Pompey's adherents in Spain. *Dio.* 43, 45.—A high priest, who wrote some annals, and made war against Viriathus in Spain. *Liv.* 30, 26.—*Flor.* 3, 2.—*Dorus. Vid* Dorus.

FABRATERIA, a town of Latium, on the river Liris, and near its junction with the Trerus. It is now *Falvaterra*. *Liv.* 8, 19.—*Sil. Ital.* 8, 366.

FABRICIUS, a Latin writer in the reign of Nero, who employed his pen in exhibiting and defaming the senators. His works were burned by order of Nero.—Caius Luscinus, a celebrated Roman, who, in his first consulship, obtained several victories over the Samnites and Lucanians, and was honoured with a triumph. The riches which were acquired in those battles were immense, the soldiers were liberally rewarded by the consul, and the treasury was enriched with 400 talents. Two years after, Fabricius went as ambassador to Pyrrhus and refused with contempt the presents, and heard with indignation the offers, which might have corrupted the fidelity of a less virtuous citizen. Pyrrhus had occasion to admire the magnanimity of Fabricius; but his astonishment was more powerfully awakened when he opposed him in the field of battle, and when he saw him make a discovery of the perfidious offer of his physician, who pledged himself to the Roman general for a sum of money to poison his royal master. To this greatness of soul were added the most consummate knowledge of military affairs, and the greatest simplicity of manners. Fabricius never used rich plate at his table. A small salt-cellar, whose feet were of horn, was the only silver vessel which appeared in his house. This contempt of luxury and useless ornaments, Fabricius wished to inspire among the people, and during his censorship he banished from the senate Cornelius Rufinus, who had been twice consul and dictator, because he kept in his house more than ten pounds weight of silver plate. Such were the manners of the conqueror of Pyrrhus, who observed that he wished rather to command those that had money than possess it himself. He lived and died in the greatest poverty. His body was buried at the public charge, and the Roman people were obliged to give a dowry to his two daughters, when they had arrived to marriageable years. *Val Max* 2, 9 4, 4.—*Flor* 1 18.—*Cic de Offic* 3.—*Plut in Pyrrh.*—*Virg Æn* 6 844.——A tribune, who proposed the restoring of Cicero from exile. *Cic Sest* 30.—*Red in Sen* 8.——A bridge at Rome, built by the consul Fabricius over the Tiber. *Horat. Serm.* 2, 3, 36.

FABULLA, a prostitute, &c. *Juv* 2, 68.

FACELINA, a small place on the north of Sicily where Diana had a temple. *Servius ad Virg. Æn.* 2, 117.—*Hygin* 261.

Q FADIUS, a freedman, father of Fulvia, Antony's wife. He was called Bambalio from his stammering. *Cic Phil.* 2, 2 et 35, 6.——Titus, a quæstor in Cicero's consulship. He was unjustly banished. *Cic. Fam.* 5, *ep.* 18.—*Ad Att.* 3, *ep.* 23.

FADUS, a Rutulian killed in the night by Euryalus. *Virg Æn.* 9 344.

FÆSULÆ, now *Fiesole*, a town of Etruria, north-east of Florentia, whence it is said the Augurs passed to Rome. Catiline made it a place of arms. The Goths, when they entered Italy, under the consulate of Stilicho and Aurelian, A. D. 406, were defeated near this town. *Cic pro Mur.* 24.—*Hist.* 3, 478.—*Sallust. Cat* 27.

FAGUTAL, a surname of Jupiter, either because the beech (*fagus*) was consecrated to him, or because one of his temples was surrounded with such trees. *Plin.* 16, 10.

FALCIDIA LEX, was enacted by the tribune Falcidius, A.U.C. 713, that the testator should leave at least the fourth part of his fortune to the person whom he named his heir.

FALCONIA PROBA, a Roman lady in the age of Theodosius the younger, who distinguished herself as a poetess in favour of Christianity. She married Adelphius, a man of singular ability, by whom she had Paltonia; but the cheerfulness of her character did not prevent her from being suspected of betraying Rome to the barbarian Alaric. Her poem, which epitomizes most of the principal events of the Old and New Testaments, is written with spirit, in the true style of Virgilian verse, and consists of 694 lines.

FALERIA, a town of Picenum, south-west of Firmum, now *Fallerone*. *Plin* 3, 13.

FALERII, (or *ium*), now *Civita Castellana*, a city of Etruria, south-west of Fescennium, and the capital of the Falisci. The Romans borrowed some of their laws from Falerii. The place was famous for its pastures, and for a peculiar sort of sausage. (*Vid. Falisci.*) *Martial* 6, *ep* 76.—*Liv* 10, 12 et 16.—*Ovid. Fast* 1, 84.—*Pont* 4, 8, 41.—*Cato R R* 4 et 14.—*Servius in Virg. Æn.* 7, 695.—*Plin* 3, 5.

FALERINA, a tribe at Rome. *Liv* 9, 20.

FALERNUS, a district of Italy famed for its wine. Few parts of Italy proved unfriendly to the vine, but it flourished most in that portion of the south-western coast, to which, from its extraordinary fertility and delightful climate, the name of Campania Felix was given. Some doubt concerning the extent of the appellation seems to exist; but Pliny and Strabo confine it to the level country reaching from Sinuessa to the promontory of *Sorrento*, and including the *Campi Leborini*, from whence the present name of *Terra di Lavoro* has arisen. In ancient times, indeed, the hills by which the surface is diversified seem to have formed one continued vineyard. Falernus, as spoken of by Florus as a mountain, and Martial describes it under the same title; but Pliny, Polybius, and others, denominate it a field or territory (*ager*); and, as the best growths were styled indiscriminately *Massicum* and *Falernum* (*vinum*), it is thought that Massicus was the proper appellation of the hills which rose from the Falernian plain. The truth seems to be, that the choicest wines were produced on the southern declivities of the range of hills which connection in the neighbourhood of ancient Sinuessa, and extend to a considerable distance inland, and which may have taken their general name from the town or district of Falernus; but the most conspicuous or the best exposed among them may have been the Massic, and, as in process of time several inferior growths were confounded under the common denomination of Falernian, correct writers would choose that epithet which most accurately denoted the finest vintage. If, however, it be allowable to appeal to the analogy of modern names, the question of locality will be quickly decided; for the mountain which is generally allowed to point out the site of ancient Sinuessa is still known by the name of *Monte Massico*. Pliny's account of the wines of Campania is the most circumstantial. (*Plin.* 14, 6.) "Augustus, and most of the leading men of his time," observes this writer, "gave the preference to the Setine wine that was grown in the vineyards above the Forum Appii, as being of all kinds the least apt to injure the stomach. Formerly the Cæcuban wine, which came from the marshes of Amyclæ, was most esteemed, but it has lost its repute, partly from the negligence of the growers, and partly from the limited extent of the vineyards, which have been nearly destroyed by

the navigable canal begun by Nero from Averuus to Ostia. The second rank used to be assigned to the growths of the Falernian territory, and among them chiefly to the Faustianum. The territory of Falernus begins from the Campanian bridge, on the left hand, as you go to Urbana. The Faustian vineyards are situate about four miles from the village, in the vicinity of Cedia, which village is six miles from Sinuessa. The wines produced on this soil owe their celebrity to the great care and attention bestowed on the manufacture; but latterly they have somewhat degenerated, in consequence of the rapacity of the farmers, who are usually more intent upon the quantity than the quality of their vintage. They continue, however, in the greatest estimation, and are perhaps the strongest of all wines, as they burn when approached by the flame. They are of three kinds; namely, the dry, the sweet, and the light Falernian. The grapes of which the wine is made are unpleasant to the taste." From this and other accounts, it appears that the Falernian wine was strong and durable; so rough in its present state as not to be drunk with pleasure, and requiring to be kept many years before it grew sufficiently mellow. Horace terms it a fiery wine, and calls for water from the spring to moderate its strength; and Persius applies to it the epithet *indomitum*, in allusion to its very heady qualities. According to Galen, the best was that from ten to twenty years; after this period it became bitter. Among the wines of the present day, *Nerea* and *Monteira* most closely resemble the Falernian. *Vid.* Cæcubus Ager. (*Henderson on Wines*, ch. 6.)

FALISCI, a people of Etruria, said to have been originally a Macedonian colony. When they were besieged by Camillus, a schoolmaster went out of the gates of the city with his pupils, and offered to betray them into the hands of the Roman enemy, that by such a possession he might easily oblige the place to surrender. Camillus heard the proposal with indignation, and ordered the man to be stripped naked and whipped back to the town by those whom his perfidy wished to betray. This instance of generosity operated upon the people so powerfully, that they surrendered to the Romans. *Plut. in Camill.*

FALISCUS GRATIUS. *Vid.* Gratius.

FAMA, (*Fame*,) was worshipped by the ancients as a powerful goddess, and generally represented blowing a trumpet, &c. *Stat. Theb.* 3, 427.

FANNIA, a woman of Minturnæ, who hospitably entertained Marius in his flight, though he had formerly sat in judgment upon her, and divorced her from her husband.

FANNIA LEX, *de Sumptibus*, enacted A. U. C. 588. It limited the expenses of one day, at festivals, to 100 asses, whence the law is called by Lucilius, *Centussis*; on ten other days every month, to 30, and on all other days to 10 asses: also that no other fowl should be served up except one hen, and that not fattened for the purpose.

FANNIUS, QUADRATUS, an inferior poet, ridiculed by Horace, because his poems and picture were consecrated in the library of Apollo, on mount Palatine at Rome, as it was then usual for such as possessed merit. *Horat. Sat.* 1, 4, 21.—Caius, a writer of annals, son-in-law of Lælius. Brutus abridged an elegant history which he composed. *Cic. Br.* 21 et 26, 27. *Tusc.* 4, 17. *Att.* 13, ep. 5.——A tribune, who commanded in Sicily, during the civil wars. After Cæsar's death, he sided with Cn. Pompey, and advised him to relieve D. Brutus in Mutina. *Cic. Ph.* 13, 6. *Att.* 7, *ep.* 15.——A person who killed himself when apprehended in a conspiracy against Augustus. *Mart.* 12, *ep.* 59.——Caius, an author in Trajan's reign, whose history, in three books, of the cruelties of Nero, is greatly regretted. Pliny the younger, who was his friend, bitterly laments his fate, and describes him as polished and eloquent, and naturally endowed with great powers improved by study and exercise.

FANUM VACUNÆ, a temple of Vacuna, in the vicinity of Horace's Sabine villa. It is supposed to have stood on the summit of *Rocca Giovane*. *Hor. Ep.* 1, 10, 49.

FARFARUS, a river in the country of the Sabines, the same as Fabaris. It falls into the Tiber above Capena. *Ovid. Met.* 14, 330.

FASCELIS, a surname of Diana, because her statue was brought from Taurica by Iphigenia in a bundle of sticks, (*fascis*,) and placed at Aricia. *Hygin. fab* 261.

FAUCULA, a prostitute who privately conveyed food to the Roman prisoners at Capua. *Liv.* 26, 33.

FAUNA, a deity among the Romans, daughter of Picus, and originally called *Marica*. Her marriage with Faunus procured her the name of Fauna, and her knowledge of futurity that of *Fatua* and *Fatidica*. It is said that she never saw a man after her marriage with Faunus, and that her uncommon chastity occasioned her being ranked among the gods after death. She is the same, according to some, as *Bona Mater*. Some mythologists accuse her of drunkenness, and say that she expired under the blows of her husband, for an immoderate use of wine. *Virg. Æn.* 7, 47, &c.—*Varro.*—*Justin.* 43, 1.

FAUNALIA, festivals at Rome in honour of Faunus.

FAUNI, certain deities of the country, represented as having the legs, feet, and ears of goats, and the rest of the body human. They were called Satyri by the Greeks. The peasants offered them a lamb or a kid, with great solemnity. *Virg. G.* 1, 10.—*Ovid. Met.* 6, 392.

FAUNUS, a son of Picus, who is said to have reigned in Italy about 1200 years B. C. His bravery as well as wisdom have given rise to the tradition that he was son of Mars. He raised a temple in honour of the god Pan, called by the Latins Lupercus, at the foot of the Palatine hill; and he exercised hospitality towards strangers with a liberal hand. His great popularity, and his fondness for agriculture, made his subjects revere him as one of their country deities after death. He was represented with all the equipage of the Satyrs, and was consulted to give oracles. *Dionys.* 1, 7.—*Virg. Æn.* 7, 47. 8, 314. 10, 55.—*Horat. Od.* 1, 17.

FAUSTA, a daughter of Sylla, wife to Milo. *Horat. Sat.* 1, 2, 64.—*Cic. Att.* 5, *ep.* 9.—*Plut. in Syll.*——The wife of the emperor Constantine, disgraced for her cruelties and vices.

FAUSTINA, the wife of the emperor Antoninus Pius, infamous for her debaucheries. She died A. D. 141, in her thirty-seventh year. Her daughter, of the same name, blessed with beauty, liveliness, and wit, became the most abandoned of her sex. She married M. Aurelius the emperor, who pitied but did not punish her irregularities. She died A. D. 175, near mount Taurus in Asia, where she attended her husband in his

expedition against the rebellious Caselus.——The third wife of the emperor Heliogabalus bore that name, and was grand-daughter to the preceding. She was unlike her predecessors in their conduct, but not possessed of such personal charms.

FAUSTITAS, a goddess among the Romans, supposed to preside over cattle, and the productions of the seasons generally. *Horat. Od.* 4, 5, 17.

FAUSTŬLUS, a shepherd ordered to expose Romulus and Remus. He privately brought them up at home. *Liv.* 1, 4.—*Plutarch Rom.*

FAUSTUS, an obscure poet under the first Roman emperors, two of whose dramatic pieces, Thebe and Tereus, Juvenal mentions, 7, 12.——The name of Faustus was given by Sylla to his son, born after his elevation to the dictatorship. *Plut. in Syll.*—*Cic Sull.* 19.—*Ad.* 4, *ep.* 10.

FAVO, a Roman mimic, who, at the funeral of Vespasian, imitated the manners and gestures of the deceased emperor. *Suet. in Vesp.* 19.

FAVONIUS, the name of one of the winds. *Vid.* Ventl.

FAVORĪNUS, a Platonic philosopher and rhetorician, was born at Arelate, in Gaul. He lived in the reign of Adrian, and taught at Athens and Rome with great reputation. He complied with the capricious humours of Adrian, saying, "would you have me dispute with a man who can command thirty legions?" Many works have been ascribed to him, but none are extant.

FEBRUALIA, a feast at Rome of purification and atonement, in the month of February: it continued for twelve days. The month of February, which, together with January, was added by Numa to the ten months constituting the year of Romulus, derived its name from this general expiatory sacrifice, the people being then purified (*februati*) from the sins of the whole year.

FECIALES, a number of priests at Rome, employed in declaring war and making peace. When the Romans thought themselves injured, one of this sacerdotal body was empowered to demand redress, and after the allowance of thirty-three days to consider the matter, war was declared if submissions were not made, and the Fecialis hurled a bloody spear into the territories of the enemy in proof of intended hostilities. *Liv.* 1, 3. 4, 26.

FELGINAS, a Roman knight, killed by Pompey at Dyrrachium. *Cæs. Bell. Civ.* 3.

FELIX, M. ANTONIUS, a freedman of Claudius Cæsar, made governor of Judæa, Samaria, and Palestine. He is called by Suetonius the husband of three queens, as he married the two Drusillæ, one grand-daughter of Antony and Cleopatra, and the other a Jewish princess, sister of Agrippa. The name of his third wife is unknown. *Suet. in Cl.* 28.—*Tacit. Ann.* 12, 14.——Minutius, a father of the primitive church, who flourished about A. D. 226. He was an African by birth, and a lawyer, and when converted to Christianity, he wrote in its defence a celebrated dialogue called Octavius. *Vid.* Minutius.

FELSINA, an Etrurian city in Gallia Cisalpina, afterwards called Bononia, and now *Bologna*. It was at one time the principal city of the Tusci, north of the Apennines. It became a Roman colony, and suffered considerably during the civil wars, but was afterwards restored by Augustus. *Plin.* 3, 15.—*Liv.* 27, 37.—*Cic. ad Fam.* 11, 13. 12, 5.—*Tacit. Hist.* 2, 32.

FELTRIA, a town of Italy at the north of Venice, now *Feltro*.

FENESTELLA, a Roman historian in the age of Augustus. He died at Cumæ.——One of the gates at Rome. *Ovid. Fast.* 4, 625.

FENNI, or FINNI, the inhabitants of Finningia or Enningia, now considered as *Finland*. *Tacit. G.* 46.—*Plin.* 4, 13.

FERALIA, a festival observed among the Romans on February 21st, or, according to Ovid, on the 17th of that month, in honour of the manes of their deceased friends or relations. Varro derives the word from *fero*, on account of a repast carried to the sepulchres of those to whom the last offices were rendered on that occasion. Festus derives it from *ferio*, on account of the victims sacrificed. Vossius observes, that the Romans called death *fera*, *cruel*, and that the word *feralia* might arise thence. During the continuance of this festival, which lasted eleven days, presents were made at the graves of the deceased, marriages were forbidden, and the temples of the gods shut up. While the ceremonies continued, they imagined that the manes suffered no punishments in the infernal regions, but that their tormentors allowed them to wander round their tombs, and feast upon the meats which their surviving friends had prepared for them.

FERENTINUM, a town of Etruria, south-east of Vulsinii, now *Ferenti*. *Suet. Oth.* 1.—*Sext. Aur. Vict.*—*Tacit. Hist.* 2, 50.——A town of Latium, about eight miles beyond Anagnia, on the Via Latina, now *Ferentino*. It appears to have belonged originally to the Volsci, but was taken from them by the Romans, and allotted to the Hernici. It subsequently fell into the hands of the Samnites. *Liv.* 4, 51. 10, 35.

FERENTUM, or FORENTUM, a town of Apulia, about eight miles to the south-east of Venusia, and on the other side of mount Vultur. It is now *Forenza*. *Plin.* 3, 11.—*Horat. Od.* 3, 4, 18.

FERETRIUS, a surname of Jupiter, a *ferendo*, because he had assisted the Romans, or a *feriendo*, because he had conquered their enemies under Romulus. He had a temple at Rome, built by Romulus, where the spoils called *opima*, obtained from Acron king of Cæninæ, were deposited by the monarch. Only two generals obtained these celebrated spoils after the age of Romulus. *Liv.* 1, 10.—*Plut. in Rom.*—*C. Nep. in Att.* 20.

FERIÆ LATINÆ, festivals at Rome instituted by Tarquin the Proud. The principal magistrates of forty-seven towns in Latium used to assembled on a mount near Rome, where they altogether with the Roman magistrates offered a bull to Jupiter Latialis, of which they carried home some part after the immolation, after they had sworn mutual friendship and alliance. It continued but one day originally, but in process of time four days were dedicated to its celebration. *Dionys. Hal.* 4, 49.—*Cic. ad Fam.* 8, *ep.* 4.—*Liv.* 21, 63. The feriæ among the Romans were certain days set apart to celebrate festivals, and during that time it was unlawful for any person to work. They were either public or private. The public were of four different kinds. The *feriæ stativæ* were certain immovable days always marked in the calendar, and observed by the whole city with much festivity and public rejoicing. The *feriæ conceptivæ* were moveable feasts, and the day appointed for the celebration was always previously fixed by the magistrates or priests. Among these were the *Feriæ Latinæ*, which were first established by Tarquin, and observed by the consuls regularly, before they set

out for the provinces; the *Compitalia*, &c. The *feriæ imperativæ* were appointed only by the command of the consul, dictator, or prætor, as a public rejoicing for some important victory gained over the enemies of Rome. The *feriæ Nundinæ* were regular days in which the people of the country and neighbouring towns assembled together and exposed their respective commodities to sale. They were called Nundinæ, because kept every ninth day. The *feriæ privatæ* were observed only in families, in commemoration of birth-days, marriages, funerals, and the like. The days on which the *feriæ* were observed were called by the Romans *festi dies*, because dedicated to mirth, relaxation, and festivity.

FERONIA, a nymph of Campania, who presided over the woods and orchards, and was worshipped at Rome as a goddess. The name is derived from *ferro*, because she *gave* assistance to her votaries, or, perhaps, from the town Feronia, near mount Soracte, where she had a temple. It was usual to make a yearly sacrifice to her, and to wash the face and hands in the waters of the sacred fountain, which flowed near her temple. It is said that those who were fully inspired by this goddess could walk barefooted over burning coals without receiving any injury from the flames. The goddess had a temple and grove about three miles from Anxur, and also another in the district of Capena. *Liv.* 34, 26.—*Virg. Æn.* 7, 697 et 800.—*Varro de L. L.* 4, 10.—*Ital.* 13, 84.—*Strab.* 5.—*Horat. Sat.* 1, 5, 24.

FESCENNIA, (*orum*) or FESCENNIUM, a city of Etruria, east of the Cimmian lake and near the Tiber. It seems to have occupied the site of the modern *Gabne*. It is noted in the annals of Latin poetry for the nuptial songs, called Carmina Fescennina, to which according to Festus, it gave its name. The origin of the Fescennine verses is to be traced to the rude hilarity attendant upon the celebration of harvest. They were, therefore, in their primitive character, a sort of rustic dialogue spoken extempore, in which the actors exposed before their audience the failings and vices of their adversaries, and by a satirical humour and merriment endeavoured to raise the laughter of the company. They would seem to have speedily run into excess, since one of the laws of the twelve tables prohibits this license under pain of death: a punishment afterwards commuted for beating with sticks. *Plin.* 15, 22.—*Virg. Æn.* 7, 695.—*Horat. Ep.* 2, 1, 145.

FESTUS, a friend of Domitian, who killed himself in an illness. *Martial* 1 *ep* 79.—Portius, a proconsul who succeeded Felix as governor of Judæa, under Claudius.—Pompeius, a Latin grammarian, supposed to have lived during the latter half of the third century. He made an abridgment of a work of Verrius Flaccus, *de verborum significatione*. His abridgment was again reduced by Paul Winifred, of which an edition was published in 1470; and more completely afterwards, particularly in the Delphin classics, in 1835, 4to.

FESULÆ. *Vid* Fæsulæ.

FIBRENUS, a small stream of Latium, falling into the Liris through Cicero's farm at Arpinum. *Sil.* 8, 408.—*Cic. Leg* 2, 1.

FICANA, a town of Latium, at the south of Rome, near the Tiber. *Liv.* 1, 33.

FICARIA, a small island on the east of Sardinia. *Vid Serpentes*. *Plin.* 3, 7

FICULEA, or FICULNEA, a town of Latium at the foot of mount Sacer at the north of Rome. Cicero had a villa there, and the road that led to the town was called *Ficulnensis* afterwards *Nomentana Via*. *Cic. Att.* 12, 44.—*Div.* 1, 36. 3, 52.

FIDENÆ, a town of the Sabines, between four and five miles from Rome. It was founded by an Alban colony, and was finally reduced under the Roman power, A. U. C. 329, by the dictator Æmilius Mamercus. *Liv. Æn* 6, 774.—*Jur.* 1, 44.—*Liv* 1, 14, 15 et 27. 2, 19. 4, 1. et 21.

FIDENTIA, a town of Gaul on the south of the Po, between Placentia and Parma. *Vell.* 2, 25.—*Plin* 3, 15.—*Cic. de Inv* 2, 51.

FIDES, the goddess of faith, oaths, and honesty, worshipped by the Romans. Numa was the first who paid her divine honours, and he directed that her worship should be maintained at the expense of the public, whose prosperity was so nearly centered in the observation of it. The temple fell to decay, but was rebuilt by Att Clatinius. It stood in the capitol, according to Pliny, though Cicero says that only the statue of the goddess was there. The only dress of this divinity was a white veil, expressive of frankness, candour, and modesty; and the head and hands of her priests were likewise adorned with white, and they were permitted to offer oblations only with the right hand. No animal was offered, as the goddess was an enemy to bloodshed. Sometimes she is represented with a cup in one hand, and in the other a cornucopia, sometimes sitting, and crowned with an olive branch, with a turtle, the symbol of peace, in one hand, and a military ensign in the other. The symbol of fidelity is represented by two hands strongly joined together. *Varro de L. L.* 4, 10.—*Cic. de Off.* 3.—*De N. D.* 2.—*Dionys. Hal* 2, 75.—*Plin.* 35, 10.—*Horat. Od.* 1, 35.

FIDICULÆ, a place of Italy. *Ital Mer* 7, 6.

FIDIUS DIUS, a divinity, the god of faith and truth, by whom the Romans generally swore. He was also called Sancus, or Sanctus, and Semipater, and he was solemnly addressed in prayers on the 5th of June, which was yearly consecrated to his service. Some suppose him to be Hercules, while others assert that he was the first king of the Sabines, whom the adulation of his subjects and of his son Sabus, who gave his name to the nation, elevated to rank with the gods after death. *Ovid. Fast* 6, 213.—*Varro de L. L.* 4, 10.—*Dionys Hal* 2 et 9.

FIDUCIUS, M., a Roman senator, proscribed by Sylla, and thirty three years after by Antony, by whom he was put to death. *Plin* 7, 43.—*Val* 47.

FIGULUS, C. Marcius, a consul with Nasica, A. U. C. 592. He resigned his office, through the informality of his election, and was six years after consul with Lentulus. *Cic De* 20.—*Div* 2, 35. *N. D.* 2, 1.—A consul with L. Cæsar, A. U. C. 689. His tomb is described as very sumptuous. *Ov. Leg.* 2, 25.—*Ill.* 1, *ep.* 2.—Nigidius, a senator, known for his great knowledge of astrology. *Lucan.* 1, 639.

FIMBRIA, C. Flavius, a Roman consul, A. U. C. 668. He served in Asia with the consul Valerius Flaccus, whom he put to death, and after displaying great courage in his encounters with the armies of Pontus, he nearly took their king Mithridates prisoner. The return of Sylla into Asia, and the consequent pacification, put an end to the ambitious hopes of Fimbria, who seeing the success of his rival and the rapid desertion of his troops, killed himself. *Plut. in Lucull.*—*Cic. Rab.* 7. *Off.* 3, 19.—*Liv.* 82, 83.

FIRMUS, M. a powerful native of Seleucia, who proclaimed himself emperor, and was at last conquered by Aurelian

FIRMUM, a town of Picenum, about five miles from the sea, below the river Tinna In the course of the second Punic war, it sent succours to the Romans against Annibal It is now *Fermo*. Its port was Castellum Firmanorum, now *Portodi Fermo*. *Vell. Pat.* 1, 14.—*Cic. Att.* 8, 12. —*Plin.* 3, 13.

FISCELLUS, a part of the Apennine mountains in Umbria, where the Nar rises. *Sil.* 8, 515.—*Plin* 3, 12

FLACCUS, a consul who marched against Sylla, and was assassinated by Fimbria *Plut* —— A poet. (*Val.* Valerius.)—A governor of Egypt, who died A. D. 39 —— Verrius, a grammarian tutor to the two grandsons of Augustus, and supposed author of the Capitoline marbles —— A name of Horace *Vid* Horatius.

FLAVIA FLACILLA, the mother of Arcadius and Honorius, was daughter of Antonius, a prefect of Gaul

FLAMINIA LEX, *agraria*, by C Flaminius, the tribune, A U C 522. It required that the lands of Picenum, from which the Gauls Senones had been expelled, should be divided among the Roman people

FLAMINIA VIA, a celebrated road which led from Rome to Arminium and Aquileia It received its name from Flaminius, who built it, and was killed at the battle of Thrasymenus against Annibal ——A gate of Rome opening to the same road, now *del popolo*.

C. FLAMINIUS, a Roman consul of a turbulent disposition, who was drawn into a battle near the lake of Thrasymenus, by the artifice of Annibal. He was killed in the engagement, with an immense number of Romans, B C 217. The conqueror wished to give a burial to his body, but it was not found in the heaps of slain While tribune of the people he proposed an agrarian law against the advice of his friends, of the senate, and of his own father. *Cic. de Inv* 2, 17.—*Inv.* 22, 3, &c —*Polyb* —*Flor.* 2, 6 —*Val. Max.* 1, 6.

FLAMINIUS, or FLAMININUS, T Q a celebrated Roman raised to the consulship, A.U C 556. He was trained in the art of war against Annibal, and he showed himself capable in every respect to discharge with honour the great office with which he was intrusted. He was sent at the head of the Roman troops against Philip, king of Macedonia, and in his expedition he met with uncommon success. The Greeks gradually declared themselves his firmest supporters, and he totally defeated Philip on the confines of Epirus, and made all Thessaly, Phocis, and Thessaly, tributary to the Roman power. He granted peace to the conquered monarch, and proclaimed all Greece free and independent, at the Isthmian games. This celebrated action procured the name of patrons of Greece to the Romans, and insensibly paved their way to universal dominion Flamininus behaved among them with the greatest policy, and by his ready compliance with their national customs and prejudices, he gained uncommon popularity, and received the name of father and deliverer of Greece. He was afterwards sent ambassador to king Prusias, who had given refuge to Annibal. He persuaded Prusias to violate the laws of hospitality in delivering up Annibal, but the veteran soldier prevented the treachery of the monarch by taking poison. Flamininus was found dead in his bed, after a life spent in the greatest glory, in which he had imitated with success the virtues of his model Scipio. *Plut. in vit* —*Flor* —— Lucius, the brother of the preceding, signalized himself in the wars of Greece He was expelled from the senate for killing a thief, by Cato his brother's colleague in the censorship, an action which was highly resented by Titus *Plut in Flam* —— Philippus, a tribune, who, at the head of 300 men, saved the Roman army in Sicily, B. C 258, by engaging the Carthaginians and cutting them to pieces.

FLANATICUS SINUS, a bay of the Flanates, in Liburnia, on the Adriatic, now the gulf of *Quarnaro*. It was also termed Sinus Polaticus (*Vid.* Flano.) *Mela*, 2, 3.—*Plin.* 3, 19.

FLANO, a town on the Illyrian side of the Sinus Flanaticus, and giving name to the gulf. It is now *Fiumare Steph. Byz*

FLAVIA LEX, *agraria*, by L. Flavius, A.U.C. 693 for the distribution of a certain quantity of lands among Pompey's soldiers, and the commons

FLAVINIA M. a town of Etruria, south of Capena, and near the Tiber. It was also called Flavina. Its modern name is *Fiano*. *Virg Æn.* 7, 696.—*Sil Ital.* 8, 492.

FLAVIUS, a senator, who conspired with Piso against Nero, &c. *Tacit.*——A Roman, who informed Gracchus of the violent measures of the senate against him —— The name of the emperor Vespasian's family. Hence his partisans are called *Flaviani* and Domitian his son, *Flavius ultimus*. *Suet. Vesp* 1. *Dom.* 10 et 18.—*Tac Hist.* 3, 7 et 24.—*Juv* 4, 47 —— Lucius, a tribune, who, to little purpose, proposed an agrarian law. He was prætor in the consulship of Cæsar and Bibulus, and warmly espoused the cause of the dictator in the civil war *Cic. Att.* 1, ep 18 et 19. 10, ep. 1. *Ad Fr* 1, ep 2. *Dio.* 37, 32.—— Marcus, a tribune, who wished the people of Tusculum to be punished, &c *Liv* 8, 37.—A schoolmaster at Rome in the age of Horace, *Sat.* 1, 6, 72

FLEVUS, a canal intersecting the country of the Frisii, made by Drusus. This in time expanded to such a degree as to form a considerable lake, whose junction with the sea was fortified by a castle bearing the same name. This lake, having been in progress of time much increased by the sea, assumed the name of *Zuyder Zee*, or the Southern Sea; and of several channels which afford entrance to the ocean, that named *Vlie* indicates the genuine egress of the Flevus. *Tacit. Ann.* 2, 6 4, 72.—*Plin* 4, 15.—*Mela*, 3, 2.

FLORA, the goddess of flowers and gardens among the Romans, the same as the Chloris of the Greeks. Some suppose that she was originally a common courtezan, who left to the Romans the immense riches which she had acquired by prostitution and lasciviousness, on condition that they should celebrate the anniversary of her birth-day by games and feasts. She was worshipped even among the Sabines, long before the foundation of Rome, and likewise among the Phocæans, who built Marseilles long before the existence of the capital of Italy. Tatius was the first who raised her a temple in the city of Rome. It is said that she married Zephyrus, and that she received from him the privileges of presiding over flowers, and of enjoying perpetual youth. (*Vid. Floralia.*) She was represented as crowned with flowers and holding in her hand the horn of plenty. *Ovid. Fast* 5, 195, &c — *Varro de R. R.* 1.—*Lactant.* 1, 20.——A celebrated courtezan,

passionately loved by Pompey the Great She was so beautiful, that when the temple of Castor and Pollux at Rome was adorned with paintings, her picture was drawn and placed among the rest — — Another courtezan, &c. *Juv* 3, 39

FLORALIA, games celebrated at Rome in honour of Flora They began the 28th of April, and continued for several days. They were instituted about the age of Romulus, but they were not celebrated with regularity and proper attention till the year A U C 580. They were observed yearly, and exhibited a scene of the most unbounded licentiousness. It is reported that Cato wished once to be present at the celebration, and that when he saw that the deference for his presence interrupted the feast, he retired, not choosing to be the spectator of the prostitution of naked women in a public theatre This behaviour so captivated the degenerate Romans, that the venerable senator was treated with the most uncommon applause as he retired *Val. Max* 2, 10 — *Lactan de F. E.* 1, 20 — *Polyæn* 1, 14. — *Plin.* 18, 29 — *Ovid Fast* 5, 195 — *Tacitus*, 1, 20 — *Senec ep.* 97. — *Mart* 8, ep 67.

FLORENTIA a town of Etruria, on the river Arnus, now *Florence* the capital of *Tuscany Tacit. Ann* 1, 79 — *Plin* 3, 5

FLORIANUS, a man who wore the imperial purple at Rome only for two months A D 276

FLORUS L. ANNÆUS, a Latin historian of the second century, of the same family with Seneca and Lucan He is the author of a "Compendium of the Roman History," from the foundation of the city to the reign of Augustus, in four books It is to be regarded rather as a panegyric on many of the great actions of the Romans, than a faithful and correct recital of their history. Throughout the narrative, however, there are pleasing reflections which display great animation, and strong powers of sensibility Florus was a writer of poetry as well as an historian, and has been thought to have entered the lists against the emperor Adrian. The best editions of Florus are that of Duker, 2 vols, 8vo, L. Bat. 1722 and 1744, and that of Fischer, 8vo, Lips 1760 — A young Roman, the friend of Horace, who accompanied Tiberius in his expedition into Dalmatia, A U C 731, and subsequently into Armenia, A.U.C 734 Horace addresses two epistles to him.

FLUONIA, a surname of Juno Lucina, who under that appellation was invoked by the Roman matrons to stop excessive discharges of blood *Fest de V sig*

FOLIA a woman of Ariminum famous for her knowledge of poisonous herbs and for her puissance *Horat Epod.* 5, 42.

FONS SOLIS, a fountain in the province of Libya Exterior, warm in the morning and evening, cold at noon, and hot at midnight. (*Vid.* Ammon.) *Herod.* 3 181.

FONTANUS, a poet mentioned by Ovid, *Pont.* 4, 16.

FONTEIA, a vestal virgin. *Oic. Font* 17.

FONTEIUS, CAPITO, an intimate friend of Horace *Sat.* 1, 5, 32. — Titus, a prætor, who was governor of Spain. *Liv* 40 et 41 — Marcus, a governor of Gaul, in whose defence Cicero exerted his oratorical powers Cic. *Font.* 1 *Att* 4, *ep.* 15 — A Roman, who raised commotions in Germany after the death of Nero *Tacit. Hist.* 1, 7. — A man who conducted Cleopatra into Syria by order of Antony *Plut. in Ant*

FONTINALIA, a festival celebrated at the Porta Fontinalis of Rome, on the 13th of October, in honour of the nymphs who presided over fountains. During the ceremonies, wells and fountains were hung with beautiful garlands of flowers *Festus de V sig.* — *Varro de L. L.* 5, 3. — *Liv* 27, 10.

FORCULUS, or FORICULUS, a deity at Rome, who presided over doors, as Carna presided their hinges. *Tertull de Id.* 15 — *Aug de Civ D* 4, 8.

FORMIÆ a town of Latium, to the north-east of Caieta. It was anciently the abode of the Lestrygones, and it became known for its excellent wines, and was called *Mamurrarum urbs*, from a family of consequence and opulence who lived there Its modern name is *Mola de Gaeta*. *Liv* 1, 14 38, 36 — *Horat Od* 1, 20, 11 3, 17. *Sat* 1, 5 *&c.* — *Plin* 30, 6.

FORMIANUM, a villa of Cicero near Formiæ, near which the orator was assassinated *Cic Fam* 11 *ep* 27 16, ep 10 — *Tacit. Ann* 16, 10

FORNIO a small river of Venetia, now the *Romano* considered, before the reign of Augustus, as the boundary of Italy towards its north eastern extremity, but when Istria was included in Cisalpine Gaul, this limit was removed to the little river Arsia. *Plin.* 3, 18.

FORNAX a goddess at Rome, who presided over the baking of bread. Her festivals, called *Fornicalia*, were first instituted by Numa. *Ovid. Fast* 2, 525.

FORTUNA, a powerful deity among the ancients, daughter of Oceanus according to Homer or one of the Parcæ according to Pindar. She was the goddess of fortune, and from her hand were derived riches and poverty, pleasures and misfortunes, blessings and pains. She was worshipped in different parts of Greece, and in Achaia her statue held the horn of plenty in one hand, and had a winged Cupid at its feet. In Bœotia she had a statue which represented her as holding Plutus the god of riches in her arms, to intimate that fortune is the source whence wealth and honours flow. Rupalus was the first who made a statue of Fortune for the people of Smyrna, and he represented her with the polar star upon her head, and the horn of plenty in her hand The Romans paid particular attention to the goddess of Fortune, and had no less than eight different temples erected to her honour in their city Tullus Hostilius was the first who built her a temple, and from that circumstance it is easily known when her worship was first introduced among the Romans Her most famous temple in Italy was at Antium, in Latium, where presents and offerings were regularly sent from every part of the country Fortune has been called Pherepolis, the protectress of cities, and Acrea from her temple at Corinth on an eminence *Supra* She was called Prænestine at Prænestæ in Italy, where she had also a temple she was worshipped among the Romans under different names, such as Female Fortune, Virile Fortune, Equestrian, Evil, Peaceful, Virgin, &c On the first of April, which was consecrated to Venus among the Romans, the Italian widows and marriageable virgins assembled in the temple of Virile Fortune, and after burning incense and stripping themselves of their garments, they entreated the goddess to hide from the eyes of their husbands whatever defects there might be on their bodies. The goddess of Fortune is represented on ancient monuments with a horn of plenty, and sometimes two, in her hands. She is blindfolded, and gene-

rally holds a wheel in her hands as an emblem of her inconstancy. Sometimes she appears with wings, and treads upon the prow of a ship, and holds a rudder in her hands. *Dionys Hal.* 4.—*Ovid. Fast.* 6, 569.—*Plut. de Fort. Rom. et in Cor.*—*Cic. de Div.* 2.—*Liv.* 10.—*Augustin. de Civ. D.* 4, 18.—*Plaut.* 1.—*Val. Max.* 1, 5.—*Lucan.* 2, 193.

FORTUNATÆ INSULÆ, islands at the south-west of Mauritania in the Atlantic sea. They are now called the *Canary Islands* from one of them, formerly named Canaria, and at present *Canary*. They were considered by the ancients as the islands of the blessed (*μακάρων νῆσοι*), where the souls of virtuous men were placed after death. The climate was delightfully genial, the air wholesome and temperate, and the breezes constantly gentle, and the earth brought forth every thing that could contribute to the happiness of man without his assistance, and in the most luxurious abundance. When they had been described to Sertorius in the most enchanting colours, that celebrated general expressed a wish to retire thither, and to remove himself from the noise of the world and the dangers of war. The nearest of the Fortunate islands to the continent was Centuria or Pintuaria, now *Fuerteventura*, to the west of it was Canaria, now *Canary*, so called from its abounding in large dogs. Beyond it was Convallis or Nivaria, now *Teneriffe*, famous for its lofty peak, which, from its being generally covered with *snow*, gave name to the island. Farther westward were Capraria, now *Gomera*, so called from its abounding with goats, Junonia or Hera, now *Ferro*, and Pluvialia or Ombrion, now *Palma*. The Fortunate islands are remarkable as having been the most western part of the world with which the ancients were acquainted, and hence it was from them that they reckoned their longitude. *Strab.* 1.—*Plut. in Sertor.*—*Pind. Olymp.* 2, 128.—*Horat. Od.* 4, 8, 27. *Epod.* 16.—*Plin.* 6, 31 et 32.

FORULI, a town of the Sabines built on a stony place. *Strab.* 5.—*Virg. Æn.* 7, 714.

FORUM ROMANUM, *Vetus vel Magnum*, a large open space in the city of Rome, where public assemblies and courts of judicature were held. It was situated between the Capitoline and Palatine hills, and was in shape a rectangle, the breadth being about two-thirds of the length. According to what may now be regarded as the received opinion, the four angles of the Roman forum were formed by the arch of Severus at the foot of the Capitol; the arch of Fabian, near the temple of Antonius and Faustina; the temple of Romulus, now the church of *St Theodore*, at the foot of the Palatine; and a point near the church *della Consolazione*, below the Capitol. It was formed by Romulus, and adorned with porticoes and shops by Tarquinius Priscus. It was afterwards surrounded with temples, basilicks, and statues; among which were those of the twelve deities, named Consentes Urbani, whereof six were males and six females. Its site is now called *Campo Vaccino*, or the Cow-field, or market. *Liv.* 1, 12 et 35.—*Dion. Hal.* 2, 66. 3, 67.—*Varro de R. R.* 1, 1.—There was only one Forum under the republic; Julius Cæsar added another, Augustus a third; a fourth was begun by Domitian, and finished by Nerva, after whom it was named. But the most magnificent was that of Trajan, decorated with the spoils he had taken in war. Besides these, there were various *fora*, or places where markets and public auctions were held.

FORUM, ALLIENI, a town of Gallia Cisalpina, now *Ferrara*. *Tacit. Hist.* 3, 6.—Appii, a town of Latium, on the Via Appia, about twenty-three miles from Aricia. It is mentioned by St Luke in his account of St Paul's journey to Rome (Acts 28, 15), and is likewise well known as the second resting-place of Horace in his journey to Brundusium. Its position seems to agree with that of *Borgo Longo* near *Treponti*. *Cic. Att.* 1, 10.—*Horat. Sat.* 1, 5, 3.—Augusti, a place at Rome. *Ovid. Fast.* 5, 552.—Aurelii, a town of Etruria, now *Montalto*. *Cic. Cat.* 1, 9.—Claudii, another in Etruria, now *Oriolo*.—Cornelii, a town of Gallia Cisalpina, built by Sylla, now *Imola*, in the Pope's dominions. *Plin.* 3, 16.—*Cic. Fam.* 12, 5.—Domitii, a town of Gallia Narbonensis, probably built by Ahenobarbus Domitius, now *Frontignan* in *Languedoc*.—Flaminii, a town of Umbria, now *San Giovanni*. *Plin.* 3, 14.—Fulvii, a town of Liguria, surnamed Valentinum, now *Valenza*. *Id.* 3, 5.—Gallorum, a town of Gallia Cisalpina, on the Via Æmilia, eight miles from Mutina. It is now *Castel Franco*, in the territory of *Bologna*. *Cic. Fam.* 12, 25.—Also a town of Venetia, called *Forojulienses urbs*, now *Friuli*. *Id.* 12, 26.—Julii, a town of Gallia Narbonensis, now *Frejus*, in *Provence*. *Id.* 10, 17.—Lepidi, a town of Gallia Cisalpina, now *Reggio*. *Id.* 12, 5.—Livii, another in Gallia Cisalpina, now *Forli*. *Plin.* 3, 14.—Popilii, another, now *Forlimpopoli*. *Id.* 3, 15.—Sempronii, a town of Umbria, on the Metaurus, now *Fossombrone*. *Id.* 3, 14.—Many other places bore the name of *Forum* wherever there was a public market, or rather where the *prætor* held his court of justice, (*forum vel conventus*), and thence they were called sometimes *fora provinciæ* as well as *fora*. The whole provinces were generally divided under the administrations of a separate governor. *Cic Verr* 2, 20. 4, 48. 5, 11. *Valin. S. Fam* 5, 6 et 8. *Alter.* 5, 21.

FOSI, a people of Germany, lying north of the Cheruci, along the Visurgis, or *Weser*. They shared the fate of the Cheruci when the Longobardi conquered the latter people. *Tacit. G.* 36.

FOSSA, the straits of *Bonifacio*, between Corsica and Sardinia, called also Taphros. *Plin* 3, 6.—Drusi or Drusiana, a canal eight miles in length, opened by Drusus from the *Rhine* to the *Isel*, below the separation of the *Whal*. *Suet. Claud.* 1.—*Tacit. Hist* 5, 23.—Mariana, a canal cut by Marius from the *Rhone* to *Marseilles* during the Cimbrian war, and now called *Gelgon*. Sometimes the word is used in the plural, *Fossæ*, as if more than one canal had been formed by Marius. *Plin.* 3, 4.—*Strab.* 4.—*Mela*, 2, 5.

FOSSA PHILISTINA, one of the mouths of the Po, now the *Po grande*. *Tacit. Hist.* 3, 9.

FRANCI, tribes of Germans, who occupied the districts on the Lower Rhine and *Weser*. They assumed the name of Franks, i. e. *Freemen*, from a temporary union among themselves against the Roman power. This confederacy is supposed to have been formed in the reign of Gordian III.; and the Chauci, Cherusci, Catti, and other tribes of inferior strength, are thought to have belonged to it. The Franks soon became powerful enough to act on the *offensive*, and crossing the Rhine, they spread their devastations from the banks of that river to the foot of the Pyrenees; nor were they stopped by these mountains. Spain, in turn, was overrun; and when the exhausted country no longer supplied a variety of plunder, the Franks seized on some

vessels, and transported themselves into Mauritania. They were afterwards driven out of Gaul by the Roman arms, and from the reign of Probus, A.D 277, to that of Honorius, seem to have contented themselves with occasional irruptions. They obtained a permanent footing in Gaul during the last years of the reign of Honorius About the year 500, Clovis, by reducing the several Frank principalities under his own sceptre, and conquering the last remnant of the western Roman empire in Gaul, is held to have established the modern kingdom of France. *Claudian*

FRAUS, a divinity worshipped among the Romans, daughter of Orcus and Night. She was invoked by those who dreaded the treachery over which she presided, as well as those who practised every cruel and secret act of perfidy She was represented under the form of a beautiful woman, whose deformities were concealed in the extremities of her body, which was terminated by a serpent spotted with various colours.

FREGELLÆ, a city of Latium, south east of Anagnia, on the Via Latina It belonged first to the Sidicini, and successively to the Volsci and the Samnites, but it was finally conquered and colonized by the Romans, A.U.C 427 Its ruins are to be seen at *Ceperano*, a small town on the right of the *Garigliano*. *Noah* 5 — *Liv* 8, 22 26, 9.—*Cic de Fin* 5, 23 *Phil* 3, 6

FREGENÆ, a town of Etruria, on the sea coast *Plin* 3, 5.

FRENATRIX, or FRENATRIX, a surname of Pallas, because she first was supposed to have tamed the horse, and rendered him useful to mankind She had a temple at Corinth, in which her statue was wood, except the hands, face, and feet, which were of white marble. *Paus* 2 4

FRENTANI, a people of Italy, on the Adriatic coast, east of Samnium and north west of Apulia, who received their name from the river Frento, now *Fortore*, which runs through the eastern part of their country, and falls into the Adriatic opposite the islands of Diomede. Their country included the greater part of *Abruzzo Citra*, and the north east portion of *Samnio*. *Plin.* 3, 11.—*Liv* 9, 45.—*Sil* 8, 520.

FRETUM, (*the sea*,) is sometimes applied by eminence to the Sicilian sea, or the straits of Messina. *Cæs. C* 1, 29.—*Flor.* 1, 25 — *Cic. Att.* 2, 1

FRISII, a people of Germany, having for their boundaries the eastern mouth of the Rhine on the west, the Ocean on the north, the Amisia or *Ems* on the east, and the Vecuta or *Vechte* on the south. They occupied, consequently what corresponds at the present day to *West Friesland, Groningen*, and the northern angle of *Ober Yssel*, together with the islands which lie partly to the north in the ocean, and partly at the eastern mouth of the Rhine. *Tacit. Ann.* 1, 60. *Hist.* 4, 15 et 72. *G.* 34.

FRONTINUS, SEX. JUL., an eminent Roman, was city praetor under Vespasian, A.D 70. He was afterwards a supplementary consul, and distinguished himself by his military talents as a commander in Britain. Under Nerva he was charged with the general superintendence of the waters and aqueducts of the capital, and in this capacity brought the waters of the Anio to Rome by means of a splendid aqueduct. He wrote a work on the Roman aqueducts, and another on military stratagems. When he died, he forbade the erection of a monument to his memory, saying that it was a superfluous expense, for that his name would survive, if by his actions he had merited it. The best edition of Frontinus is that of. Oudendorp, L Bat 1779, 8vo.

FRONTO, MARCUS CORNEL., a preceptor of M Antoninus, by whom he was greatly esteemed None of his works are extant, though his compositions are mentioned with high commendation by Macrobius, St Jerome, Ausonius, and others — Julius, a learned Roman, who was so partial to the company of poets, that he lent them his house and gardens, which continually re-echoed the compositions of his numerous visitants. *Juv. Sat* 1, 12.

FRUSINO, a town of Latium, situate on the left bank of the river Cosa. It was deprived by the Romans of a third part of its lands for having stirred up the Hernici to rebellion, A U C 450. It is now *Frosinone* *Juv* 3, 223 — *Liv.* 10, 1 — *Sil* 8 399 — *Cic Att* 11, 1 et 13

FUCINUS, a lake of Italy in the country of the Marsi, at the north of the Liris, attempted to be drained by J Cæsar, and afterwards by Claudius, by whom 30,000 men were employed for eleven years in cutting a passage through a mountain to convey the water into the Liris, but with no permanent success The lake surrounded by a ridge of high mountains is now called *Celano*, and is supposed to be forty-seven miles in circumference, and not more than twelve feet deep on an average *Plin.* 36, 15 — *Tacit Ann.* 12, 56.— *Luc Ann* 7, 7 9.

FUFIDIUS, a wretched usurer, &c. *Horat Sat.* 1, 2

FUFIUS GEMINUS, a man greatly promoted by the interest of Livia, &c. *Tacit Ann.* 3, 1 et 2.

FUGALIA, festivals at Rome, celebrated on the 24d of February, to commemorate the flight and expulsion of the Tarquins. *Aug de Civ. D.* 2, 6.—*Ovid. Fast* 2, 685.

FULGINATES, (sing. *Fulginas*), a people of Umbria, whose chief town was Fulginum, now *Foligno*. *Sil It* 8, 462.—*Plin* 3, 4 5, 14.

Q FULGINUS, a brave officer in Cæsar's legions, &c. *Cæs. Bell Civ*

FULGORA, a goddess at Rome, who presided over lightning. She was addressed to save her votaries from the effects of violent storms of thunder *Aug. de Civ D.* 6, 10.

FULLINUM and FULGINUM, a small town of Umbria.

FULVIA LEX was proposed but rejected A.U.C 628, by Flaccus Fulvius. It tended to make all the people of Italy citizens of Rome.

FULVIA, a bold and ambitious woman, who married the tribune Clodius, and afterwards Curio, and at last M. Antony. She took a part in all the intrigues of her husband's triumvirate, and showed herself cruel as well as revengeful. When Cicero's head had been cut off by order of Antony, Fulvia ordered it to be brought to her, and with all the insolence of barbarity, she bored the orator's tongue with her golden bodkin Antony divorced her to marry Cleopatra, upon which she attempted to avenge her wrongs, by persuading Augustus to take up arms against her husband. When this scheme did not succeed, she raised a faction against Augustus, in which she engaged L. Antonius her brother-in-law, and when all her attempts proved fruitless, she retired into the east, where her husband received her with great coldness and indifference.

This unkindness totally broke her heart, and she soon after died, about 10 years before the Christian era. *Plut. in Cic. et Anton.*—A woman who discovered to Cicero the designs of Catiline upon his life. *Plut. in Cic.*

FULVIUS, a man who migrated to Rome from Tusculum, and became consul, A.U.C. 452. It is said that he triumphed over his countrymen. *Plin.* 7, 43. *Liv.* 8, 14, 37, &c.—Q. Flaccus, a Roman engaged in the second Punic war. He took Capua, and put to death eighty of the principal inhabitants, against the advice of his colleague App. Claudius. *Liv.* 26, 15. 27, 8. *Sil.* 12. 71. *Cic. Bull.* 2. 33.—Marcus Nobilior, a consul who triumphed over the Ætolians, and built a temple in honour of Hercules, and of the Muses, which he adorned with a beautiful picture of these goddesses by Zeuxis from Ambracia. He was intimate with Ennius, who accompanied him in his Ætolian expedition. *Cic. Tusc.* 1. 2. *Arch.* 11.—*Flor.* 3, 10.—*Liv.* 37, 50.—A Roman senator intimate with Augustus. He disclosed the emperor's secrets to his wife, who made it public to all the Roman matrons for which he received so severe a reprimand from Augustus, that he and his wife hanged themselves in despair.—Marcus Flaccus, a consul, A.U.C. 630. He assisted the people of Marseilles, and was the first who conquered the Ligurians. He espoused the party of the Gracchi, and strongly interested himself in the turbulent factions of the times, upon which he was killed by the consul Opimius, and his house levelled to the ground. His body was thrown into the river, and his widow was forbidden to put on mourning for his death. *Plut. in Gracch.*—*Liv.* 60.—*Appian C. B.* 1.—*Cic. Agra.* 2.—Flaccus Censor, a Roman who distinguished himself in his wars against the Spaniards. When censor he plundered a marble temple of Lacinian Juno, to finish the building of one which he had erected to Fortune, in consequence of a vow. This was considered as a sacrilege, and opposed by the Romans, upon which it was said that misfortunes overwhelmed the house of Fulvius, and that he was bereaved of his senses by the offended Juno, and consequently on the death of his son he strangled himself. *Liv.* 39, 39, &c. 40, 1 &c. 42, 3. et 28.—See Nobilior, a Roman consul who went to Africa after the defeat of Regulus. After he had acquired much glory against the Carthaginians, he was shipwrecked at his return with 200 Roman ships. His grandson Marcus was sent to Spain, where he greatly signalized himself. He was afterwards rewarded with the consulship.

C. FUNDANIUS, the father-in-law of Varro, intimate with Cicero. *Varr. R. R.* 1, 2.—*Cic. ad Fr.* 1, *ep.* 2.—Caius, a comic poet in the age of Augustus, praised by Horace for the pleasing characters he gives of artful slaves, &c. *Horat. Sat.* 1, 10, 42. 2, 8, 19.—Marcus, a tribune who wished to abrogate the Appian law. *Liv* 34, 1.

FUNDANUS, a lake near Fundi in Italy, which discharges itself into the Mediterranean. *Tacit. Hist* 3. 69.

FUNDI, a town of Latium, on the Appian way, near the Lacus Fundanus, and not far from Caieta. It is now *Fondi*. *Strab.* 5.—*Liv.* 8, 14 et 19. 33, 36.—*Horat. Sat.* 1, 5, 34.—*Cic. ad Att.* 11, 6.

FURIA LEX, *de Testamentis*, by C. Furius the tribune. It ordained that no person should leave by way of legacy more than a thousand *asses*, and that he who took more should pay fourfold. *Cic. Ver.* 1, 42.

FURIÆ, the three daughters of Nox and Acheron, or of Pluto and Proserpine, according to some. *Vid.* Furmenides.

FURII, a family which migrated from Medullia in Latium, and came to settle at Rome under Romulus, and was admitted among the patricians. Camillus was of this family, and it was he who first raised it to distinction. This illustrious family was supposed to be anciently the same as the Furii. It branched into the families of the Aculeones, Bibaculi, Crassipedes, Camilli Lusci, Pacili, Phili, Purpuriones, Medullini. *Liv.* 3, &c.—*Quintil.* 1, 4.—*Plut. in Camill.*

FURINA, the goddess of robbers, worshipped at Rome. Some say that she is the same as the Furies. Her festivals were called Furinalia, and were celebrated in the month of July. Her power was not considered as great or revengeful, since the asylum which C. Gracchus had taken in her sacred grove was rudely violated by his enraged pursuers. *Cic. de Nat. D.* 3, 5.—*Varro de L. L.* 5, 6.

FURIUS, L. MEDULLINUS, a military tribune.—A Roman slave, who obtained his freedom, and applied himself with unremitted attention to cultivate a small portion of land which he had purchased. The uncommon fruits which he reaped from his labours rendered his neighbours jealous of his prosperity. He was accused before a Roman tribunal of witchcraft, but honourably acquitted.—M. Bibaculus, a Latin poet of Cremona, who wrote annals in iambic verse, and was universally celebrated for the wit and humour of his expressions. It is said that Virgil imitated his poetry, and even borrowed some of his lines. Horace, however, has not failed to ridicule his verses. *Quintil.* 8, 6, &c.—*Horat. Sat.* 2, 5, 40.—Antias, another Latin poet, who wrote annals, and other poems, praised for their elegance, polished style, and happy diction. Only seventeen verses are preserved of his poetry, collected in the corpus poetarum. *Aul. Gell.*—Lucius Camillus, a consul, A.U.C. 405. He made war against the Gauls, and erected a temple to the goddess Moneta. *Liv.* 7, 25. 26, 28.—A friend of Camillus, described as being in very indigent circumstances.—The name of Camillus. *Vid.* Camillus.

FURNIUS, a man accused of adultery with Claudia Pulchra, and condemned, &c. *Tacit. Hist.* 4, 52.—A friend of Horace, who was consul, and distinguished himself by his elegant historical writings. *Sat.* 1, 10, 86.

FUSCUS, ARISTIUS, a friend of Horace, as conspicuous for the integrity and propriety of his manners, as for his learning and abilities. The poet addressed his 22 *od.* 1 and 1 *ep.* 10, to him.—Cornu, a praetor sent by Domitian against the Daci, where he perished. *Juv.* 4, 112.

FUSIA LEX, *de Comitiis*, A.U.C. 627, forbade any business to be transacted at the public assemblies on certain days, though among the *fasti*.—Another, A.U.C. 690, which ordained that, in the Comitia Tributa, the different kinds of people in each tribe should vote separately, that thus the sentiments of every rank might be known.—Canina, another by Camillus and C. Canius Gallus, A.U.C. 751, limiting the manumission of slaves to a certain number, proportioned to the whole amount of slaves which one posses-

sed; from two to ten, the half; from ten to thirty, the third, from thirty to a hundred, the fourth part; but not above a hundred, whatever was the number.

FUSIUS, a Roman orator. *Cic. de Orat.* 2, 22. ——A Roman, killed in Gaul, while he presided there over one of the provinces. *Cæs. Bell. G.* 7, 3.——A Roman actor, whom Horace ridicules, *Sat.* 2, 3, 60. He intoxicated himself; and when on the stage he fell asleep whilst he personated Ilione, where he ought to have been roused and moved by the cries of a ghost, but in vain.

G

GABÆ, a city of Persia, in the province of Persis, south east of Pasargadæ, on the borders of Carmania. It is now *Derahgherd*——A city of Sogdiana, south west of Cyreschata. It was one of the first places to which the exploits of Alexander gave celebrity in this country. Its modern name is *Charas*.

GABALA, a small town on the isthmus of Corinth, where Dido, one of the Nereides, had a magnificent temple, in which was preserved the veil that Eriphyle received to engage her son Alcmæon to head an army against Thebes. *Paus.* 2, 1.——Some small towns of Syria have received the same name *Plol.* 5, 15.

GABALI, a people of Aquitania. *Plin* 4, 19.

GABAZA, a district of Sogdiana. *Curt.* 8, 4.

GABELLUS, now *La Secchia*, a river falling in a northern direction into the Po, opposite the Mincius. *Plin* 3, 16

GABIA, or GABINA. *Vid* Gabina.

GABIENUS, a friend of Augustus, beheaded by order of Sext. Pompey. It is maintained that he spoke after death

GABII, a town of the Sabines, near the Via Salaria, and not far from Cures. Its site is now called *Grotte di Torri*, or simply *Torri*.——An ancient city of Latium, somewhat to the north-west of Tusculum, and beyond the little river Veresis. Its site exists as a place called *l'Osteria del Pantano* It is said to have been one of the numerous colonies founded by Alba. It was taken by the artifice of Sextus, the son of Tarquin, who gained the confidence of the inhabitants by deserting to them, and pretending that his father had ill-treated him Romulus and Remus were educated there, as it was the custom at that time to send there the young nobility, and Juno was the chief deity of the place. The inhabitants had a peculiar mode of tucking up their dress, which was by throwing one of their skirts over the left shoulder, and tying it in a knot to the other under the right arm, whence the expression *Gabinus cinctus*. This mode of dress originated in their being suddenly attacked, by their enemies while offering a sacrifice, and the expeditious manner in which they tucked up their long flowing robe, was afterwards adopted as a favourable omen to national prosperity. *Virg. Æn.* 6, 773. 7, 612 et 682.—*Liv.* 3, 46. 6, 29. 8, 9. 10, 7.—*Ovid. Fast.* 2, 709.—*Plut. in Romul. de fort. R.*

GABINA, the name of Juno, worshipped at Gabii. *Virg. Æn.* 7, 682. *Vid* Gabii.

GABINIA LEX, *de Comitiis*, by A. Gabinius, the tribune, A.U.C. 614. It required, that in the public assemblies for electing magistrates, the votes should be given by tablets, and not even *viva voce*——Another, for convening daily the senate from the calends of February to those of March.——Another, *de Comitiis*, which made it a capital punishment to convene any clandestine assembly, agreeable to the old law of the twelve tables. ——Another, *de Militia*, by A. Gabinius the tribune, A U C 685 It granted Pompey the power of carrying on the war against the pirates, during three years, and of obliging all kings, governors, and states, to supply him with all the necessaries he wanted, over all the Mediterranean sea, and in the maritime provinces, as far as 400 stadia from the sea.——Another, *de Cæsa*, by Aul. Gabinius, the tribune, A U C 685. It ordained that no action should be granted for the recovery of any money borrowed upon small interest, to be lent upon larger. This was an usual practice at Rome, which obtained the name of *versuram facere*——Another, against fornication.

GABINIANUS, a rhetorician in the reign of Vespasian

GABINIUS, a Roman historian.——A prætor, accused of extortion in Achaia. *Cic Cæc.* 20, *Arch.* 5.——Aulus, a Roman consul, who made war in Judæa, and re-established tranquillity there. He suffered himself to be bribed, and replaced Ptolemy Auletes on the throne of Egypt He was accused, at his return, of receiving bribes; but Cicero, though formerly ill treated by him, at the request of Pompey, ably defended him. He was lieutenant to Cæsar during the civil wars, and he died at Salona when besieged there by Octavius, 40 years B C. *Appian. Illy.* 762.—*Hirt. Alex.* 34.—*Cic Dom* 9. *Sext* 25. *Manil.* 17 —— A lieutenant of Antony.

GABINUS *cinctus* *Vid* Gabii

GADES (*arum*), GADIS (*is*), and GADIRA, a small island in the Atlantic, on the Spanish coast 25 miles from the columns of Hercules. It was sometimes called *Tartessus* and *Erythea*, according to Pliny, and is now known by the name of *Cadiz*. Geryon, whom Hercules killed, fixed his residence there. Hercules, surnamed *Gaditanus*, had there a celebrated temple, in which all his labours were engraved with excellent workmanship The inhabitants were called *Gaditani*, and their women were known for their agility of body, and their incontinency *Horat, Od.* 2, 2, 11.—*Stat. Sylv.* 3, 1, 183 — *Liv* 21, 21. 24, 49. 26. 43. —*Plin.* 4. 33.—*Strab.* 3.—*Cic. pro Balb.*—*Justin.* 44. 4.—*Prisc.* 1, 35.—*Pol.* 2, 4.—*Palerc.* 1, 2.

GADITANUM FRETUM, now the *Straits of Gibraltar* *Vid.* Abyla and Calpe.

GADITANUS, a surname of Hercules, from Gades. *Vid.* Gades

GADITANUS SINUS, now the *Bay of Cadiz*.

GÆSATÆ, a people on the Rhone, who assisted the Senones in taking and plundering Rome under Brennus. *Strab.* 5.

GÆTULIA, a country of Africa, south of Numidia, and now answering in some degree to *Biledulgerid*, or the region of locusts. Its situation and limits are not accurately ascertained, and indeed do not seem to have been always the same. *Sallust. in Jug.*—*Sil* 3, 287.—*Plin.* 5, 4.

GETULICUS, CN. LENTULUS, an officer in the age of Tiberius, &c. *Tacit Ann.* 4, 42.—— A poet, who wrote some epigrams, in which he displayed great genius and more wit, though he often indulged in indelicate expressions. He has, like some of his contemporaries, extolled

the personal charms of his favourite Cesennia, a woman that seemed to return the affections of the poet. Only three of his verses are preserved. Some suppose that he is the Lentulus Gætulicus mentioned by Suetonius.

GALA, father of Masinissa, was king of Numidia, and the determined ally of Carthage against Rome *Liv.* 24, 48, &c. 29, 29.

GALACTOPHAGI, a people of Asiatic Scythia. *Homer. Il.* 3.

GALÆSUS. *Vid* Galesus.

GALANTHIS, a servant maid of Alcmena, whose sagacity eased the labours of her mistress. When Juno resolved to retard the birth of Hercules, and hasten the labours of the wife of Sthenelus, she solicited the aid of Lucina, who immediately repaired to the house of Alcmena, and, in the form of an old woman, sat near the door with her legs crossed, and her fingers joined. In this posture she uttered some magical words, which served to prolong the labours of Alcmena, and render her state the more miserable Alcmena had already passed some days in the most excruciating torments, when Galanthis began to suspect the jealousy of Juno, and concluded that the old woman, who continued at the door always in the same unchanged posture, was the instrument of the anger of the goddess. With such suspicions, Galanthis ran out of the house, and with a countenance expressive of joy, she informed the old woman that her mistress had just brought forth. Lucina, at the words, rose from her posture, and that instant Alcmena was safely delivered. The uncommon laugh which Galanthis raised upon this, made Lucina suspect that she had been deceived. She seized Galanthis by the hair, and threw her on the ground, and while she attempted to resist, she was changed into a weasel, and condemned to bring forth her young in the most agonizing pains, by the mouth, by which she had uttered falsehood. This transformation alludes to a vulgar notion among the ancients, who believed this of the weasel, because she carries her young in her mouth, and continually shifts from place to place. The Bœotians paid great veneration to the weasel, which, as they supposed, facilitated the labours of Alcmena. *Ælian. H. Anim.* 2. - *Ovid Met.* 9, *fab.* 6

GALATÆ, the inhabitants of Galatia. *Vid.* Galatia.

GALATEA, and GALATHÆA, a sea nymph, daughter of Nereus and Doris. She was passionately loved by the Cyclops Polyphemus, whom she treated with coldness and disdain; while Acis, a shepherd of Sicily, enjoyed her unbounded affection. The happiness of these two lovers was disturbed by the jealousy of the Cyclops, who crushed his rival to pieces with a fragment of a broken rock, while he lay in the bosom of Galatea. Galatea was inconsolable for the loss of Acis, and as she could not restore him to life, she changed him into a fountain. This story seems to be borrowed from the account of Philoxenus, who lived at the court of Dionysius of Sicily, and enjoyed the favours of a mistress of the tyrant. The poet was sent, for this partiality, to the quarries, where, in the midst of his captivity and severe punishement, he composed a poem, in which he satirized the tyrant under the name of Polyphemus, and spoke of his misfortunes and those of his mistress under the assumed appellation of Ulysses and Galatea. *Ovid. Met.* 13, 750.—*Virg. Ecl.* 9, 103.——The daughter of a Celtic king from whom the Gauls were called Galatæ. *Ammian.* 15.——A country girl. *Ecc. Virg. Ecl.* 3.

GALATIA, a country of Asia Minor, bounded on the north by Paphlagonia and part of Bithynia, on the south and west by Phrygia, and on the east by Cappadocia. It owed both its name and origin to the Gauls, who wandered from Europe, B. C. 278, under their leader Brennus, shortly after their defeat in Greece It was likewise named Gallo-Græcia, from its being surrounded by Greek colonies; and Gallia Parva, to distinguish it from Gallia Propria, which the Greeks also called Galatia. *Strab.* 12.—*Justin.* 27. 1.—*Liv.* 38, 12 et 40.—*Lucan.* 7, 540.—*Cic. Att.* 6, 5 —*Plin.* 5, 32.—*Ptol.* 5, 4.

GALAXIA, a festival, in which they boiled a mixture of barley, pulse, and milk, called Galaxia by the Greeks.

GALBA, a surname of the first of the Sulpicii, from the smallness of his stature The word signifies a small worm, or, according to some, it implies, in the language of Gaul, fatness, for which the founder of the Sulpician family was remarkable.——A king among the Gauls, who made war against Julius Cæsar. *Cæs. Bell. Gall* 2, 4.——A brother of the emperor Galba, who killed himself, &c.——A mean buffoon, in the age of Tiberius. *Juv.* 5, 4.——Servius, a lawyer at Rome, who defended the cause of adulterers with great warmth, as being one of the fraternity. Horace ridicules him. *Sat.* 1, 2, 46 ——Servius Sulpicius, a Roman who rose gradually to the greatest offices of the state, and exercised his power in the provinces with equity and unremitted diligence. He dedicated the greatest part of his time to solitary pursuits, chiefly to avoid the suspicions of Nero. His disapprobation of the emperor's oppressive command in the provinces, was the cause of new disturbances. Nero ordered him to be put to death, but he escaped from the hands of the executioner, and was publicly saluted emperor. When he was seated on the throne, he suffered himself to be governed by favourites, who exposed to sale the goods of the citizens to gratify their avarice Exemptions were sold at a high price, and the crime of murder was blotted out, and impunity purchased with a large sum of money. Such irregularities in the emperor's ministers, greatly displeased the people; and when Galba refused to pay the soldiers the money which he had promised them when he was raised to the throne, they assassinated him in the seventy-third year of his age, and in the eighth month of his reign, and proclaimed Otho emperor in his room, January 16th, A D. 69. The virtues which had shone so bright in Galba when a private man, totally disappeared when he ascended the throne; and he who showed himself the most impartial judge, forgot the duties of an emperor, and of a father of his people. *Sueton. et Plut in vitâ.*—*Tacit.*—Sergius, a celebrated orator before the age of Cicero. During his command in the provinces of Spain, he with great perfidy, cut off 7000, or, according to Suetonius, 30,000 Lusitanians, which gave rise to the war against Viriatus. On his return to Rome, he was accused for this criminal conduct, but by showing his sons to the Roman people, and imploring their protection, he saved himself from the punishment which either his guilt or the persuasive eloquence of his adversaries, M. Cato and L. Scribonius, urged as due to him. *Cic. de Orat.* 1, 53. *Ad. Her.* 4, 3. —*Val. Max.* 3, 6.—*Liv.* 40.—*Tacit. Ann.* 3, 66.—*Suet. Galb.* 3.——His son, Caius, was the first of

the college of priests condemned by public sentence. *Cic. Or.* 1, 56.——*Br.* 26, 34.——His son, Sergius, was great-grandfather to the emperor. He was lieutenant to Cæsar in Gaul, and afterwards conspired against his life. *Cæs. B. G.* 3, 1. 4, 3.—*Suet Galb* 3.—*Cic. Phil.* 13, 16.—*Pater.* 2, 56.——Sulpicius, the son of Sergius, was grandfather to the emperor. He was prætor at Rome, but devoted himself particularly to literary pursuits, and wrote a history replete with much valuable information. *Suet. in Galb.* 3

GALENUS CLAUDIUS, a celebrated physician, born at Pergamus, about 131 A D After studying philosophy, astronomy, geometry, and general literature, he turned his attention to medicine. Galen travelled for information respecting the properties of drugs and plants, and at the age of thirty, visited Rome with an intention of settling there; but the faculty opposed him so effectually, that he returned to Pergamus He had not been long there, before the fame of his talents induced Marcus Aurelius and Lucius Verus, to invite him to their court at Aquileia He accompanied the former emperor to Rome, where he triumphed over his enemies by the cures which he performed, particularly in the imperial family. Having succeeded in relieving Marcus Aurelius, when all the other medical men had missed his case, the emperor said, "we have but one physician, for Galen is the only valuable man of his profession" He died at Rome, A.D. 201. His writings were exceedingly numerous, and though many are lost, those which are extant compose a voluminous body of practical and theoretical medicine The best edition of his works, in Greek and Latin, is that of Kühn, 13 vols. 8vo, Lips 1821-7.

GALEO, a Roman who left all his property to Cicero. *Cic Att* 11, 11

GALERIA, one of the Roman tribes.——The wife of Vitellius *Cæs.*—*Tacit. Hist.* 2, 60 —— Faustina, the wife of the emperor Antoninus Pius.

GALERIUS, a native of Dacia, made emperor of Rome by Diocletian. *Vid* Maximianus

GALESUS, now *Galeasi*, a river of Calabria flowing into the bay of Tarentum. The poets have celebrated it for the shady groves in its neighbourhood, and the fine sheep which feed on its fertile banks, and whose fleeces were said to be rendered soft when they bathed in the stream. *Martial. Ep* 9, 57, 4, 56.—*Virg. G.* 4, 126.—*Horat. Od.* 2, 6, 10.——A rich person of Latium, killed as he attempted to make a reconciliation between the Trojans and Rutulians, when Ascanius had killed the favourite stag of Tyrrheus; which was the prelude to all the enmities between the hostile nations. *Virg. Æn.* 7, 535.

GALILÆA, a celebrated province of Palestine, forming the northern division. Josephus divides it into Upper and Lower; and he says, that the limits of Galilee were, on the south, Samaria and Scythopolis, unto the flood of Jordan. It contained four tribes, Issachar, Zebulun, Naphtali, and Asher; a part also of Dan, and part of Peræa, or the country beyond Jordan. Upper Galilee abounded in mountains, and was called Galilee of the Gentiles, from its being inhabited not only by Jews, but by Egyptians, Arabians, and Phœnicians. Lower Galilee, which contained the tribes of Zebulun and Asher, was sometimes named the Great Field, "the champaign." The valley was adjacent to the sea of Tiberias. Josephus describes Galilee as very populous, and containing 204 cities and towns. It was also very rich, and paid 200 talents in tribute. The natives were brave and good soldiers; but they were seditious, and prone to insolence and rebellion. Their language was a corrupt and unpolished dialect of Syriac, with a mixture of other languages It was probably this corrupt dialect that led to the detection of Peter as one of Christ's disciples. This district was most honoured with our Saviour's presence. Here he was conceived, here he was brought back by his mother and reputed father, after their return from Egypt; here he lived with them till he was thirty years of age; and, although after his entrance on his public ministry, he frequently visited the other provinces, it was here that he chiefly resided. Here, also, he made his first appearance after his resurrection to his apostles, who were themselves natives of this country, and were thence styled by the angels, "men of Galilee." *Joseph. Bell. Jud* 3, 3.—*Strab.* 16.—*Matt.* 26, 7.—*Mark*, 14, 70.—*Acts*, 1, 11

GALINTHIADIA, a festival at Thebes, in honour of Galinthias, a daughter of Proetus. It was celebrated before the festival of Hercules, by whose orders it was first instituted.

GALLI, a nation of Europe, naturally fierce, and inclined to war. They were very superstitious, and in their sacrifices they often immolated human victims In some places they had large statues made with twigs, which they filled with men, and reduced to ashes. They believed themselves descended from Pluto; and from that circumstance they always reckoned their time, not by the days, as other nations, but by the nights. Their obsequies were splendid; and not only the most precious things, but even slaves and oxen, were burned on the funeral pile Children, among them, never appeared in the presence of their fathers, before they were able to bear arms in the defence of their country. *Cæs. Bell. G.*—*Strab.* 4.—*Tacit.* (*Vid.* Gallus.)——The priests of Cybele, who received that name from the river Gallus, in Phrygia, where they celebrated the festivals. They mutilated themselves, before they were admitted to the priesthood, in imitation of Atys, the favourite of Cybele. (*Vid.* Atys) The chief among them was called Archigallus, who in his dress resembled a woman, and carried suspended to his neck, a large collar with two representations of the head of Atys. (*Vid.* Corybantes, Dactyli, &c) *Dionys.* 4.—*Ovid. Fast.* 4, 36.—*Lucan* 1, 566.—*Lucan. de Dea Syria.*

GALLIA, an extensive and populous country of Europe, bounded on the north and west by the ocean, on the east by the Rhine and the Alps, and on the south by the Mediterranean and the Pyrenees. Its greatest breadth was 600 English miles, but much less towards either extremity. Its length from north to south was from 480 to 620 miles. It comprehended in addition to the modern kingdom of *France*, the little county of *Nice*, the western half of *Switzerland*, and such parts of *Germany* and the *Netherlands* as are west and south of the Rhine. It was called Galatia by the Greeks, and Celtica by the natives. It was originally divided amongst three great nations, the Celtæ Belgæ, and Aquitani. The Celtæ inhabited the middle of the country, and were separated from their northern neighbours the Belgæ, by the Sequana, the Matrona, and mount Vogesus; to the south the Garumna was the limit between them and the Aquitani, whose

territory is sometimes called Armorica. This extent of the Celtæ includes the Roman conquest in south eastern Gaul, which they designated by the name of Provincia (whence the modern *Provence*), with the occasional epithets of Nostra or Gallia. After the conquest of Gaul by Cæsar, and in the time of Augustus, the four provinces were more equally divided as to extent, without particular attention being paid to the distinction of their inhabitants. Their boundaries were then as follows: Belgica, or north-eastern Gaul, was separated from the Roman provincegn the south, by a line running from mount Adula, or *St Gothard*, through the lake Lemanus, to the river Arar; from Celtica, by the upper course of this river, to mount Vogesus, and thence by a north-western line to the *English Channel*, near the mouth of the Samara, or *Somme*. Celtica, or Lugdunensis, as it was now called, from Lugdunum its capital, was the north-western part of Gaul, and was bounded on the east by Belgica, on the south mostly by the Liger, and on the west and north by the ocean. To the south of this was Aquitania, or south-western Gaul, bounded on the east by a part of Lugdunensis, and mount Cebenna, on the south by the Tarnis, and the Pyrenees, and on the west by the ocean. The Roman province, or south-eastern Gaul, took the name of Narbonensis, from Narbo, or *Narbonne*, the metropolis of the whole country. In the course of time, each of these provinces was divided into several others, till at length their number amounted to seventeen. Besides these great divisions, there is often mention made of Gallia Cisalpina, or Citerior, Transalpina or Ulterior, whither refers to that part of Italy which was conquered by some of the Gauls who crossed the Alps. By Gallia *Cisalpena*, the Romans understood that part of Gaul which lies in Italy, and by *Transalpina*, that which lies beyond the Alps, in regard only to the inhabitants of Rome. Gallia *Cispadana*, and *Transpadana*, is applied to a part of Italy, conquered by some of the Gauls, and then it means the country on this side of the Po, or beyond the Po, with respect to Rome. By Gallia *Togata*, the Romans understood Cisalpine Gaul, where the Roman gowns, *togæ*, were usually worn, as the inhabitants had been admitted to the rank of citizenship at Rome. Gallia Narbonensis, was called *Braccata*, on account of the peculiar covering of the inhabitants for their thighs. The epithet of *Comata*, is applied to Gallia Celtica, because the people suffered their hair to grow to an uncommon length. The inhabitants were great warriors; and their valour overcame the Roman armies, took the city of Rome, and invaded Greece, in different ages. They spread themselves over the greatest part of the world. They were very superstitious in their religious ceremonies, and revered the sacerdotal order as if they had been gods. (*Vid.* Druidæ.) They long maintained a bloody war against the Romans; and Cæsar resided ten years in their country before he could totally subdue them. *Cæs. Bell. Gall.*—*Paus.* 7, 6.—*Strab.* 5, &c.

GALLICANUS MONS, a mountain of Campania.

GALLICUS AGER, was applied to the country between Picenum and Arminum, whence the Galli Senones were banished, and which was divided among the Roman citizens. *Liv.* 22, 14. 39, 44.—*Cic. Cat.* 2.—*Cæs Cic.* 1, 29.——Sinus, a part of the Mediterranean on the coast of Gaul, now called the gulf of *Lyons*.

GALLIENUS, PUBL. LICINIUS, a son of the emperor Valerian. He reigned conjointly with his father for seven years, and ascended the throne as sole emperor, A.D. 260. In his youth, he showed his activity and military character, in an expedition against the Germans and Sarmatæ; but when he came to the purple, he delivered himself up to pleasure and indolence. His time was spent in the greatest debauchery, and he indulged himself in the grossest and most lascivious manner, and his palace displayed a scene, at once, of effeminacy and shame, voluptuousness and immorality. He often appeared with his hair powdered with golden dust; and enjoyed tranquillity at home, while his provinces abroad were torn by civil quarrels and seditions. He heard of the lurs of a rich province, and of the execution of a malefactor, with the same indifference; and when he was apprised that Egypt had revolted, he only observed, that he could live without the produce of Egypt. He was of a disposition naturally inclined to raillery and the ridicule of others. When his wife had been deceived by a jeweller, Gallienus ordered the malefactor to be placed in the circus, in expectation of being exposed to the ferocity of a lion. While the wretch trembled at the expectation of instant death, the executioner, by order of the emperor, let loose a capon upon him. An uncommon laugh was raised upon this, and the emperor observed, that he who had deceived others, should expect to be deceived himself. In the midst of these ridiculous diversions, Gallienus was alarmed by the revolt of two of his officers, who had assumed the imperial purple. This intelligence roused him from his lethargy, he marched against his antagonists, and put all the rebels to the sword, without showing the least favour either to rank, sex, or age. These cruelties irritated the people and the army; emperors were elected, and no less than thirty tyrants aspired to the imperial purple. Gallienus resolved boldly to oppose his adversaries; but in the midst of his preparations, he was assassinated at Milan by some of his officers, in the 50th year of his age, A.D. 268. Though deservedly hated, Gallienus yet was possessed of great abilities, and distinguished himself by his eloquence, his wit, his genius, and his poetical effusions.

GALLINARIA SYLVA, a wood near Cumæ in Italy, famous as being the retreat of robbers. *Juv.* 3, 307.

GALLIPOLIS, a fortified town of the Salentines, on the Ionian sea.

GALLOGRÆCIA, a country of Asia Minor, near Bithynia and Cappadocia. It was inhabited by a colony of Gauls, who assumed the name of *Gallogræci*, because a number of Greeks had accompanied them in their emigration. *Strab.* 2.

GALLONIUS, P. a luxurious Roman, who, as was observed, never dined well, because he was never hungry. *Cic. de Fin.* 2, 8 et 28.

GALLUS. *Vid.* Alectryon.——A general of Otho, &c. *Plut.*——A lieutenant of Sylla.——An officer of M. Antony, &c.——Cælius, a friend of the great Africanus, famous for his knowledge of astronomy, and his exact calculation of eclipses. *Cic. de Senect.*——Ælius, the third governor of Egypt in the age of Augustus.——Cornelius, a Roman knight, who rendered himself famous by his poetical, as well as his military talents. He was passionately fond of the slave Lycoris or Cy-

theris, and celebrated her beauty in his poetry. She proved ungrateful, and forsook him to follow M. Antony, which gave occasion to Virgil to write his tenth eclogue. Gallus, as well as the other poets of his age, was in the favour of Augustus, by whom he was appointed over Egypt. He became forgetful of the favours which he had received, despoiled the province, and even conspired against his benefactor, according to some accounts, for which he was banished by the emperor. This disgrace operated so powerfully upon him that he killed himself in despair, A. D. 28. Some few fragments remain of his poetry, and it seems that he particularly excelled in elegiac compositions. It is said that Virgil wrote an eulogium on his poetical friend, and inserted it at the end of his Georgics, but that he totally suppressed it, for fear of offending his imperial patron, of whose favours Gallus had shown himself so undeserving, and instead of that he substituted the beautiful episode about Aristæus and Eurydice. This eulogium, according to some, was suppressed at the particular desire of Augustus. *Quintil.* 10, 1.—*Virg. Ecl.* 6 et 10.—*Ovid. Amat.* 3, 15, 28.——Vibius Gallus, a celebrated orator of Gaul, in the age of Augustus, of whose orations Seneca has preserved some fragments.——A Roman who assassinated Decius, the emperor, and raised himself to the throne. He showed himself indolent and cruel, and beheld with the greatest indifference the revolt of his provinces, and the invasion of his empire, by the barbarians. He was at last assassinated with his son Volusianus, by his soldiers, A. D. 253, after a reign of nearly three years.——Flavius Claudius Constantinus, a brother of the emperor Julian, raised to the imperial throne under the title of Cæsar, by Constantius his relation. He conspired against his benefactor, and was publicly condemned to be beheaded, A. D. 354.——A small river of Phrygia, whose waters were said to be very efficacious, if drunk in moderation, in curing madness. *Plin.* 31, 2.—*Ovid. Fast.* 4, 361.

GAMARUS, an Indian prince, brought in chains before Alexander for revolting.

GAMELIA, a surname of Juno, as *Gamelius* was of Jupiter, on account of their presiding over marriages.——A festival privately observed at three different times. The first was the celebration of a marriage, the second was in commemoration of a birth day, and the third was an anniversary of the death of a person. As it was observed generally on the 1st of January, marriages on that day were considered as of a good omen, and the month was called Gamelion, among the Athenians. *Cic. de Fin.* 2, 31.

GANGARIDÆ, a people near the mouths of the Ganges. Their capital, called Gange Regia, so famous as a place of trade for the finest Indian manufactures, as well as Nard and Chinese Malobathrum, seems to answer to the situation of *Calcutta*, the metropolis of the *British dominions in India*. *Justin.* 12, 8.—*Curt.* 9, 2.—*Virg. Æn.* 3, 27.—*Flacc.* 5, 67.

GANGES, a celebrated river of India, which, in the language of Hindoostan, is called *Padda*, or *Padda*, i. e. the foot, because, as some Brahmins affirm, it flows from the foot of the god Vishnu, or Boechan. It is also named *Burra Gonga*, or the Great River, and *Gonga*, the river, by way of eminence, whence its European name is derived. It is formed by the junction of three large streams, the *Callygunga*, the *Bhagerattee*, and the *Mahananda*, which have their sources in the southern recesses of the *Himaleh* mountains, and unite at *Deoprag*. Between *Hurdwar*, where it enters the plains of Hindoostan, and its mouth, a course of 1300 miles, it receives eleven rivers, some of which are equal to the *Rhine*, and none smaller than the *Thames*. The Delta of the Ganges commences about 220 miles from the sea, an immense alluvial tract cut in every direction by creeks and rivers. This dreary district is in fact nothing less than a multitude of islands, formed by the various streams, covered with thick forests and inhabited by tigers. The navigation to the sea is very intricate on account of the number of channels, but there are two good passages; the southern, which opens into the *Hoogly* river, and the *Baltinghaut*, which opens into a lake on the eastern side of that city. The Ganges, like many other rivers, has a periodical rise. The rains begin to fall in the mountains early in April, and towards the end of the month the commencement of the inundation may generally be observed at Bengal. By the end of July, all the low parts of Bengal near the Ganges are overflowed. This river is deemed particularly sacred; its waters are held to have an expiatory efficacy, and even in the British courts of justice, the Hindoos are made to swear upon water from the Ganges. *Lucan.* 3, 230.—*Strab.* 5.—*Plin.* 6, 17.—*Curt.* 8, 9.—*Mela*, 3, 7.—*Virg. Æn.* 9, 31.

GANGETICUS SINUS, now the *Bay of Bengal*, into which the Ganges falls.

GANNASCUS, an ally of Rome, put to death by Corbulo, the Roman general, &c. *Tacit. Ann.* 11, 18.

GANYMEDE, a goddess, better known by the name of Hebe. She was worshipped under this name in a temple at Phlius in Peloponnesus. *Paus.* 2, 13.

GANYMEDES, a beautiful youth of Phrygia, son of Tros, and brother to Ilus and Assaracus. According to Lucian, he was son of Dardanus. He was taken up to heaven by Jupiter as he was hunting, or rather tending his father's flocks on mount Ida, and he became the cup-bearer of the gods in the place of Hebe. Some say that he was carried away by an eagle, to satisfy the shameful and unnatural desires of Jupiter. He is generally represented sitting on the back of a flying eagle in the air, whilst the bird reclining back, embraces his limbs with his talons with a gentleness and delicacy, which, in providing for his security, seems still afraid to hurt him. Such was the elegant attitude in which he was represented by the sculptor Leochares, in a beautiful statue which Nero is supposed to have plundered to adorn the temple of peace. *Paus.* 5, 24.—*Homer. Il.* 20, 231.—*Virg. Æn.* 5, 252.—*Ovid. Met.* 10, 155.—*Horat. Od.* 4, 4.

GARAMANTES, (sing. *Garamas*), a people of Africa, south of Phazania, deriving their name from the city of Garama, now *Germa*. Their cruelty and oppression provoked Cæsar to despatch against them his general, Cornelius Balbus, who followed them up into the distant parts of their country, and soon reduced them to obedience. *Virg. Æn.* 4, 198. 6. 795.—*Lucan.* 4, 344.—*Strab.* 2.—*Plin.* 5, 8.—*Sil. It.* 1, 142. 11, 181.

GARAMANTIS, a nymph who became mother of Iarbas, Phileus, and Pilumnus, by Jupiter. *Virg. Æn.* 4, 198.

GARAMAS, a king of Libya, whose daughter was mother of Ammon by Jupiter.

GARATAS, a river of Arcadia, near Tegea, on the banks of which Pan had a temple. *Paus.* 8, 44.

GARKATÆ, a people of Arcadia. *Paus.* 8, 45.

GARGANUS, now *St Angelo*, a mountain of Apulia, terminating in a promontory called Garganum promontorium, now *Testa del Gargano*. *Virg. Æn.* 11, 257.—*Lucan* 5, 396.

GARGAPHIA, a valley near Platæa, with a fountain of the same name, where Actæon was torn to pieces by his dogs. *Ovid. Met* 3, 156

GARGARIS, or GARGORIS, a king of the Curetes, who first found the manner of collecting honey. *Id.* Gargoris.

GARGARUS, (plur *a, orum*), one of the summits of Ida, the roots of which formed the promontory of Lectum. It is generally supposed to have been the highest peak of the range, but this honour must be assigned to the ancient Cotylus On Gargarus was a town named Gargara. *Virg. G.* 1, 103.—*Macrob* 5 20.—*Strab.* 13.—*Plin.* 5, 30

GARGETTUS, a village of Attica, the birthplace of Epicurus *Cic. Fam* 15, 16

GARGILIUS, MARTIALIS, an historian ——A hunter, who purchased game, and imposed it upon his friends and the public as the fruit of his great exertions in the chase. *Horat Ep.* 1, 6, 57.

GARGITTIUS a dog which kept Geryon's flocks He was killed by Hercules

GARGORIS, an ancient king of the Curetes, who first discovered the method of collecting honey, and of feeding bees He wished to destroy a child which his daughter had had from an improper connexion, but when his repeated attempts failed, he left him his crown and kingdom. *Justin* 44.

GARITES, a people of Aquitania, in Gaul

GARUMNA, now the *Garonne*, a river of Gaul rising in the Pyrenees, and after a north-western course of 350 miles, falling into the Sinus Aquitanicus, or *Bay of Biscay*. According to Julius Cæsar's division of Gallia, the Garumna was the boundary of Aquitania, and separated that district from Gallia Celtica. This river is navigable to Tolosa, or *Toulouse*, and communicates with the Mediterranean by means of the canal of Louis XIV., about 180 miles long, made through *Languedoc*. *Mela*, 3, 2.

GASTRON, a general of Lacedæmon, &c *Polyæn.* 2

GAUGAMELA a village of Assyria, in the district of Aturia, and about 500 stadia from Arbela. The battle between Alexander and Darius took place near this spot; but, as Arbela was a considerable town, the Greeks chose to distinguish the conflict by the name of the latter. Gaugamela is said to have signified in Persian, the house of the camel, so called because Darius, the son of Hystaspes, escaped upon his camel across the deserts of Scythia, when retiring from the latter country; and, having placed the animal here, appointed the revenue of certain villages for its maintenance. *Arrian.* 6, 1.—*Plut. Alex.*

GAULUS a small island in the Mediterranean sea near Melite, or *Malta*, now called *Gozo*, with a city of the same name, now called *Rabatto*. *Plin.* 3, 8.—*Sil Ital* 14, 274

GAURUS, a ridge of mountains bordering on Lake Avernus, and now called *Monte Barbaro*. It was famous for its wines. *Lucan.* 2, 667.—*Sil.* 12, 160.—*Stat. Sylv* 3, 5 99.

GAUS and GAOS, a man who followed the interest of Artaxerxes, from whom he revolted, and by whom he was put to death. *Diod.* 15.

L. GAVIUS FIRMANUS, a man made prefect of Cilicia by Cicero, for which favour he proved himself very ungrateful. *Cic. Att.* 6, 1 et 3.

GAZA, a city of the Philistines, made by Joshua part of the tribe of Judah. It was one of the five principalities of the Philistines, situated towards the southern extremity of Canaan, between Raphia and Askelon. The advantageous situation of Gaza was the cause of the numerous revolutions which it underwent. It first of all belonged to the Philistines, and then to the Hebrews. It recovered its liberty in the reigns of Jotham and Ahaz, and was reconquered by Hezekiah It was subject to the Chaldeans who conquered Syria and Phœnicia. Afterwards, it fell into the hands of the Persians. It must have been a place of considerable strength. For two months it baffled all the efforts of Alexander the Great, who was repeatedly repulsed, and wounded in the siege; which he afterwards revenged in a most infamous manner on the person of the gallant defender Betis, whom, while yet alive, having ordered his ankles to be bored, he dragged round the walls, tied to his chariot-wheels, in the barbarous parade of imitating the less savage treatment of the corpse of Hector by Achilles. *1 Sam.* 6, 17.—*2 Kings*, 18, 8.—*Arrian.* 2, 27.—*Quintus Curtius*, 4, 6

GAZA, or GAZACA, now *Tebriz* or *Tauris*, a city of Atropatia, north-east of the lake Spauta. It was the depository of great wealth, and the summer residence of the kings of Atropatia.

GEBENNA, now *Cevennes*, a chain of mountains in Gaul, which separated the Helvii from the Averni, in that part of the Roman province corresponding to the modern *Languedoc*.

GEDROSIA, an extensive province of Persia, bounded on the west by Carmania, on the north by Drangiana and Arachosia, on the east by Indus, and on the south by the Erythræan sea It is now called *Mekran*. It was in general exceedingly barren and very thinly inhabited, owing to which circumstances it proved fatal to the armies of Semiramis and Cyrus, when they passed through it, and the troops of Alexander, as they returned through it from India, only escaped the horrors of thirst and famine, with which they were threatened, by one of the most rapid marches which that extraordinary man ever conducted, and which, amongst other reasons, he was induced to undertake for the ambitious purpose of convincing the world how much more he could accomplish than his predecessors. Its principal city was Pura, now *Pureg* or *Phureg*. *Strab* 15.

GEGANII, a family of Alba, part of which migrated to Rome, under Romulus. One of the daughters, called Geganii was the first of the vestals created by Numa. *Plut. in Num.*—— One of the family was consul, and he triumphed over the Volsci. *Liv.* 3, 65 4, 10.

GELA, a town on the southern parts of Sicily, about ten miles from the sea, according to Ptolemy, which received its name from a small river in the neighbourhood; called *Gelas*. It was built by a Rhodian and Cretan colony, 45 years after the founding of Syracuse, Olymp. 45, 1. After it had continued in existence 464 years, Phintias, tyrant of Agrigentum, carried the inhabitants to *Phintias*, a town in the neighbourhood, which he had founded, and he employed the stones of Gela to beautify his own city. Phintias was also called Gela. The inhabitants were called *Gelenses, Gelæ, and Gelani*. *Virg. Æn.* 3, 702.—*Paus.* 8, 46.—*Strab.* 6.

GELANOR, a king of Argos, who succeeded his father Sthenelus. His right to the sovereignty was disputed by Danaus, who had lately arrived from Egypt, and whilst the competitors were pleading their cause in the presence of the people, a wolf boldly attacked under the walls of the city a herd of cows and the bull that followed. The accident was seized by the superstitious and prejudiced assembly; and Gelanor, compared to the bull, was made to yield to the superior power and influence of his rapacious rival. *Paus.* 2, 16 et 19. *Vid* Danaus.

GELAS. *Vid.* Gela.

GELLIA CORNELIA LEX, *de Civitate*, by L. Gellius and Cn. Cornel Lentulus, A.U.C. 681. It enacted that all those who had been presented with the privilege of citizens of Rome by Pompey should remain in the possession of that liberty.

GELLIAS, a native of Agrigentum, famous for his munificence and his hospitality. *Diod* 13 — *Max.* 4, 8.

GELLIUS, a consul and censor, who bestowed highest praise on Cicero, for his vigilance energy in crushing Catiline's conspiracy. *ad Quar.* 7. *Pis.* 3.—*Plut. in Pomp* ——A ul, who defeated a party of Germans in the rest of Spartacus *Plut* —— A Roman historian, of little reputation. *Cic. Div.* 1, 25 —— A Roman grammarian and critic in the age of M. Antoninus. He studied rhetoric under Cornelius Fronto, at Rome; and philosophy at Athens, under Phavorinus, Taurus, and others. His work, entitled *Noctes Atticæ*, consisting of critical and philological observations, which he had collected from reading and conversation, has preserved his name from oblivion. It was commenced in the nights of a winter which he spent in the country near Athens, from which circumstance the title originated. Like the works of Athenæus, Macrobius, and other miscellaneous Collectanea, it derives its chief value from the facts and monuments of antiquity, and the fragments of former writers which are included in it. Aulus Gellius died about the beginning of the reign of Marcus Aurelius. The best edition of his work is that of Gronovius, 8vo. L. Bat. 1686. The edition of Thysius, 8vo, L. Bat. 1666, is also held in considerable estimation. There is an English translation of the Noctes Atticæ, by the Rev. W. Beloe.

GELO and **GELON**, a son of Dinomenes, who made himself absolute at Syracuse, 491 years before the Christian era. He conquered the Carthaginians at Himera, and made his oppression [illegible]ar by his great equity and moderation. He reigned seven years, and his death was universally lamented at Syracuse. He was called the father of his people, and the patron of liberty, and honoured as a demigod. His brother Hiero succeeded him. *Paus.* 8, 42 —*Herod* 7, 153, &c. —*Diod.* 11.——A man who attempted to poison Pyrrhus.——A governor of Bœotia.——A son of Hiero the younger. *Paus.* 6, 9.——A general of Phocis, destroyed with his troops by the Thessalians. *Paus.* 10, 1.

GELŌI, the inhabitants of *Gela*. *Virg. Æn.* 3, 701.

GELONES and **GELŌNI**, a people of Scythia, inured from their youth to labour and fatigue. They painted themselves to appear more terrible in battle. They were descended from Gelonus, a son of Hercules *Virg. G.* 2, 15. *Æn.* 8, 725. —*Mela*, 1, 1.—*Claudian in Ruf.* 1, 315.

GELOS, a port of Caria. *Mela*, 1, 16.

GEMINI, a sign of the zodiac, which represents Castor and Pollux, the twin sons of Leda.

GEMINIUS, a Roman, who acquainted M. Antony with the situation of his affairs at Rome, &c.——An inveterate enemy of Marius. He seized the person of Marius, and carried him to Minturnæ. *Plut in Mario.*——A friend of Pompey, from whom he received a favourite mistress called Flora. *Plut.*

GEMINUS, an astronomer and mathematician of Rhodes, fl. C. 77.

GEMONIÆ SCALÆ, steps at Rome, near the prison called Tullianum, down which the bodies of those who had been executed in prison were thrown into the Forum, to be exposed to the gaze of the multitude. *Val Max.* 6, 9.—*Liv.* 38, 59

GENABUM, a city of the Aurelliani, situate at the great bend of the Ligeris, or *Loire*. It was afterwards called Aurelliani, from the name of the people, and is now *Orleans*. *Cæs. B. C.* 7, 3. —*Lucan.* 1, 440

GENAUNI, a people of Vindelicia. *Horat Od.* 4, 14, 10

GENEVA, a city of the Allobroges, at the western extremity of the Lacus Lemanus, or *Lake of Geneva*, on the south bank of the Rhodanus, or *Rhone*. The modern name of Geneva is the same as the ancient.

GENIUS, a man of Cyzicus, killed by the Argonauts, &c. *Flacc.* 3, 45.

GENIUS, a spirit or dæmon, which, according to the ancients, presided over the birth and life of every man. Each person was supposed to have two of these aerial attendants, one good the other evil; and according to their different influence, his actions were guided. The genii which presided over females were called Junones and those who protected towns and countries were ranked among the divinities of the higher order *Apul. de Socr. Deo* —*Horat. Ep* 2, 2, 187.—*Senec. ep.* 110. *Vid.* Dæmon.

GENSERIC, a famous Vandal prince, who passed from Spain to Africa, where he took Carthage. He laid the foundation of the Vandal kingdom in Africa, and in the course of his military expeditions, invaded Italy, and in July 455 took Rome, which he delivered up to the pillage and violence of his barbarous soldiers for fourteen days. This cruel tyrant, so eminent for his presence of mind, and the strong energies of a bold undaunted spirit, died A.D. 477, and was succeeded by his son Huneric, who had married Eudoxia the daughter of the Roman emperor.

GENTIUS, a king of Illyricum, who imprisoned the Roman ambassadors at the request of Perseus king of Macedonia. This offence was highly resented by the Romans, and Gentius was conquered by Anicius, and led in triumph with his family, B.C. 169. *Liv.* 43, 19, &c.

GENUA, now *Genoa*, a celebrated town of Liguria. In the second Punic war, Genua, then a celebrated emporium, took part with the Romans, and was, in consequence, plundered and burned by Hago the Carthaginian. It was afterwards rebuilt by the Romans, and was made a municipium. *Liv.* 28, 46. 30, 1.

GENUCIUS, a tribune of the people, cut off in his own house by the intrigues of his enemies. *Liv.* 2, 54.—A plebeian augur. [illegible] 10, 9.—A consul.

GENUSUS, now *Semno*, a river of Macedonia,

falling into the Adriatic above Apollonia. *Lucan* 5. 464.

GENUTIA LEX, *de magistratibus*, by L. Genutius the tribune, A.U.C. 411. It ordained that no person should exercise the same magistracy within ten years, or be invested with two offices in one year.

GEORGICA, a poem of Virgil, in four books. The first treats of ploughing the *ground*; the second of sowing it, the third speaks of the management of cattle, &c., and in the fourth, the poet gives an account of bees, and of the manner of keeping them among the Romans. The word is derived from γῆ, *terra*, and ἔργον, *opus*, because it particularly treats of husbandry. The work is dedicated to Mæcenas, the great patron of poetry in the age of Virgil. The author was seven years in writing and polishing it; and in that composition, by correctness of style, dignity of versification, and happiness of expressions, he showed how much he excelled all other writers. He imitated Hesiod, who wrote a poem nearly on the same subject, called *Opera et Dies*.

GEORGIUS PISIDA *Vid.* Pisida.

GEPHYRA, one of the cities of the Seleucidæ in Syria. *Strab.* 9.

GEPHYRÆI, a people of Phœnicia, who passed with Cadmus into Bœotia, and from thence into Attica. *Herod* 5, 57.

GERÆSTUS, a port of Eubœa. *Liv.* 31, 45.

GERANIA, a mountain between Megara and Corinth.

GERRETICUS, a harbour of Teios in Ionia. *Liv.* 37, 27.

GERGITHUM, a town near Cumæ in Æolia. *Plin.* 5, 30.

GERGOVIA, a strongly fortified town of Gaul, belonging to the Arverni. It was situated on a very high mountain, and every access to it was extremely difficult. At length it was obliged to submit to the victorious arms of Rome, and it was probably so completely destroyed, that no trace remains from which we may ascertain its situation. It has been conjectured, however, that its situation was in the vicinity of *Clermont*. *Cæs. B. G.* 7, 9.

GERMANIA, an extensive country of Europe, at the east of Gaul. Its inhabitants were warlike, fierce, and uncivilized, and always proved a watchful enemy against the power of Rome. Cæsar first entered their country, but he rather checked their fury than conquered them. His example was followed by his imperial successors or their generals, who sometimes invaded the country to chastise the insolence of the inhabitants. The ancient Germans were very superstitious, and, in many instances, their religion was the same as that of their neighbours the Gauls; whence some have concluded that these two nations were of the same origin. They paid uncommon respect to their women, who, as they believed, were endowed with something more than human. They built no temples to their gods, and paid great attention to the heroes and warriors whom the country had produced. Their rude institutions gradually gave rise to the laws and manners which still prevail in the countries of Europe, which their arms invaded or conquered. Tacitus, in whose age even letters were unknown among them, observed their customs with nicety, and has delineated them with the genius of an historian, and the reflection of a philosopher. *Tacit. de Morib. Germ.*—*Mela*, 1, c. 3, 3.—*Cæs. Bell. G.*—*Strab.* 4.

GERMANICUS CÆSAR, a son of Drusus and Antonia, the niece of Augustus. He was adopted by his uncle Tiberius, and raised to the most important offices of the state. When his grandfather Augustus died, he was employed in a war in Germany, and the affection of the soldiers unanimously saluted him emperor. He refused the unseasonable honour, and appeased the tumult which his indifference occasioned. He continued his wars in Germany, and defeated the celebrated Arminius, and was rewarded with a triumph at his return to Rome. Tiberius declared him emperor of the east, and sent him to appease the seditions of the Armenians. But the success of Germanicus in the east was soon looked upon with an envious eye by Tiberius, and his death was meditated. He was secretly poisoned, as it is supposed, by Piso and Plancina at Daphne near Antioch, A. D. 19, in the thirty-fourth year of his age. The news of his death was received with the greatest grief, and the most bitter lamentations, and Tiberius seemed to be the only one who rejoiced in the fall of Germanicus. He had married Agrippina, by whom he had nine children, one of whom, Caligula, disgraced the name of his illustrious father. Germanicus has been commended, not only for his military accomplishments, but also for his learning, humanity, and extensive benevolence. In the midst of war, he devoted some moments to study, and he favoured the world with two Greek comedies, some epigrams, and a translation of Aratus in Latin verse. *Sueton. Cal.* 1, 2 et 7.—*Tacit. Ann.* 1, 3, 7, 53, &c.—This name was common in the age of the emperors, not only to those who had obtained victories over the Germans, but even to those who had entered the borders of their country at the head of an army. Domitian applied the name of *Germanicus*, which he himself had vainly assumed, to the month of September, in honour of himself. *Suet. in Dom.* 13.—*Martial.* 9, 2, 4.

GERMANII, a people of Persia. *Herod* 1, 125.

GERONTHRÆ, a town of Laconia, where a yearly festival called *Geronthræa*, was observed in honour of Mars. The god had there a temple with a grove, into which no woman was permitted to enter during the time of the solemnity. *Paus Lacon.*

GERRA, a city of Arabia Deserta, on the Sinus Persicus. It is now *El Katf*. *Plin.* 6, 28.—A city of Ægyptus Inferior, in the eastern quarter, about eight miles from Pelusium. Now, probably, *Maseh*.—A city of Syria, in the district of Cyrrhestica, between Bethanmaria and Arimara, and near the Euphrates. Now *Surak*.

GERRHI, a people of Scythia, in Asiatic Sarmatia, by the Borysthenes rises. The kings of Scythia were generally buried in their territories. *Herod.* 4, 71.

GERRHUS, a river of Scythia, which flowed between the territories of the Scythian herdsmen and those of the Royal Scythians, and then fell into the Hypacris. It is now the *Molotchnoe*. *Herod* 4, 56.

GERYON, and GERYONES, a celebrated monster, born from the union of Chrysaor with Callirhoe, and represented by the poets as having three bodies and three heads. He lived in the island of Gades, where he kept numerous flocks which were guarded by a two-headed dog, called Orthos, and by Eurythion. Hercules, by order of Eurystheus, went to Gades and destroyed Geryon, Orthos, and Eurythion, and carried away all

his flocks and herds to Tiryntbus. *Heniod. Theog.* 1-7.—*Virg. Æn* 7, 661. 8, 202.—*Ibid.* 1, 277.—*Apollod* 2.—*Lucret* 6, 28.

GERGOVIACUM, a town of Gaul, belonging to the Morini It was afterwards called Bononia, and is now *Boulogne.*

GESSATÆ, a people of Gallia Togata. *Plut in Marcell.*

GETA, a Roman, expelled from the senate, and afterwards restored to his dignity and made censor. *Cic Clu.* 42.—*Val. Max.* 2. 9.——A slave mentioned in the characters of Terence s Adelphi and Phormio.——A man who raised seditions at Rome in Nero's reign, &c. *Tacit Hist* 2, 72 ——Septimius, a son of the emperor Severus, brother to Caracalla In the eighth year of his age he was moved with compassion at the fate of some of the partisans of Niger and Albinus, who had been ordered to be executed, and his father, struck with his humanity, retracted his sentence, After his father s death he reigned at Rome, conjointly with his brother, but Caracalla, who envied his virtues, and was jealous of his popularity, ordered him to be poisoned, and when this could not be effected, he murdered him in the arms of his mother Julia, who, in the attempt of defending the fatal blows from his body, received a wound in her arm from the hand of her son, the 28th of March, A D. 212 Geta had not reached the twenty-third year of his age, and the Romans had reason to lament the death of so virtuous a prince, whilst they groaned under the cruelties and oppression of Caracalla.

GETÆ, (*Getæ*, sing) a tribe of Scythians, who, according to Strabo, occupied the arid and uncultivated plains along the sea coast, between the mouths of the Ister and that of the Tyras, in which the army of Darius, in its march against the Scythians, was in danger of perishing for want of water. Under the empire of Trajan, the Getæ were subjected to the Roman dominion. Herodotus speaks of Zamolxis as the legislator of the Getæ, and he says that from him they derived the doctrine of the soul's immortality; and Trajan attributed to this principle the intrepidity with which they encountered death in the perils of war. The Getæ possessed only a small space along the coast, but their territory extended to a considerable distance in the interior of the country. Those who inhabited the western part in ascending the Ister, were called Daci; but those who were more appropriately denominated Getæ, occupied the eastern part near the Pontus Euxinus; and those who inhabited the banks of the Tyras, were called Tyragitæ. They had all the same language The Getæ are thought to have been the same people with those who were called *Gothæ*, and whose migrations were so extensive. *Ovid. de Pont. Trist.* 5, 7, 111.—*Strab* 7.—*Stat. Sylv.* 2, 2, 61. 3 1. 17 - *Lucan.* 2, 54. 3, 95.

GETULIA. *Vid.* Gætulia.

GIGANTES, the sons of Cœlus and Terra, who, according to Hesiod, sprang from the blood of the wound which Cœlus received from his son Saturn; whilst Hyginus calls them sons of Tartarus and Terra. They are represented as men of uncommon stature, and with strength proportioned to their gigantic size. Some of them, as Cottus, Briareus, and Gyges, had fifty heads and 100 arms, and serpents instead of legs. They were of a terrible aspect, their hair hung loose about their shoulders, and their beards were suffered to grow untouched Pallene and its neighbourhood was the place of their residence. The defeat of the Titans, with whom they are often ignorantly confounded, and to whom they were nearly related, incensed them against Jupiter, and they all conspired to dethrone him. The god was alarmed, and called all the deities to assist him against this powerful enemy, who hurled against him rocks of such magnitude, that those which fell into the sea became islands, and those on the earth huge mountains. Their other weapons were trees torn by the roots, and burning woods, and their daring strength was so prodigious, that they began to heap mount Ossa upon Pelion, to scale with more facility the walls of heaven. At the sight of such dreadful adversaries, the gods fled with the greatest consternation into Egypt, where they assumed the shape of different animals, to screen themselves from their pursuers. Jupiter, however, remembered that they were not invincible, provided he called a mortal to his assistance; and by the advice of Pallas, he armed his son Hercules in his cause. With the aid of this celebrated hero, the giants were soon put to flight and defeated. Alcyoneus and Eurytus were destroyed by the arm of Hercules, Porphyrion by Jupiter, Clytius perished under the stroke of Vulcan, Mercury killed Hippolitus, Diana Gration, Neptune Polybotes, and Minerva, after she had killed Enceladus, flead Pallas, and adorned herself with his skin. All the rest of inferior note, were dispersed either by the thunder of Jupiter, or the club of Hercules, and some were crushed to pieces under mountains or buried in the sea (*Vid* Enceladus, Alcides, Porphyrion, Typhon, Otus, Titanes, &c) The existence of giants has been supported by all the writers of antiquity, and received as an undeniable truth. Homer tells us that Tityus, when extended on the ground, covered nine acres; and that Polyphemus ate two of the companions of Ulysses at once, and walked along the shores of Sicily, leaning on a staff which might have served for the mast of a ship. The Grecian heroes, during the Trojan war, and Turnus in Italy, attacked their enemies by throwing stones, which four men of the succeeding ages would have been unable to move. Plutarch also mentions in support of the gigantic stature, that Sertorius opened the grave of Antæus in Africa, and found a skeleton which measured six cubits in length. *Apollod.* 1, 6 — *Hesiod. Th.* 150 *et* 185.—*Horat. Od.* 3, 4.—*Faus.* 8, 2, *&c.* —*Ovid. Met.* 1, 151. *Trist.* 4, 7, 17, *Fast.* 5, 35.—*Plut. in Sertor.*—*Hygin. fab.* 2, *&c.*—*Homer. Odyss* 7 *et* 10.—*Virg. G.* 1, 280. *Æn*, 6, 580.

GIGIS, one of the female attendants of Parysatis, who was privy to the poisoning of Statira. *Plut. in Artax.*

GILDO, a governor of Africa, in the reign of Arcadius. He died A D. 398.

GILLO an infamous adulterer, in Juvenal's age. *Juv.* 1, 40.

GINDANES, a people of Libya, who fed on the leaves of the lotus. *Herod.* 4, 176.

GINDES. *Vid.* Gyndes.

GIR, a river of Africa, composed of three arms or branches, two of which are represented as furnishing its sources The eastern one of these is called *Dyr* or *Muselad*, and runs north west into the lake *Fittre*, which together with some neighbouring lakes appear to have been known as the Chelonides Paludes, and to have been considered as the lakes in which the Gir was finally lost. The western source of the river is conjectured to have represented the *Gesu*, which loses itself in the great lake *Tchad*, the ancient

Libya Palus, and its further course to be pointed out by the rivers *Sharp* and *Feyth*, the latter of which joins the lake *Pittro*. Besides these two arms the Gir was said to have been connected with a third, the course of which was apparently separated for a space of three degrees by an intervening chain of mountains, but is stated to have found its way through them by a subterraneous channel, and disappeared in the Nubæ Palus possibly the *Bahr Heimad*. Upon the western arm of the Gir, stood Gira Metropolis, supposed to be the same with *Old Bonne* the former metropolis of *Bornou*. *Claudian. in Pr Cons. Stilich* 1, 251.

GISCO, son of Himilcon the Carthaginian general, was banished from his country by the influence of his enemies. He was afterwards recalled, and empowered by the Carthaginians to punish, in what manner he pleased, those who had occasioned his banishment. He was satisfied to see them prostrate on the ground, and to place his foot on their neck, showing that independance and forgiveness are two of the most brilliant virtues of a great mind. He was made a general soon after, in Sicily, against the Corinthians, about 309 years before the Christian era; and by his success and intrepidity, he obliged the enemies of his country to sue for peace.

GLADIATORII LUDI, combats originally exhibited on the grave of deceased persons at Rome. They were first introduced at Rome by the Bruti, upon the death of their father, A. U. C. 488. It was supposed that the ghosts of the dead were rendered propitious by human blood, therefore, at funerals, it was usual to murder slaves in cool blood. In succeeding ages, it was reckoned less cruel to oblige them to kill one another like men, than to slaughter them like brutes, therefore the barbarity was covered by the specious show of pleasure, and voluntary combat. Originally captives, criminals, or disobedient slaves, were trained up for combat, but when the diversion became more frequent, and was exhibited on the smallest occasion, to procure esteem and popularity, many of the Roman citizens enlisted themselves among the gladiators, and Nero, at one show, exhibited no less than 400 senators and 600 knights. The people were treated with these combats, not only by the great and opulent, but the very priests had their *ludi pontificales*, and *ludi sacerdotales*. It is supposed that there were no more than three pair of gladiators exhibited by the Bruti. Their numbers, however, increased with the luxury and power of the city; and the gladiators became so formidable, that Spartacus, one of their body, had courage to take up arms, and the success to defeat the Roman armies, only with a train of his fellow-sufferers. The more prudent of the Romans were sensible of the dangers which threatened the state, by keeping such a number of desperate men in arms, and therefore many salutary laws were proposed to limit their number, as well as to settle the time in which the show could be exhibited with safety and convenience. Under the emperors, not only senators and knights, but even women engaged among the gladiators, and seemed to forget the inferiority of their sex. When there were to be any shows, hand bills were circulated to give notice to the people, and to mention the place, number, time, and every circumstance requisite to be known. When they were first brought upon the *arena*, they walked round the place with great pomp and solemnity, and after that they were matched in equal pairs with great nicety. They first had a skirmish with wooden files, called *rudes* or *arma lusoria*. After this the effective weapons, such as swords, daggers, &c. called *arma decretoria*, were given them, and the signal for the engagement was given by the sound of a trumpet. As they had all previously sworn to fight till death, or suffer death in the most excruciating torments, the fight was bloody and obstinate, and when one signified his submission by surrendering his arms, the victor was not permitted to grant him his life, without the leave and approbation of the multitude. This was done by clenching the fingers of both hands between each other, and holding the thumbs upright close together, or by bending back their thumbs. The first of these was called *pollicem premere*, and signified the wish of the people to spare the life of the conquered. The other sign, called *pollicem vertere*, signified their disapprobation, and ordered the victor to put his antagonist to death. The victor was generally rewarded with a palm, and other expressive marks of the people's favour. He was most commonly presented with a *pileus* and *rudis*. When one of the combatants received a remarkable wound, the people exclaimed *habet*, and expressed their exultation by shouts. The combats of gladiators were sometimes different, either in weapons or dress, whence they were generally distinguished into the following orders. The *secutores* were armed with a sword and buckler, to keep off the net of their antagonists, the *retiarii*. These last endeavoured to throw their net over the head of their antagonist, and in that manner to entangle him, and prevent him from striking. If this did not succeed, they betook themselves to flight. Their dress was a short coat, with a hat tied under the chin with a broad ribbon. They bore a trident in their left hand. The *threces*, originally Thracians, were armed with a falchion, and small round shield. The *myrmillones*, called also *Galli*, from their Gallic dress, were much the same as the *secutores*. They were, like them, armed with a sword, and on the top of the head-piece, they wore the figure of a fish embossed, called *μορμυρος*, whence their name. The *hoplomachi* were completely armed from head to foot, as their name implies. The *Samnites*, armed after the manner of the Samnites, wore a large shield broad at the top, and growing more narrow at the bottom, more conveniently to defend the upper parts of the body. The *essedarii*, generally fought from the *essedum*, or chariot used by the ancient Gauls and Britons. The *andabatæ*, *dimachæri*, fought on horseback, with a helmet that covered and defended their faces and eyes. Hence *andabatarum more pugnare*, is to fight blindfolded. The *meridiani*, engaged in the afternoon. The *postulatitii*, were men of great skill and experience, and such as were generally produced by the emperors. The *fiscales* were maintained out of the emperor's treasury, *fiscus*. The *dimachæri* fought with two swords in their hands, whence their name. After these cruel exhibitions had been continued for the amusement of the Roman populace, they were abolished by Constantine the Great, near 600 years after their first institution. They were, however, revived under the reign of Constantius and his two successors, but Honorius for ever put an end to these cruel barbarities.

GLANUM, a town of Gaul, now *St Remi*, in Provence.

GLAPHYRA and GLAPHYRE, a daughter of Archelaus the high priest of Bellona in Cappadocia, celebrated for her beauty and intrigues. She obtained the kingdom of Cappadocia for her two sons from M. Antony, whom she corrupted by defiling the bed of her husband. This amour of Antony with Glaphyra, highly displeased his wife Fulvia, who wished Augustus to avenge his infidelity, by receiving from her the same favours which Glaphyra received from Antony.——Her grand-daughter bore the same name. She was a daughter of Archelaus king of Cappadocia, and married Alexander, a son of Herod, by whom she had two sons. After the death of Alexander, she married her brother-in-law Archelaus.

GLAPHYRUS, an infamous adulterer. *Juv.* 6, 77.

GLAUCE, the wife of Aetæus, daughter of Lybræus. *Apollod.*——A daughter of Cretheus, mother of Pelamon.——One of the Nereides.——A daughter of Creon, who married Jason. [*Vid.* Creusa.]——One of the Danaides. *Apollod.*

GLAUCIA, a surname of the Servilian family *Cic. Orat.* 3, 41. 2, 64.——Caius, a prætor put to death by the consuls Marius and Valerius. *Cic. Rab. 7. Cat.* 3, 5.

GLAUCIPPE, one of the Danaides. *Apollod.*

GLAUCIPPUS, a Greek who wrote a treatise concerning the sacred rites observed at Athens.

GLAUCON, a writer of dialogues at Athens. *Diog. in vit.*

GLAUCONOME, one of the Nereides.

GLAUCOPIS, a surname of Minerva, from the blueness of her eyes. *Homer*—*Hesiod*

GLAUCUS, a son of Hippolochus, the son of Bellerophon. He assisted Priam in the Trojan war, and had the simplicity to exchange his golden suit of armour with Diomedes for an iron one, whence came the proverb of *Glauci et Diomedis permutatio*, to express a foolish purchase. He behaved with much courage, and was killed by Ajax. *Virg. Æn.* 6, 483.—*Martial*, 9, *ep* 96.—*Hom. Il.* 6, 119. 12, 309. 16, 492 17, 140.——A fisherman of Anthedon in Bœotia, son of Neptune and Naïs, or according to others of Polybius the son of Mercury. As he was fishing, he observed that all the fishes which he laid on the grass received fresh vigour as they touched the ground, and immediately escaped from him by leaping into the sea. He attributed the cause of it to the grass, and by tasting it, he found himself suddenly moved with a desire of living in the sea. Upon this he leaped into the water, and was made a sea deity by Oceanus and Tethys, at the request of the gods. After this transformation he became enamoured of the Nereid Scylla, whose ingratitude was severely punished by Circe. (*Vid.* Scylla.) He is represented like the other sea deities with a long beard, dishevelled hair, and shaggy eyebrows, and with the tail of a fish. He received the gift of prophecy from Apollo, and according to some accounts he was the interpreter of Nereus. He assisted the Argonauts in their expedition, and foretold them that Hercules, and the two sons of Leda, would one day receive immortal honours. The fable of his metamorphoses has been explained by some authors, who observe that he was an excellent diver, who was devoured by fishes as he was swimming in the sea. *Ovid. Met.* 13, 905, &c.—*Hygin. fab.* 199.—*Athen.* 7. 12.—*Apollon.* 1.—*Diod.* 4.—*Aristot de Rep. Del.* · *Paus.* 9, 22.——A son of Sisyphus king of Corinth, by Merope the daughter of Atlas, born at Potniæ, a village of Bœotia. He prevented his mares from having any commerce with the stallions, in the expectation that they would become swifter in running, upon which Venus inspired the mares with such fury, that they tore his body to pieces as he returned from the games which Adrastus had celebrated in honour of his father. He was buried at Potniæ. *Hygin. fab.* 250.—*Virg G* 3, 267.—*Apollod.* 1 et 2.——A son of Minos the 2d, and Pasiphae, who was smothered in a cask of honey. His father, ignorant of his fate, consulted the oracle to know where he was, and received for answer, that the soothsayer who best described him an ox, which was of three different colours among his flocks, would best give him intelligence of his son's situation. Polyidus was found superior to all the other soothsayers, and was commanded by the king to find the young prince. When he had found him, Minos confined him with the dead body, and told him that he never would restore him his liberty if he did not restore his son to life. Polyidus was struck with the king's severity, but while he stood in astonishment, a serpent suddenly came towards the body and touched it. Polyidus killed the serpent, and immediately a second came, who seeing the other without motion or signs of life, disappeared, and soon after returned with a certain herb in his mouth. This herb he laid on the body of the dead serpent, which was immediately restored to life. Polyidus, who had attentively considered what passed, seized the herb, and with it he rubbed the body of the dead prince, who was instantly raised to life. Minos received Glaucus with gratitude, but he refused to restore Polyidus to liberty, before he taught his son the art of divination and prophecy. He consented with great reluctance; and when he was at last permitted to return to Argolis, his native country, he desired his pupil to spit in his mouth. Glaucus willingly consented, and from that moment he forgot all the knowledge of divination and healing, which he had received from the instructions of Polyidus. Hyginus ascribes the recovery of Glaucus to Æsculapius. *Apollod.* 2, 3.—*Hygin.* 136 et 251, &c.——A son of Epytus, who succeeded his father on the throne of Messenia, about ten centuries before the Augustan age. He introduced the worship of Jupiter among the Dorians, and was the first who offered sacrifices to Machaon the son of Æsculapius. *Paus.* 4, 3.——A son of Antenor, killed by Agamemnon. *Dictys. Cret.* 4, 22.——An Argonaut, the only one of the crew who was not wounded in a battle against the Tyrrhenians. *Athen.* 7, 12.——A son of Imbrasus, killed by Turnus. *Virg. Æn* 12, 343.——A son of Hippolytus, whose descendants reigned in Ionia.——An athlete of Eubœa, son of Demylus, and descended from Glaucus of Anthedon. *Paus.* 6, 9.——A physician, exposed on a cross, because Hephæstion died while under his care. *Plut in Alex.*——A river of Achaia, now the *Iauka*.——A river of Pontus, now the *Tekoradasi*.——A river of Lycia, falling into the Sinus Glaucus. It is now the *Men*

GLAUCUS SINUS, a gulf of Lycia, now the gulf of *Macri*. It was also called Sinus Telmissicus, from the city Telmissus, which stood at the head of it.

GLAUCIAS, a king of Illyricum, who educated Pyrrhus.

GLICON. *Vid.* Glycon.

GLISSAS, a town of Boeotia, with a small river in the neighbourhood. *Paus.* 9, 19.

GLOTA, a river of Britain, now the *Clyde*, running past *Lanark*, *Glasgow*, and *Renfrew*, into the Glota Æstuarium, or *Firth of Clyde*. It is noted for its falls, the scenery round which is singularly romantic

GLYCERA, a beautiful woman, celebrated by Horace, 1, *od* 19, 30.

GLYCERIUM, a harlot of Thespis, who presented her countrymen with the painting of Cupid, which Praxiteles had given her.—The mistress of Pamphilus in Terence's Andria.

GLYCON, a man remarkable for his strength. *Horat. Ep.* 1, 1, 30 ——A physician who attended Pansa, and was accused of poisoning his patron's wound *Suet Aug* 11.—— A sculptor of Athens, to whose superior execution it is said that the moderns are indebted for the long-admired statue of the Farnese Hercules.

GNATIA, a town of Apulia, about thirty miles from Brundusium, badly supplied with water. *Horat* 1, *Sat* 1, 5

GNIDUS *Vid* Cnidus

GNOSSIS and GNOSSIA, an epithet given to Ariadne, because she lived, or was born at Gnossus The crown which she received from Bacchus, and which was made a constellation, is called *Gnossa Stella*. *Virg. G.* 1, 222.

GNOSSUS, a famous city of Crete, the residence of king Minos. It was originally called Ceratus, from the neighbouring stream, and it boasted to possess the tomb where the remains of Jupiter had been deposited. The name of *Gnossa tellus*, is often applied to the whole island. *Virg. Æn.* 6, 23.—*Strab* 10.—*Homer Il.* 2, 153.

GOBANITIO, a chief of the Arverni, uncle to Vercingetorix. *Cæs Bell. G* 7, 4

GOBAR, a governor of Mesopotamia, who checked the course of the Euphrates, that it might not run rapidly through Babylon *Plin* 6, 26.

GOBARES, a Persian governor, who surrendered to Alexander, &c. *Curt.* 5, 31.

GOBRYAS, a Persian, one of the seven noblemen who conspired against the usurper Smerdis. *Vid.* Darius. *Herod.* 3, 70.

GOLGI, (Orum). a place of Cyprus, sacred to Venus *Golgus*, and to Cupid. *Paus.* 8, 5.

GOMPHI, a city of Thessaly, in the district Estiæotis, near the confines of Epirus. It was situate on the Peneus, a short distance below its junction with the Ion. It was plundered by Cæsar in the civil wars. Its ruins are to be seen at a place called *Clissoura*, not far from *Stagous Cæs. B. C.* 3, 80.

GONATAS, one of the Antigoni.

GONIADES, nymphs in the neighbourhood of the river Cytherus. *Strab.* 9

GONIPPUS and PANORMUS, two youths of Andania, who disturbed the Lacedæmonians when celebrating the festivals of Pollux *Paus* 4, 27.

GONNI and GONOCONDYLOS, a town of Thessaly at the entrance into Tempe. *Liv.* 36, 10. 42, 54. *Strab.* 9.

GONORSA, a town of Troas. *Senec. in Troad.*

GONUSSA, a town of Sicyon *Paus.*

GORDIÆI, mountains in Armenia, where the Tigris rises.

GORDIANUS, M. ANTONIUS AFRICANUS, a son of Metius Marcellus, descended from Trajan, by his mother's side, and from the Gracchi by the side of his father. In the greatest affluence, he cultivated learning, and was an example of piety and virtue. He applied himself to the study of poetry, and composed a poem in thirty books upon the virtues of Titus, Antoninus, and M. Aurelius. He was such an advocate for good breeding and politeness, that he never sat down in the presence of his father in law, Annius Severus, who paid him daily visits, before he was promoted to the prætorship. He was some time after elected consul, and went to take the government of Africa, in the capacity of proconsul. After he had attained his 80th year, in the greatest splendour and domestic tranquillity, he was roused from his peaceful occupations by the tyrannical reign of the Maximini, and proclaimed emperor by the rebellious troops of his province He long declined to accept the imperial purple, but the threats of immediate death granted his compliance. Maximinus marched against him with the greatest indignation; and Gordian sent his son, with whom he shared the imperial dignity to oppose the enemy. Young Gordian was killed, and the father, worn out with age, and grown desperate on account of his misfortunes, strangled himself at Carthage, before he had been six weeks at the head of the empire, A D 236. He was universally lamented by the army and people.—— M. Antonius Africanus, son of Gordianus, was instructed by Serenus Sammoticus, who left him his library, which consisted of 62,000 volumes. His enlightened understanding, and his peaceful disposition, recommended him to the favour of the emperor Heliogabalus. He was made prefect of Rome, and afterwards consul, by the emperor Alexander Severus. He passed into Africa, in the character of lieutenant to his father, who had obtained that province, and seven years after, he was elected emperor in conjunction with him. He marched against the partisans of Maximinus, his antagonist in Mauritania, and was killed in a bloody battle on the 25th of June, A. D. 236, after a reign of about six weeks. He was of an amiable disposition, but has been justly blamed by his biographers, on account of his lascivious propensities, which reduced him to the weakness and infirmities of old age, though he was but in his 46th year at the time of his death.——M. Antonius Pius, grandson to the first Gordian, was but twelve years old when he was honoured with the title of Cæsar. He was proclaimed emperor in the 16th year of his age, and his election was attended with universal marks of approbation. In the 18th year of his age, he married Furia Sabina Tranquillina, daughter of Misitheus, a man celebrated for his eloquence and public virtues. Misitheus was entrusted with the most important offices of the state by his son-in-law; and his administration proved how deserving he was of the confidence and affection of his imperial master. He corrected the various abuses which prevailed in the state, and restored the ancient discipline among the soldiers. By his prudence and political sagacity, all the chief towns in the empire were stored with provisions, which could maintain the emperor and a large army during fifteen days upon any emergency. Gordian was not less active than his father-in law; and when Sapor, the king of Persia had invaded the Roman provinces in the east, he boldly marched to meet him, and in his way defeated a large body of Goths, in Mœsia. He conquered Sapor, and took many flourishing cities in the east, from his adversary. In this success the senate decreed him

a triumph, and saluted Misitheus as the guardian of the republic. Gordian was assassinated in the east, A. D. 244, by the means of Philip, who had succeeded to the virtuous Misitheus, and who usurped the sovereign power by murdering a warlike and amiable prince. The senate, sensible of his merit, honoured him with a most splendid funeral on the confines of Persia, and ordered that the descendants of the Gordians should ever be free, at Rome, from all the heavy taxes and burdens of the state. During the reign of Gordianus, there was an uncommon eclipse of the sun, in which the stars appeared in the middle of the day.

GORDIUM, a city of Galatia in Asia Minor, on the river Sangarius, a little to the east of Pessinus. It is celebrated as the scene of Alexander's exploit in cutting the Gordian knot. (*Vid.* Gordius.) In the time of Strabo it had sunk into the condition of a mere village, but after the defeat of the Galatians by the consul Manlius on the neighbouring mountain Olympus, it was again raised to the rank of a city by a Galatian prince, who called it Juliopolis. *Justin* 11, 7.—*Liv.* 38, 18.—*Curt* 3, 1.

GORDIUS, a Phrygian, who, though originally a peasant, was raised to the throne. During a sedition, the Phrygians consulted the oracle, and were told that all their troubles would cease as soon as they chose for their king, the first man they met going to the temple of Jupiter, mounted on a chariot. Gordius was the object of their choice, and he immediately consecrated his chariot in the temple of Jupiter. The knot which tied the yoke to the draught tree, was made in such an artful manner, that the ends of the cord could not be perceived. From this circumstance, a report was soon spread, that the empire of Asia was promised by the oracle to him that could untie the Gordian knot. Alexander, in his conquest of Asia, passed by Gordium; and as he wished to leave nothing undone, which might inspire his soldiers with courage, and make his enemies believe that he was born to conquer Asia, he cut the knot with his sword; and from that circumstance asserted that the oracle was really fulfilled, and that his claims to universal empire were fully justified. *Justin.* 11, 7.—*Curt.* 3, 1.—*Arrian.* 1.——A tyrant of Corinth. *Aristot.*

GORGÆSUS, a man who received divine honours at Phera in Messenia. *Paus* 4, 30.

GORGE, a daughter of Œneus, king of Calydon, by Althæa, daughter of Thestius. She with Dejanira were the only two daughters of Œneus not changed into birds by Diana, at the death of Meleager. She married Andremon, by whom she had Thoas, who headed the Heraclidæ, when they made an attempt upon Peloponnesus. Her tomb was seen at Amphissa in Locris. *Paus.* 10, 38.—*Apollod.* 1, et 2.—*Ovid Met.* 8, 542.——One of the Danaides. *Apollod.* 2, 1.

GORGIAS, surnamed Leontinus, from Leontium in Sicily, was a learned orator and sophist, who flourished in the fifth century B. C. He was a disciple of Empedocles, and is reckoned one of the earliest writers on rhetoric. He displayed his eloquence at the Olympic and Pythian games, and made such an impression that a golden statue was erected in his honour at Delphi. He was one of the first who introduced numbers into prose, and who treated of common places, and showed the use of them for the invention of arguments; and on this account Plato gave the name of Gorgias to his elegant dialogue on this subject, which is still extant. Gorgias lived to his 108th year, and died B. C. 400. *Paus.* 6, 17.—*Cic. in Orat.* 22, &c. *de Sen* 15. *in Brut.* 15.—*Quintil.* 3 et 12.——An officer of Antiochus Epiphanes.——A Macedonian, forced to war with Amyntas. &c. *Curt.* 7, 1.

GORGO, the wife of Leonidas, king of Sparta, &c.——The name of the ship which carried Perseus, after he had conquered Medusa.——The capital of the Chorasmii. Now *Urgheng.*

GORGŌNES, three celebrated sisters, daughters of Phorcys and Ceto, whose names were Sthenō, Euryale, and Medusa, all immortal, except Medusa. According to the mythologists, their hairs were entwined with serpents, their hands were of brass, their wings of the colour of gold, their body was covered with impenetrable scales, and their teeth were as long as the tusks of a wild boar, and they turned to stones all those on whom they fixed their eyes. Medusa alone had serpents in her hair, according to Ovid, and this proceeded from the resentment of Minerva, in whose temple Medusa had gratified the passion of Neptune, who was enamoured of the beautiful colour of her locks, which the goddess changed into serpents. Æschylus says, that they had only one tooth and one eye between them, of which they had the use, each in her turn, and accordingly it was at the time that they were exchanging the eye, that Perseus attacked them, and cut off Medusa's head. According to some authors, Perseus, when he went to the conquest of the Gorgons, was armed with an instrument like a sickle by Mercury, and provided with a looking-glass by Minerva, besides winged shoes, and a helmet of Pluto, which rendered all objects clearly visible and open to the view, while the person who wore it remained totally invisible. With weapons like these, Perseus obtained an easy victory, and after his conquest, returned his arms to the different deities, whose favours and assistance he had so recently experienced. The head of Medusa remained in his hands, and after he had finished all his laborious expeditions, he gave it to Minerva, who placed it on her ægis, with which she turned into stones all such as fixed their eyes upon it. It is said, that after the conquest of the Gorgons, Perseus took his flight in the air towards Æthiopia; and that the drops of blood which fell to the ground from Medusa's head were changed into serpents, which have ever since infested the sandy deserts of Libya. The horse Pegasus also arose from the blood of Medusa, as well as Chrysaor with his golden sword. The residence of the Gorgons was beyond the ocean towards the west, according to Hesiod. Æschylus makes them inhabit the eastern parts of Scythia; and Ovid, as the most received opinion, supports that they lived in the inland parts of Libya, near the lake of Triton, or the gardens of the Hesperides. Diodorus and others explain the fable of the Gorgons, by supposing that they were a warlike race of women near the Amazons, whom Perseus, with the help of a large army, totally destroyed. *Hesiod. Theog* 270 et 280. *In Scuto*, 216.—*Apollon.* 4.—*Apollod.* 2, 1 et 4, &c.—*Homer. Il.* 5, 733, 11, 36.—*Virg. Æn.* 6, 289.—*Ovid.* 1 et 4.—*Paus* 2, 20, &c.—*Æschyl. Prom. Act.* 4.—*Pindar. Pyth.* 7 et 12.—*Olymp* 3.—*Ovid. Met.* 4, 618, &c.—*Palæphat. de Phorcyn.*

GORGONIA, a surname of Pallas, because Perseus, armed with her shield, had conquered the Gorgon, who had polluted her temple with Neptune.

GORGONIUS, a man ridiculed by Horace for his ill smell. *Horat. Sat.* 1, 2, 27.

GORGOPHŒNE, a daughter of Perseus and Andromeda, who married Perieres king of Messenia, by whom she had Aphareus and Leucippus. After the death of Perieres, she married Œbalus, who made her mother of Icarius and Tyndarus. She is the first whom the mythologists mention as having had a second husband. *Paus.* 4, 2 — *Apollod.* 1, 2 et 3.——One of the Danaides. *Apollod.* 2, 1

GORGOPHONUS, a son of Electryon and Anaxo. *Apollod.* 2, 4.

GORGOPHORA, a surname of Minerva, from her ægis, on which was the head of the Gorgon Medusa. *Cic.*

GORGUS, the son of Aristomenes the Messenian. He was married, when young, to a virgin, by his father, who had experienced the greatest kindnesses from her humanity, and had been enabled to conquer seven Cretans who had attempted his life, &c. *Paus* 4, 19 ——A son of Theron, tyrant of Agrigentum ——A man whose knowledge of metals proved very serviceable to Alexander, &c.

GORGYTHION, a son of Priam, killed by Teucer. *Homer. Il* 8.

GORTUÆ, a people of Rubœa, who fought with the Medes at the battle of Arbela. *Curt.* 4, 12.

GORTYN, or GORTYNA, a city of Crete, situate on the banks of the river Lethæus, about ninety stadia from the Libyan sea. According to the Arcadian traditions, it had been founded by Gortys, the son of Tegeates; a fact which was, however, denied by the Cretans, who affirmed that Gortys was the son of Rhadamanthus. Apollo was especially revered here, whence he is sometimes called Gortynius. Jupiter was also worshipped in this place under the title of Hecatomphonius. The site of this ancient city is now called Metropoli. *Homer. Il* 2, 646 *Od* 3, 293 — *Strab.* 10.—*Paus* 5, 1.——A town of Arcadia, near the river Gortynius, and south-east of Heræa. It was celebrated for a temple dedicated to Æsculapius. Its site is now called *Methcolo Castro. Paus* 8, 28.—*Plin.* 4, 12.—*Lucan.* 6, 214. 7, 214. — *Virg. Æn.* 11, 772.

GOTHI, a warlike nation of Europe, which became divided into two great branches, the Teutonic or German and the Scandinavian. They are supposed to be referred to by the navigator Pytheas under the name of Guttones, who inhabited the estuary of the Vistula, and traded with the Teutones, their neighbours. The specimen of their language which has been preserved, proves that, conformably to their own traditions, they were nearly allied to the northern tribes of the German family. They have been confounded, however, by ancient and modern writers, with the Thracian Getæ, and with the Celtæ. In the time of the Romans, they had become divided into two great nations, the Visigothæ or Western Goths, and the Ostrogothæ or Eastern Goths. The latter, under Theodoric, towards the close of the fifth century, overran the greater part of Italy, and maintained their dominion till A. D. 553, when they were finally subdued by the general of Justinian. The Visigoths settled in Spain, in the time of Honorius, where they founded a kingdom which lasted till it was overthrown by the Saracens. Their name is supposed to be derived from *gode*, tall, or *goten*, good. *Tacit. Germ.* 2, &c.

GRACCHUS, Titus Sempron. a master of horse to the dictator Junius, after the battle of Cannæ. As consul, Gracchus conducted himself with great bravery and prudence. He took the camp of the Campanians, and obliged Annibal to raise the siege of Cumæ. After distinguishing himself in Lucania, and defeating a body of Carthaginians under Hanno, he at last was taken in an ambuscade, where he fell bravely fighting. *C. Nep.* 23, 5.—*Liv.* 22, 57. 23, 32, &c.——T. Sempronius, son of Publius and father of Tiberius and Caius Gracchus, twice consul and once censor, was distinguished by his integrity as well as his prudence and superior ability both in the senate and in the field of the armies. In his praetorship he killed a successful war against the Celtiberians in Sylia whom at his return he triumphed, and, as they before were equally prosperous against the Poeni. His services to the republic were rewarded by Quinctius embassy which he undertook into Asia, other illustrious the power and the intrigues of Antiochus dashed with Eumenes. He married Sempronia, sister of Scipio some Cornelia, of the family of the Scipios, a woman of great virtue, piety, and learning, and by her he had twelve children, who all died before the age of puberty except two sons, Tiberius and Caius, and a daughter who married the younger Africanus. *Liv.* 38, 57, &c.—*Val. Max.* 1, 1. 4, 2.—*Polyb.* 10.—*Cic de Orat.* 1, 45. *Div.* 1, 18, 2, 29. *N. D.* 2, 4 *Fr.* 2, *ep.* 2.——Their children, Tiberius and Caius, who had been educated under the watchful eye of their mother, rendered themselves famous for their eloquence, seditions, and an obstinate attachment to the interests of the populace, which at last proved fatal to them After distinguishing himself at the taking of Carthage and in the Numantine war, Tiberius, with a winning eloquence, affected moderation, and uncommon popularity, began to renew the Agrarian law, which had already caused such dissensions at Rome. (*Vid.* Agraria.) of the means of violence, his proposition passed a law, and he was appointed commissioner his father in-law Appius Claudius and his brother Caius, to make an equal division of lands among the people, that no one should possess more than 500 acres of land. The rich Attalus, which were left to the Roman people will, were distributed without opposition Tiberius enjoyed the triumph of his success enterprise, when he was assassinated midst of his adherents by P. Nasica, who populace were all unanimous to re-elect serve the office of tribune the following Not less than 300 people were slain in the tunate sedition, and the virulence of whom pears in its darkest colours when it is observed that they all fell with clubs or stones, and not by any military weapons. The bodies of the slain, were thrown into the Tiber, and Caius in vain attempted to pay his brother the honours of a public funeral. The untimely fate of this champion of liberty has drawn upon his character reflections severe and unmanly. That he aspired to sovereignty may certainly be denied, and it is more probable that an invincible love of popularity suggested the great and salutary measures which he proposed; so that Appian has justly observed that he was actuated by the best intentions, but prosecuted his design too violently. *Cic. Brut.* 27. *Off.* 3, 20. *Acad.* 4, 5. *Am.* 25. *Cat.* 1, 1. *Phil.* 8, 4.—*Vell* 2, 3.—*Val. Max.* 3, 8. —*Plut. in Grace.*—*Appian. B. C.* The death of Tiberius checked, for a while, the friendship of the people; and Caius for some years lived in liber-

ary retirement. His abilities and great virtues were, however, afterwards displayed in Sicily as quæstor to the consul Orestes, but in the popular office of tribune, his endeavours to repress the exorbitant power of the senate, and to raise the people to greater consequence in the state, created those violent dissensions, and that turbulence of faction which had proved so fatal to Tiberius. He supported the cause of the people with more vehemence, but less moderation than his brother; and his success served only to awaken ambition, and animate his resentment against the nobles. With the privileges of a tribune, he became the arbiter of the republic, and the patricians with contempt. This beheld the ruin of Caius. During his absence, his enemies, by secret machinations and open intrigues, undermined his interest; the tumult which accompanied the promulgation of his laws after his return, he made the temple of Diana, and, unwilling to sacrifice either himself or his adherents to popular fury, he proposed terms of accommodation. These were rejected by the arts of Opimius the consul, and Caius, now abandoned and grown desperate, ordered his slave Eplerates to kill him, B.C. 121, about ten years after the death of Tiberius. The head of the unfortunate tribune was cut off and carried to Opimius by Septimulcius, who received as a reward its weight in gold. Not less than 3000 of his adherents, it is said, perished in this unhappy quarrel, and their bodies were plunged into the Tiber. Though prejudice and resentment thus dishonoured the services of the Gracchi, yet, their name was celebrated, and their memory held in the highest esteem by the gratitude of the people. Statues were erected to them, they were worshipped as gods, and their virtuous mother considered herself the happiest of the Roman matrons in having brought forth such illustrious sons. Caius has been accused of having stained his hands in the blood of Scipio Africanus the younger, who was found murdered in his bed. *Plut. in vitâ.*—*Liv.* 33. *Dio.* 1, 26. *Vin.* 4, 24. *Off.* 2, 21. [illegible] 4.—*Victor. de V. Ill.*—*Quintil.* 1, 10.—*Flor.* 1, 7.—*Vell.* 2, 6.—*Appian.*—*Liv.* 60, *Lucan.* 6, 796.—*Flor.* 2, 17. 3, 14, &c.——Licinius, a Roman, banished to the coast of Africa for his adulteries with Julia the daughter of Augustus. He was assassinated by order of Tiberius after he had been banished fourteen years. Julia also shared his fate. *Tacit. Ann.*——A general of the Sabines, taken by Q. Fabius.——A Roman consul, defeated by Hannibal. *Sec. C. Nep. in Ann.*

GRADIVUS, a surname of Mars among the Romans, perhaps from *gradatim, brandishing a spear.* Though he had a temple without the walls of Rome, and though Numa had established the Salii in his honour, yet his favourite residence was supposed to be among the fierce and savage Thracians and Getæ, over whom he particularly presided. *Virg. Æn.* 3, 35.—*Homer.* [illegible].—*Liv.* 1, 20. 2, 45.

GRÆÆ, winged monsters, daughters of Phorcys and Ceto. They were two in number, and received their name from the whiteness of their hair, which was long and bushy, and which served them like a veil for a covering to their head and their back. According to some authors, they had but one eye and one tooth between them both, which they reciprocally lent to each other; and from this circumstance, probably, they have been confounded with the Gorgons. *Æschyl. in Prom. act.* 4.—*Apollod.* 2.—*Hesiod. Th.* 270.

GRÆCI, the inhabitants of Greece. *Vid.* Graia.

GRÆCIA, a celebrated country of Europe, bounded on the west by the Ionian sea, south by the Mediterranean sea, east by the Ægean, and north by Thrace and Dalmatia. It is generally divided into four large provinces; Macedonia, Epirus, Achaia or Hellas, and Peloponnesus. This country has been reckoned superior to every other part of the earth, on account of the salubrity of the air, the temperature of the climate, the fertility of the soil, and above all, the fame, learning, and arts of its inhabitants. The Greeks have severally been called Achæans, Argians, Danai, Dolopes, Hellenians, Ionians, Myrmidons, and Pelasgians. The most celebrated of their cities were Athens, Sparta, Argos, Corinth, Thebes, Sicyon, Mycenæ, Delphi, Trœzene, Salamis, Megara, Pylos, Orchomenos, and Eleusis, &c. Their chief rivers were the Peneus, the Eurotas, the Alpheus, the Achelous, the Ilissus; and their mountains were Pindus, Œta, Olympus, Cithæron, Helicon, Parnassus, &c., where not only the nymphs and the muses, but the gods themselves, designed to fix their residence. The inhabitants, whose history is darkened in its primitive ages with fabulous accounts and traditions, maintained that they were the original inhabitants of the country, and born from the earth where they dwelt; and they heard with contempt the probable conjectures, which traced their origin among the first inhabitants of Asia, and the colonies of Egypt. In the first periods of their history, the Greeks were governed by monarchs; and there were as many kings as there were cities. The monarchical power gradually decreased; the love of liberty established the republican government; and no part of Greece, except Macedonia, remained in the hands of an absolute sovereign. The expedition of the Argonauts first rendered the Greeks respectable among their neighbours; and in the succeeding age, the wars of Thebes and Troy gave opportunity to their heroes and demigods to display their valour in the field of battle. The simplicity of the ancient Greeks rendered them virtuous; and the establishment of the Olympic games in particular, where the noble reward of the conqueror was a laurel crown, contributed to their aggrandizement, and made them ambitious of fame, and not the slaves of riches. The austerity of their laws, and the education of their youth, particularly at Lacedæmon, rendered them brave and active, insensible to bodily pain, fearless and intrepid in the time of danger. The celebrated battles of Marathon, Thermopylæ, Salamis, Platæa, and Mycale, sufficiently show what superiority the courage of a little army can obtain over millions of undisciplined barbarians. After many signal victories over the Persians, they became elated with their success; and when they found no one able to dispute their power abroad, they turned their arms one against the other, and leagued with foreign states to destroy the most flourishing of their cities. The Messenian and Peloponnesian wars are examples of the dreadful calamities which arise from civil discord and long prosperity; and the success with which the gold and the sword of Philip and of his son corrupted and enslaved Greece, fatally proved that when a nation becomes indolent and dissipated at home, it ceases to be respectable in the eyes of the neighbouring states. The annals of Greece, however, abound with singular proofs of

heroism and resolution. The bold retreat of the ten thousand, who had assisted Cyrus against his brother Artaxerxes, reminded their countrymen of their superiority over all other nations; and taught Alexander, that the conquest of the east might be effected with a handful of Grecian soldiers While the Greeks rendered themselves so illustrious by their military exploits, the arts and sciences were assisted by conquest, and received fresh lustre from the application and industry of their professors. The labours of the learned were received with admiration, and the merit of a composition was determined by the applause or disapprobation of a multitude Their generals were orators, and eloquence seemed to be so nearly connected with the military profession, that he was despised by his soldiers who could not address them upon any emergency with a spirited and well delivered oration The learning, as well as the virtues of Socrates, procured him a name, and the writings of Aristotle have, perhaps, gained him a more lasting fame than all the conquests and trophies of his royal pupil. Such were the occupations and accomplishments of the Greeks, their language became almost universal, and their country was the receptacle of the youths of the neighbouring states, where they imbibed the principles of liberty and moral virtue The Greeks planted several colonies, and totally peopled the western coasts of Asia Minor. This country, under the name of *Asiatic Greece*, contained the provinces of Æolis, Ionia, Caria, Doris, and the neighbouring islands, and the famous cities of Ephesus, Smyrna, Miletus, Colophon, Halicarnassus, Cnidus, Cumæ, &c, and though occasionally groaning under the yoke of Persian slavery, yet it became powerful and respectable, and in imitating the virtues and the arts of its parent state, contributed to rescue, in the lapse of ages, the more eastern inhabitants from the oppression of their princes and their satraps. In the southern parts of Italy, there were also many settlements made, and the country received from its Greek inhabitants the name of *Magna Græcia*. For some time Greece submitted to the yoke of Alexander and his successors, and at last, after a spirited though ineffectual struggle in the Achæan league, it fell under the power of Rome, and became one of its dependant provinces governed by a proconsul.

GRÆCIA MAGNA, a name given to the southern part of Italy, comprehending Apulia, Messapia or Iapygia, called also Calabria, Lucania, and the country of the Brutii. It derived the name of Græcia from the number of Greek colonies which migrated thither at different periods, and the epithet *Magna*, or Great, from mere ostentation, according to Pliny The Greeks who settled here were principally Dorians, and the emigration is said to have taken place at a very early period, about 1055 B. C. *Ovid Fast.* 4, 64. —*Strab*, &c

GRÆNNUS, a senator put to death by Caligula, because he refused to accuse Sejanus, &c. *Senec. de Benef.* 2

GRÆCUS, a man from whom some suppose that Greece received its name. *Arist.*

GRAIUS, an inhabitant of Greece.

GRAMPIUS MONS, now the Grampian hills, a chain of mountains in Caledonia, extending from *Loch Lomond* to *Stonehaven*, this range between *Ben Lomand*, 3,251 [illegible]; *Ben Ledi*, 3,009; *Ben More*, 3,903; [illegible] *Lawers*, 4,015; *Schiehallion*, 3,564; *Ben Wyvis*, 4,360; and other less considerable elevations on the east. *Tacit. Agric.* 29.

GRANICUS, a river of Mysia, rising in mount Ida, and flowing north eastward into the Propontis. It is famous for the battle fought there between the armies of Alexander and Darius, 22d of May, B. C. 334, when 600,000 Persians were defeated by 30,000 Macedonians. It is now a torrent called *Oustoola*. *Diod.* 17.—*Plut. in Alex.* —*Justin.*—*Curt* 3 1

GRANIUS PETRONIUS an officer, who, being taken by Pompey's generals refused the life which was tendered to him, observing, that Cæsar's soldiers received not, but granted life He killed himself. *Plut in Cæs.*——A quæstor whom Sylla had ordered to be strangled, only one day before he died a natural death. *Plut.*——A son of the wife of Marius, by a former husband.——Quintus, a man intimate with Crassus and other illustrious men of Rome, whose vices he lashed with an unsparing hand. *Cic. Brut.* 43 et 46. *Orat.* 2, 60

GRATIÆ, three goddesses. *Vid.* Charites.

GRATIANUS, a Roman emperor, son of Valentinian I., born at Sirmium in Pannonia, A. D. 359 He was raised to the throne, though only eight years old, and after he had reigned for some time conjointly with his father, he became sole emperor in the seventeenth year of his age. He soon after took, as his imperial colleague, Theodosius, whom he appointed over the eastern parts of the empire. His courage in the field was as remarkable as his love of learning, and fondness of philosophy He slaughtered 30,000 Germans in a battle, and supported the tottering state by his prudence and intrepidity. His enmity to the Pagan superstition of his subjects proved his ruin, and Maximinus, who undertook the defence of the worship of Jupiter and of all the gods, was joined by an infinite number of discontented Romans, and met Gratian near Paris in Gaul Gratian was forsaken by his troops in the field of battle, and was murdered by the rebels, A. D 383, in the twenty-fourth year of his age ——A Roman soldier, invested with the imperial purple by the rebellious army in Britain, in opposition to Honorius He was assassinated four months after, by those very troops to whom he owed his elevation A. D. 407.

GRATIDIA, a woman at Neapolis, called Canidia by Horace *Epod* 3

GRATION, a giant killed by Diana.

GRATIUS FALISCUS, a Latin poet, supposed to have been contemporary with Ovid, by whom he is once mentioned. He was author of a poem entitled "Cynegeticon," or the Art of [illegible] with Dogs, the style of which is deemed pure, but destitute of elevation The best edition is that of Wernsdorff, in the *Poetæ Latinæ Minores*. *Ovid Pont.* 4, 16, 34.

GRAVII, a people of Spain *Ital* 3, 366.

GRAVISCÆ, now *Ermno de St Augustino*, a maritime town of Etruria, which assisted Æneas against Turnus. The air was unwholesome, on account of the marshes and stagnant waters in its neighbourhood. *Virg. Æn.* 10, 184.—*Liv.* 40, 29. 41, 16

GRAVIUS, a Roman knight of Puteoli, killed at Dyrrachium, &c. *Cæs Bell. Civ.*

GREGORIUS, called Thaumaturgus, was born at Neo Cæsarea, in Pontus, of [illegible] parents, on whose death he embraced the Christian religion. He became bishop of Neo Cæsarea, in which capacity he drew up a creed, and canon of

faith. He died A. D 265 Many miracles are ascribed to him, which accounts for his surname of Thaumaturgus. His works, besides the panegyric on Origen, comprise a paraphrase on the Ecclesiastes, and a canonical epistle. They were published together at Paris, 1626, folio.——Nazianzen, surnamed the *Divine*, was bishop of Constantinople, which he resigned on its being disputed. His writings rival those of the most celebrated orators of Greece, in eloquence, sublimity, and variety. His sermons are more for philosophers than common hearers, but replete with seriousness and devotion Erasmus said, that he was afraid to translate his works, from the apprehension of not transfusing into another language the smartness and acumen of his style and the stateliness and happy diction of the whole He died A. D. 389 The best edition is that of the Benedictins, the first volume of which, in fol., was published at Paris, 1778 ——A bishop of Nyssa, author of the Nicene creed. His style is represented as allegorical and affected; and he has been accused of mixing philosophy too much with theology. His writings consist of commentaries on scripture, moral discourses, sermons on mysteries, dogmatical treatises, panegyrics on saints; the best edition of which, is that of Morell, 2 vols fol., Paris, 1615. The bishop died, A. D. 396 ——Another Christian writer, whose works were edited by the Benedictins, in 4 vols fol., Paris, 1705.

GRINNES, a people among the Batavians. *Tacit. Hist.* 5, 20.

GROSPHUS, a man distinguished as much for his probity as his riches, to whom Horace addressed *Od.* 2, 16.

GRUDII, a people tributary to the Nervii, supposed to have inhabited the country near Tournay or Bruges in Flanders. *Cæs. G.* 5, 38.

GRUMENTUM, now *Armento*, an inland town of Lucania on the river Acirus. *Liv.* 23, 37. 27, 41.

GRYLLUS, a son of Xenophon, who killed Epaminondas, and was himself slain, at the battle of Mantinea, B. C. 363. His father was offering a sacrifice when he received the news of his death, and he threw down the garland which was on his head; but he replaced it when he heard that the enemy's general had fallen by his hands; and he observed, that his death ought to be celebrated with every demonstration of joy rather than of lamentation. *Aristot.*—*Paus.* 8, 11, &c. ——One of the companions of Ulysses, changed into a swine by Circe. It is said that he refused to be restored to his human shape, and preferred the opulence and inactivity of this squalid animal. *Plut. Brut. Anim.*

GRYNEUS, one of the Centaurs, who fought against the Lapithæ, and was killed with the horns of a stag, after he had crushed to pieces Broteus and Orion with a ponderous altar. *Ovid. Met.* 12, 260.

GRYNIUM, or GRYNEA, a town of Æolis in Asia Minor, north of Myrina, where Apollo had a temple with an oracle, on account of which he is called *Grynæus*. *Strab.* 13.—*Virg. Ecl.* 6, 72. *Æn.* 4, 345.

GYARUS and GYAROS, a small island in the Ægean sea, one of the Cyclades, lying between Ceos and Tenos Its inhabitants were so poor that they petitioned Augustus for a diminution of [illegible]urs, which only amounted to 150 drach[illegible]as used by the Romans as a place of [illegible] criminals. It is now called *Ghi-*

oura. *Strab.* 10.—*Juv. Sat.* 1, 73 10, 170.—*Ovid. Met.* 7, 407.

GYAS, one of the companions of Æneas, who distinguished himself at the games exhibited after the death of Anchises in Sicily, and obtained the third prize, which was two brazen vessels and two silver vases adorned with beautiful workmanship *Hygin. fab.* 273.—*Hal.* 1, 440.—*Virg Æn.* 1, 226 et 616. 5, 118, &c ——A part of the territories of Syracuse, in the possession of Dionysius. ——A Rutulian, son of Melampus, killed by Æneas in Italy. *Virg. Æn* 10, 318.

GYGÆUS, a lake of Lydia, forty stadia from Sardis. *Propert.* 3, 11, 18.

GYGE, a maid of Parysatis.

GYGES or GYES, a son of Cœlus and Terra, represented as having fifty heads and a hundred hands. He, with his brothers, made war against the gods, and he was afterwards punished in Tartarus. Hesiod, however, mentions that Jupiter solicited his assistance against the Titans, and that by his means he confined them in Tartarus. *Hesiod. Th.* 148.—*Horat. Od* 2, 14, 14.—*Ovid. Trist.* 4, 7, 19.——A Lydian, to whom Candaules, king of the country, showed his wife naked. The queen was so incensed at this instance of imprudence and infirmity in her husband, that she ordered Gyges, either to prepare for death himself, or to murder Candaules. He chose the latter, and married the queen, and ascended the vacant throne, about 718 years before the Christian era. He was the first of the Mermnadæ, who reigned in Lydia. He reigned thirty-eight years, and distinguished himself by the immense presents which he made to the oracle of Delphi According to Plato, Gyges descended into a chasm of the earth, where he found a brazen horse, whose sides he opened, and saw within the body the carcase of a man of uncommon size, from whose finger he took a famous brazen ring This ring, when put on his finger, rendered him invisible; and by means of its virtue, he introduced himself to the queen, murdered her husband and married her, and usurped the crown of Lydia. *Herod.* 1, 8.—*Plat. Dial. de Rep.* 10.—*Val. Max* 7, 1.—*Cic. de Off.* 3, 9 ——A man killed by Turnus, in his wars with Æneas. *Virg. Æn.* 9, 762.——A beautiful boy of Cnidos, in the age of Horace. *Horat. Od.* 2, 5, 30.

GYLIPPUS, a Lacedæmonian, sent B. C 414, by his countrymen to assist Syracuse, against the Athenians. He obtained a celebrated victory over Nicias and Demosthenes, the enemy's generals, and obliged them to surrender. He accompanied Lysander, in his expedition against Athens, and was present at the taking of that celebrated town. After the fall of Athens, he was intrusted by the conqueror with the money which had been taken in the plunder, which amounted to 1500 talents. As he conveyed it to Sparta, he had the meanness to unsew the bottom of the bags which contained it, and secreted about 300 talents. His theft was discovered, and to avoid the punishment which he deserved, he fled from his country, and by this act of meanness, tarnished the glory of his victorious actions. *Tibull.* 4, 1, 199. —*Plut. in Nicia.*——An Arcadian in the Rutulian war. *Virg. Æn.* 12, 272.

GYMNASIUM, a place among the Greeks, where all the public exercises were performed, and where not only wrestlers and dancers exhibited, but also philosophers, poets, and rhetoricians repeated their compositions. The room was high and spacious, and could contain many

thousands of spectators. The laborious exercises of the Gymnasium were running, leaping, throwing the quoit, wrestling, and boxing, which was called by the Greeks, πανκράτιον, and by the Romans, *quinquertia*. In riding, the athlete led a horse, on which he sometimes was mounted, conducting another by the bridle, and jumping from the one upon the other. Whoever came first to the goal, and jumped with the greatest agility, obtained the prize. In running a-foot, the athletes were sometimes armed, and he who came first was declared victorious. Leaping was a useful exercise, its primary object was to teach the soldiers to jump over ditches, and to pass over eminences during a siege, or in the field of battle. In throwing the quoit, the prize was adjudged to him who threw it farthest. The quoits were made either with wood, stone, or metal. The wrestlers employed all their dexterity to bring their adversary to the ground, and the boxers had their hands armed with gauntlets, called also *cestus*. Their blows were dangerous, and often ended in the death of one of the combatants. In wrestling and boxing, the athletes were often naked, whence the word Gymnasium, γυμνὸς, *nudus*. They anointed themselves with oil to brace their limbs, and to render their bodies slippery, and more difficult to be grasped. *Plin.* 2, *ep.* 17.—*C. Nep.* 20, 5.

GYMNESIÆ. *Vid.* Baleares.

GYMNETES, a people of Æthiopia, who lived almost naked. *Plin.* 5, 8.

GYMNIAS, now *Gomasour*, a town of Armenia, passed by the 10,000 in their retreat *Xenoph. Anab.* 4.

GYMNOSOPHISTÆ, a certain sect of philosophers in India, who, according to some, placed their *summum bonum* in pleasure, and their *summum malum* in pain. They lived naked, as their name implies, and for thirty-seven years they exposed themselves in the open air, to the heat of the sun, the inclemency of the seasons, and the coldness of the night. They were often seen in the fields fixing their eyes full upon the disc of the sun from the time of its rising till the hour of its setting. Sometimes they stood whole days upon one foot in burning sand without moving, or showing any concern for what surrounded them. Alexander was astonished at the sight of a sect of men who seemed to despise bodily pain, and who inured themselves to suffer the greatest tortures without uttering a groan, or expressing any marks of fear. The conqueror condescended to visit them, and his astonishment was increased when he saw one of them ascend a burning pile with firmness and unconcern, to avoid the infirmities of old age, and stand upright on one leg and unmoved, whilst the flames surrounded him on every side. (*Vid.* Calanus.) The Brachmans were a branch of the sect of the Gymnosophistæ. (*Vid.* Brachmanes.) *Strab.* 15, &c.—*Plin.* 7, 2.—*Cic. Tusc.* 5.—*Lucan.* 3, 240.—*Curt.* 8, 9.—*Dion.*

GYNÆCEAS, a woman said to have been the wife of Faunus, and the mother of Bacchus and of Midas.

GYNÆCOTHŒNAS, a name of Mars at Tegea, on account of a sacrifice offered by the women without the assistance of the men, who were not permitted to appear at this religious ceremony. *Paus.* 8, 48.

GYNDES, a river of Assyria, falling into the Tigris When Cyrus marched against Babylon, his army was stopped by this river, in which one of his favourite horses was drowned. This so irritated the monarch that he ordered the river to be divided into 360 channels by his soldiers, so that it might for ever afterwards be forded knee deep. The Gyndes, at the present day, has assumed its ancient course, and is called *Zendeh* by the Persians, and *Kara-Sou*, or the Black river, by the Turks. Its entrance into the Tigris is termed *Feum-el-Saleh*, or the river of peace. *Herod.* 1, 189 et 202.

GYTHEUM, a sea-port town of Laconia, at the mouth of the Eurotas, in Peloponnesus, built by Hercules and Apollo, who had there desisted from their quarrels. The inhabitants were called *Gytheatæ*. *Cic. Offic.* 3, 11.

GYZANTES, a people of Africa, near the Zanœces, who cultivated bees and made a great quantity of honey. Herodotus says, that they painted themselves with vermilion, and ate apes, which were abundant on their mountains.

H

HABIS, an illegitimate son of the daughter of Gargaris, king of the Cunetes in Spain, by an unknown person. His grandfather was so incensed at the dishonour of his daughter, that he ordered the child to be exposed in the woods. The goats of the desert fed him with their milk, and the shepherds brought him to the palace, where Gargaris, still unappeased, commanded him to be thrown to hungry swine, but he was uninjured. Afterwards, he was precipitated into the sea by the same cruel orders, and miraculously carried by the waves to the shore. When grown up, he was dragged before the monarch, whose vengeance now had yielded to pity, and he was adopted as successor to a throne to which the gods by such supernatural interference seemed to have destined him. At king of Spain, Habis distinguished himself by his benevolence, his subjects were made happy, salutary laws were enacted, and with subordination, agriculture and plenty flourished in the country. *Justin.* 44, 4.

HADES. *Vid.* Ades.

HADRIANOPŌLIS, a town of Thrace, on the Hebrus.

HADRIĀNUS, a Roman emperor. *Vid.* Adrianus —— C. Fabius, a prætor in Africa, who was burned by the people of Utica, for conspiring with the slaves. *Cic. Verr.* 1, 27. 5, 26.

HADRIATĪCUM MARE. *Vid.* Adriaticum.

HÆDUI. *Vid.* Ædui.

HÆMON, a Theban youth, son of Creon, who was so captivated with the beauty of Antigone, that he killed himself on her tomb, when he heard that she had been put to death by his father's orders. *Propert* 2, 8, 21.—A Rutulian engaged in the wars of Turnus. *Virg. Æn.* 9, 685.—A friend of Æneas against Turnus. He was a native of Lycia. *Id.* 10, 126

HÆMONIA. *Vid.* Æmonia.

HÆMUS, a chain of mountains forming the northern boundary of Thrace, and separating it from Mœsia. This chain was erroneously said to be so lofty, that from its summit the Euxine and the Adriatic, the Danube and the Alps, could be at once seen. It was fabled to have obtained its name from Hæmus, son of Boreas and Orithyia, who married Rhodope, and was changed

into this mountain for aspiring to divine honours. Its modern name is *Emineh Dagh*, or *Balkan*. *Strab.* 7.—*Plin.* 4, 11.—*Ovid. Met.* 6, 87.—*Liv.* 40, 22.——A stage player. *Juv.* 3, 99.

HÆNA, SEXTIL, a poet of Corduba in Spain. He came to Rome where he distinguished himself as a writer more by his genius than his learning. He had composed a poem in praise of Cicero, which he repeated in the house of Messala Corvinus, in the presence of a few select friends, in the number of whom was Asinius Pollio, who abruptly left the company on pretence of being offended with the poet's flattery to the deceased orator in this line,

Defendas Cicero, Latæque silentia linguæ.
Seneca.—*Quintil.*

HAGES, a brother of king Porus who opposed Alexander, &c. *Curt.* 8, 5 et 14 ——One of Alexander's flatterers ——A man of Cyzicus, killed by Pollux. *Flacc.* 3, 191.

HALÆSUS, and HALESUS, a son of Agamemnon, by Briseis or Clytemnestra. Some authors say that he conspired with Ægysthus against his father, for which he was deservedly banished; but others maintain that far from embracing so unnatural a part, he was so afflicted at the misfortune of his family that he left Peloponnesus and returned into Italy. Here he settled on mount Masicus in Campania, where he built Falisci, and afterwards assisted Turnus against Æneas. He was killed by Pallas. *Virg. Æn.* 7, 24. 10. 352.—*Ovid. Am.* 3, 15, 32.

HALCYÓNE. *Vid.* Alcyone.

HALENTUM, a town at the north of Sicily. *Cic. Verr.* 3, 43. 4, 23.

HALES, a river of Asia Minor, flowing near the city of Colophon. It was noted for the coldness of its waters. *Plin.* 5, 29.

HALESA, a town of Sicily. *Cic. Verr.* 2, 7. *Fam.* 13, 32.

HALESIUS, a mountain and river near Ætna, where Proserpine was gathering flowers when she was carried away by Pluto. *Colum*

HALIA, one of the Nereides. *Apollod.*——A festival at Rhodes in honour of the sun.

HALIACMON, a river of Macedonia, rising in the Canalovian mountains, and falling into the Sinus Thermaicus, or *Gulf of Salonica*. According to Cæsar, it formed the boundary between Macedonia and Thessaly. It is now called the *Indje Mourn*. *Cæs. B. C.* 3, 36.—*Plin.* 31, 2.—*Herod.* 7, 127.

HALIARTUS, a son of Thersander, said to have founded the city of Haliartus in Bœotia. He was adopted by Athamus, but did not succeed him, [illegible] gave up the throne willingly to Presbon, grandson of this prince *Paus.* 9, 34.——A city of Bœotia on the southern shore of the Lacus Copais, and north-west of Thebes. It was destroyed by the Romans in the war with Perseus, king of Macedon, upon which occasion its inhabitants were sold, and their territories given to the Athenians. Its remains lie just below the village of *Mazi*, on the road from Thebes to Lebadea. *Strab.* 9.—*Liv.* 42, 63.—*Polyb.* 36, 18.

HALICARNASSUS, the capital of Caria, situate on the northern shore of the Sinus Ceramicus. It was founded by a colony from Troezene, in Argolis, and its first name was Zephyria. It was the residence of the kings of Caria, to one of whom, Mausolus, his queen Artemisia raised such a splendid tomb, that it came to be looked upon as one of the seven wonders of the world, and finally suggested a name for sepulchral memorials of any magnitude. According to Scylax, Halicarnassus had two harbours, which were protected by the little island named Arconnesus. This city is memorable for the long siege it maintained against Alexander, under the skilful command of Memnon, the general of Darius. It was taken and sacked by the conqueror, but afterwards rebuilt, and became one of the most flourishing Greek cities along the Asiatic coast of the Ægean. It was the birth-place of Herodotus, Dionysius, and Heraclitus the poet. Its remains are situated at *Boudroun*. *Herod* 7, 99.—*Strab.* 14.—*Mela*, 1, 16.—*Liv.* 33, 20. 37, 16 et 16.

HALICYÆ, a town of Sicily, between Eutella and Lilybæum. It is now *Salemi*. *Plin.* 3, 8.—*Dionl.* 14.

HALIEIS, a district of Argolis, so called apparently from the fisheries established along the coast, and lying between Hermione and cape Scyllæum. *Thucyd.* 2, 56. 4, 45.

HALIMEDE, a Nereid.

HALIRRHOTIUS, a son of Neptune and Eurytе, who ravished Alcippe, daughter of Mars, because she slighted his addresses. This violence offended Mars, and he killed the ravisher. Neptune cited Mars to appear before the tribunal of justice to answer for the murder of his son. The cause was tried at Athens, in a place which has been called from thence Areopagus, (*Ἄρης, Mars*, and *πάγος, hill,*) and the murderer was acquitted. *Apollod.* 3, 14.—*Paus* 1, 21.

HALITHERSUS, an old man, who foretold to Penelope's suitors the return of Ulysses, and their own destruction. *Homer. Od.* 2, 157 17, 68 24, 450.

HALIUS, a son of Alcinous, famous for his skill in dancing. *Homer. Od.* 8, 120 et 370.—— A Trojan, who came with Æneas into Italy, where he was killed by Turnus. *Virg. Æn.* 9, 767.

HALIZÓNES, a people of Paphlagonia. *Strab.* 14.

HALMUS, a son of Sisyphus, father to Chrysogone. He reigned in Orchomenos. *Paus.* 9, 35.

HALMYDESSUS, or SALMYDESSUS, a city of Thrace, on the coast of the Euxine sea, below the promontory of Thynias. It is now *Midjeh*. *Mela*, 2, 2.

HALOCRÁTES, a son of Hercules and Olympias *Apollod.*

HALÓNE, an island of Propontis, opposite Cyzicus. *Plin.* 5, 31.

HALONNÉSUS, a small island at the opening of the Sinus Thermaicus, and north-east of Scopelos. It was at one time inhabited by women alone, who, having murdered all the men, continued to defend themselves against an invasion. It is now named *Chelidromi*. *Mela*, 2, 7.

HALOTIA, a festival in Tegea. *Paus.*

HALÓTUS, a eunuch, who used to taste the meat of Claudius. He poisoned the emperor's food by order of Agrippina. *Tacit. Ann.* 2, 66.

HALYÆTUS, a man changed into a bird of the same name. *Ovid. Met.* 3, 176.

HALYATTES. *Vid.* Alyattes.

HALYCUS, now the *Platani*, a river at the south of Sicily.

HALYS, now the *Kizil-Irmak*, a river of Asia Minor, rising in the angle formed by the junction of the mountains Anti-Taurus and Paryadres, and after a westerly and then northerly course of 370 miles, through the provinces of Cappadocia, Galatia, and Paphlagonia, falling into the Euxine a little to the west of Amisus. It is said to

have received its name from the Greek word ἅλς, owing to its waters having a *salt* and bitter taste. It is famous for the defeat of Croesus, the Lydian monarch, of whose dominions it formed for a long time the eastern boundary, and who was tempted to cross it by the ambiguity of an oracle. (*Vid.* Croesus.) There is another branch of the Halys, which rises considerably farther south in mount Taurus, flowing past Tyana and Garsaura, and joining the main river near the borders of Galatia. *Herod* 1, 73.—*Strab.* 12.—*Plin.* 6, 2.—*Cic. de Div.* 2, 56.—*Lucan.* 3, 272.——A man of Cyzicus, killed by Pollux. *Val. Fl* 3, 157.

HALYZIA, a town of Epirus near the Achelous, where the Athenians obtained a naval victory over the Lacedæmonians.

HAMADRYĂDES, nymphs who lived in the country, and presided over trees, with which they were said to live and die. The word is derived from ἅμα, *simul*, and δρῦς, *quercus*. *Virg. Ecl.* 10.—*Ovid Met.* 1, 547.

HAMÆ, a town of Campania near Cumæ. *Liv.* 23, 25.

HAMILCAR, the name of some celebrated generals of Carthage. *Vid.* Amilcar.

HAMMON, the Jupiter of the Africans. *Vid.* Ammon.

HANNĪBAL *Vid.* Annibal.

HANNO. *Vid.* Anno.

HARCALO, a man famous for his knowledge of poisonous herbs, &c. He touched the most venomous serpents and reptiles without receiving the smallest injury. *Sil.* 1, 406.

HARMATELIA, a town of the Brachmanes in India, taken by Alexander. *Diod.* 17.

HARMILLUS, an infamous debauchee. *Juv.* 10, 224.

HARMODĬUS, an Athenian, who, together with Aristogiton, became the cause of the overthrow of the Pisistratidæ. (*Vid.* Aristogiton.) The Athenians, to reward the patriotism of these illustrious citizens, made a law that no one should ever bear the name of Aristogiton and Harmodius. *Herod.* 5, 55.—*Plin.* 34, 8.—*Senec. Ir.* 2, 25.

HARMONĬA, or HERMIONEA (*Vid* Hermione,) a daughter of Mars and Venus, who married Cadmus. It is said, that Vulcan, to avenge the infidelity of her mother, made her a present of a vestment dyed in all sorts of crimes, which, in some measure, inspired all the children of Cadmus with wickedness and impiety. *Fasc.* 9, 16, &c.

HARMONIDES, a Trojan beloved by Minerva. He built the ships in which Paris carried away Helen. *Homer. Il.* 5.

HARPAGUS, a general of Cyrus. He conquered Asia Minor after he had revolted from Astyages, who had cruelly forced him to eat the flesh of his son, because he had disobeyed his orders in not putting to death the infant Cyrus. *Herod.* 1, 108.—*Justin.* 1, 5 et 6

HARPALICE. *Vid.* Harpalyce.

HARPALION, a son of Pylæmenes king of Paphlagonia, who assisted Priam during the Trojan war, and was killed by Merion. *Homer. Il.* 13, 643.

HARPĂLUS, a man entrusted with the treasures of Babylon by Alexander. His hopes that Alexander would perish in his expedition, rendered him dissipated, negligent, and vicious. When he heard that the conqueror was returning with great resentment, he fled to Athens, where, with his money, he corrupted the orators, among whom was Demosthenes. When brought to justice, he escaped with impunity to Crete, where he was at last assassinated by Thimbron, B.C. 325. *Plut. in Phoc.*—*Diod.* 17.——A robber who scorned the gods. *Cic. de Nat. D.* 3.——A celebrated astronomer of Greece, 480 years B.C. He corrected the cycle of eight years, invented by Cleostratus, and increased it to nine, in which he supposed that the sun and moon returned to the same point. Meton afterwards altered this cycle to nineteen years, now called the "Golden Number."

HARPALYCE, the daughter of Harpalycus, king of Thrace. Her mother died when she was but a child, and her father fed her with the milk of cows and mares, and inured her early to sustain the fatigues of hunting. When her father's kingdom was invaded by Neoptolemus, the son of Achilles, she repelled and defeated the enemy with manly courage. The death of her father, which happened soon after in a sedition, rendered her disconsolate; she fled the society of mankind, and lived in the forests upon plunder and rapine. Every attempt to secure her proved fruitless, till her great swiftness was overcome by intercepting her with a net. After her death the people of the country disputed their respective right to the possessions which she had acquired by rapine, and they soon after appeased her manes, by proper oblations on her tomb. *Virg. Æn.* 1, 321.—*Hygin. fab.* 193 et 252.——A beautiful virgin, daughter of Clymenus and Epicaste of Argos. Her father became enamoured of her, and gained her confidence, and enjoyed her company by means of her nurse, who introduced him as a stranger. Some time after she married Alastor; but the father's passion became more violent and incontrollable in his daughter's absence, and he murdered her husband to bring her back to Argos. Harpalyce, inconsolable for the death of her husband, and ashamed of her father's passion, which was then made public, resolved to revenge her wrongs. She killed her younger brother, or, according to some, the fruit of her incest, and served it before her father. She begged the gods to remove her from the world, and she was changed into an owl, and Clymenus killed himself. *Hygin fab.* 253. &c.—*Parthen. in Erot.* 13.——A mistress of Iphiclus, son of Thestius. She died through despair on seeing herself despised by her lover. This mournful story was composed in poetry, in the form of a dialogue called Harpalyce. *Athen.* 14.

HARPALYCUS, one of the companions of Æneas, killed by Camilla. *Virg. Æn.* 11, 67.——The father of Harpalyce, king of part of Thrace.

HARPĂSUS, a river of Caria. *Liv.* 38, 13.

HARPEDOPHŌNUS, a surname of Mercury and of Perseus, because they were represented armed with the harpe, an instrument by which Argus and Medusa perished. *Lucan.* 9, 663 et 676.—*Ovid. Met.* 5, 69.

HARPOCRĀTES, a divinity supposed to be the same as Orus the son of Isis, among the Egyptians, and considered as the god of silence. He is represented as holding one of his fingers on his mouth, with a hat on his head, as the symbol of liberty, and clothed with a wolf skin, bespangled with eyes and ears to intimate that every thing may be heard and seen, but that the mysteries of religion and philosophy ought never to be revealed to the people. Sometimes he appears upon

the flower of the lotus, with his finger still on his mouth. The peach-tree was particularly consecrated to him. The Romans placed his statues at the entrance of their temples. Harpocratem reddere became proverbial to imply silence and secrecy *Catull.* 75.—*Varro de L. L.* 4, 10.—*Ovid. Met.* 9, 691.

HARPOCRATION, a Platonic philosopher of Argos, from whom Stobæus compiled his eclogues.——A sophist, called also Ælius.——Valerius, a rhetorician of Alexandria, who flourished A. D. 360. He was the author of a Lexicon, derived principally from the ten Attic orators, and entitled, on that account, *Λεξεις των δεκα ῥητορων*. It is a very useful work. The latest edition is that published at Leipsic, in 1824, 2 vols. 8vo, by an anonymous editor.——Another, surnamed Caius.

HARPYIÆ, winged monsters, who had the face of a woman, the body of a vulture, and had their feet and fingers armed with sharp claws They were three in number, Aello, Ocypete, and Celeno, daughters of Neptune and Terra, or, according to others, of Thaumas and Electra. They were sent by Juno to plunder the tables of Phineus, whence they were driven to the islands called Strophades by Zethes and Calais. They emitted an intectious smell, and spoiled whatever they touched by their filth and excrements. They plundered Æneas during his voyage towards Italy, and predicted many of the calamities which attended him. According to Damm, the term Harpyia (*Ἁρπυια*) signifies properly a violent wind, carrying off what is exposed to its fury; in other words, a furious whirlwind: hence the fable of the harpies. To the vivid imagination of the Greek, the terrors of the storm were intimately associated with the idea of powerful and active demons directing its fury. The names given to the Harpies indicate this, viz. *Harpyiæ*, from *ἁρπάζειν*, *Ocypeta* rapid, *Celeno*, obscurity, and *Aello*, a storm. With Homer, the Harpies are goddesses, who carry off persons suddenly, unseen and unheard. Penelope, in her prayer to Diana, represents them as goddesses of the storm-winds, who dwell in the vicinity of the Furies, on the borders of Oceanus, near the opening that leads to the world of spirits. The mixed form commonly assigned them was the addition of a later age *Virg. Æn.* 3, 212. 6, 289.—*Hesiod. Theog.* 265.—*Homer. Od.* 1, 241. 14, 371. 2, &c. &c.

HARUDES, a people of Germany. *Cæs. G.* 1, 31.

HARUSPEX, a soothsayer at Rome, who drew omens by consulting the entrails of beasts that were sacrificed. He received the name of *Aruspex, ab aris aspiciendis*, and that of *Extispex, ab exta inspiciendis*. The order of Aruspices was first established at Rome by Romulus, and the first Haruspices were Tuscans by origin, as they were particularly famous in that branch of divination. They had received all their knowledge from a boy named Tages, who, as was commonly reported, sprang from a clod of earth. (*Vid.* Tages.) They were originally three, but the Roman senate yearly sent six noble youths, or, according to others, twelve, to Etruria, to be instructed in all the mysteries of the art. The office of the Haruspices consisted in observing these four particulars: the beast before it was sacrificed; its entrails; the flames which consumed the sacrifice; and the flour, frankincense, &c., which was used. If the beast was led up to the altar with difficulty, if it escaped from the conductor's hands, roared when it received the blow or died in agonies, the omen was unfortunate. But, on the contrary, if it followed without compulsion, received the blow without resistance, and died without groaning, and after much effusion of blood, the Haruspex foretold prosperity. When the body of the victim was opened, each part was scrupulously examined. If any thing was wanting, if it had a double liver, or a lean heart, the omen was unfortunate. If the entrails fell from the hands of the Haruspex, or seemed besmeared with too much blood, or if no heart appeared, as for instance it happened in the two victims which J. Cæsar offered a little before his death, the omen was equally unlucky. When the flame was quickly kindled, and when it violently consumed the sacrifice, and arose pure and bright, and like a pyramid, without any paleness, smoke, sparkling, or crackling, the omen was favourable. But the contrary augury was drawn, when the fire was kindled with difficulty, and was extinguished before the sacrifice was totally consumed, or when it rolled in circles round the victim with intermediate spaces between the flames. In regard to the frankincense, meal, water, and wine, if there was any deficiency in the quantity, if the colour was different, or the quality was changed, or if any thing was done with irregularity, it was deemed inauspicious. This custom of consulting the entrails of victims did not originate in Tuscany, but it was in use among the Chaldeans, Greeks, Egyptians, &c., and the more enlightened part of mankind well knew how to render it subservient to their wishes or tyranny. Agesilaus, when in Egypt, raised the drooping spirits of his soldiers by a superstitious artifice He secretly wrote in his hand the word *νικη*, *victory*, in large characters, and holding the entrails of a victim in his hand till the impression was communicated to the flesh, he showed it to the soldiers, and animated them by observing, that the gods signified their approaching victories even by marking it in the body of the sacrificed animals. *Cic. de Div.*

HASDRUBAL. *Vid* Asdrubal.

Q. HATERIUS, a patrician and orator at Rome under the first emperors. He died in the 90th year of his age. *Tacit. Ann.* 4, 61.——Agrippa, a senator in the age of Tiberius, hated by the tyrant for his independence. *Tacit Ann.* 6, 4.——Antonius, a dissipated senator, whose extravagance was supported by Nero. *Id* 13, 34.

HAUSTANES, a man who conspired with Bessus against Darius, &c. *Curt.* 8, 5.

HEBDÔLE. *Vid* Ebdome.

HEBE, a daughter of Jupiter and Juno. According to some she was the daughter of Juno only, who conceived her after eating lettuces. As she was fair, and always in the bloom of youth, she was called the goddess of youth, and made by her mother cup-bearer to all the gods. She was dismissed from her office by Jupiter, because she fell down in an indecent posture as she was pouring nectar to the gods at a grand Festival, and Ganymedes, the favourite of Jupiter, succeeded her as cup-bearer. She was employed by her mother to prepare her chariot, and to harness her peacocks whenever requisite. When Hercules was raised to the rank of a god, he was reconciled to Juno by marrying her daughter Hebe, by whom he had two sons, Alexiares and Anicetus As Hebe had the power of restoring gods and men to the vigour of youth,

she, at the instance of her husband, performed that kind office to Iolas his friend. Hebe was worshipped at Sicyon, under the name of *Dia*, and at Rome under the name of *Juventas*. She is represented as a young virgin crowned with flowers, and arrayed in a variegated garment. *Paus.* 1, 19. 2, 12.—*Ovid. Met.* 9, 400. *Fast.* 6, 76. - *Apollod.* 1, 3. 2, 7.

HEBESUS, a Rutulian, killed in the night by Euryalus. *Virg. Æn.* 9, 344.

HEBRUS, now the *Maritza*, a river of Thrace, rising in the valleys between mount Hæmus and Rhodope, and falling by two mouths into the Ægean sea, nearly opposite the island of Samothrace. It was supposed to roll its waters upon golden sands. According to the ancient mythologists, after Orpheus had been torn in pieces by the Thracian Bacchantes, his head and lyre were cast into the Hebrus, and, being carried down that river to the sea, were borne by the waves to Methymna, in the island of Lesbos. The Methymneans buried the head of the unfortunate bard, and suspended the lyre in the temple of Apollo. *Mela*, 2, 2.—*Strab.* 7.—*Virg. G.* 4, 463. *Æn.* 12, 331.—*Ovid. Met.* 11, 50.——A youth of Lipara, beloved by Neobule. *Horat Od.* 3, 12. ——A man of Cyzicus, killed by Pollux. *Flacc.* 3, 149.——A friend of Æneas, son of Dolichaon, killed by Mezentius in the Rutulian war. *Virg. Æn.* 10, 698.

HECAERGOS, a surname applied to Apollo and Diana, and expressive of the distance to which the rays of the luminaries over which they preside are darted.

HECALE, a poor old woman who kindly received Theseus as he was going against the bull of Marathon, or, according to others, against the Sarmatians. She died before his return, and the hero honoured her memory with the institution of a festival sacred to Jupiter, which she herself had vowed to the god. Her poverty and her great age became proverbial. *Ovid. de Rem Am.* 747.—*Plin.* 22, 22.—*Plut. in Thes.*——A town of Attica.

HECALESIA, a festival in honour of Jupiter of Hecale, instituted by Theseus, or in commemoration of the kindness of Hecale, which Theseus had experienced when he went against the bull of Marathon, &c.

HECAMEDE, a daughter of Arsinous, who fell to the lot of Nestor after the plunder of Tenedos by the Greeks. *Homer. Il.* 11, 623.

HECATÆ FANUM, a celebrated temple sacred to Hecate, near Stratonicea in Caria. *Strab.* 14.

HECATÆUS, an historian of Miletus, born 549 years before Christ, in the reign of Darius Hystaspes. *Herod.* 2, 143.——A native of Abdera, who accompanied Alexander the Great into Asia. He was a disciple of Pyrrho, the head of the sceptic school. He wrote a work on the antiquities of the Jews, cited under the title of Περὶ Ἰουδαίων βιβλίων, by Origen, and under that of Ἰουδαίων Ἱστορία, by Eusebius.——A native of Teos, supposed to have flourished about the ninetieth Olympiad ——A native of Crete, who wrote Περὶ Νόστων, "On the wanderings of the Grecian chieftains returning from Troy."

HECATE, a daughter of Perses and Asteria, the same as Proserpine or Diana. She was called Luna in heaven, Diana on earth, and Hecate or Proserpine in hell, whence her name of *Dea triformis, bicorpor, tricaput*. She was supposed to preside over magic and enchantments, and was generally represented like a woman with three heads, that of a horse, a dog, or a boar; and sometimes she appeared with three different bodies, and three different faces with only one neck. Dogs, lambs, and honey, were generally offered to her, especially in highways and cross roads, whence she obtained the name of *Trivia*. Her power was extended over heaven, the earth, sea, and hell; and to her, kings and nations supposed themselves indebted for their prosperity. *Ovid. Met.* 7, 94.—*Hesiod. Theog.* 410, &c.—*Horat. Od.* 3, 22.—*Paus* 2, 22.—*Virg. Æn.* 4, 511.

HECATESIA, a yearly festival observed by the Stratonicensians in honour of Hecate. The Athenians paid also particular worship to this goddess, who was deemed the patroness of families and of children. From this circumstance, the statues of the goddess were erected before the doors of the houses, and upon every new moon a public supper was always provided at the expense of the richest people, and set in the streets, where the poorest of the citizens were permitted to retire and feast upon it, while they reported that Hecate had devoured it. This supper was served up in a place where three ways met, in allusion to the triple nature of the goddess. There were also expiatory offerings to supplicate the goddess to remove whatever evils might impend on the head of the public, &c.

HECATO, a native of Rhodes, pupil to Panætius. He wrote on the duties of man, &c. *Cic. Off.* 3, 15.

HECATOMBŒUS, a surname given to Jupiter, Neptune, and Apollo, as likewise that of Hecatombœa to Juno, because Hecatombs were particularly offered to their divinity. The festival in honour of Juno was celebrated on the first of July, whence that month was called Hecatombœon.

HECATOMBOIA, a festival celebrated in honour of Juno by the Argians, and by the Æginensians, who were a colony from Argos. It derived its name from ἑκατόμβη, which signifies a sacrifice of an hundred oxen; it being usual on the first day of this solemnity to offer so many to Juno, the remains of which were distributed among the citizens. There were also public games first instituted by Archinus, a king of Argos, in which the prizes were a brazen shield and a crown of myrtle. There was likewise an annual sacrifice called by this name in Laconia, and offered for the preservation of the hundred cities which once flourished in that country.

HECATOMPHONIA, from ἑκατὸν, *centum*, and φονεύω, *occido*, a solemn sacrifice offered by the Messenians to Jupiter, when any of them had killed one hundred enemies. *Paus.* 4, 16.—*Ælian.*

HECATOMPOLIS, an epithet applied to Crete, from the hundred cities which it once contained. The same epithet was also given to Laconia.

HECATOMPYLOS, an epithet applied to Thebes in Egypt, on account of its hundred gates. *Ammian.* 22, 16.——The capital of Parthia, and royal residence of the Arsacidæ, situated in the district of Comisene. It is now called *Damghan*. *Ptol.* 6, 5.—*Strab.* 11.—*Plin.* 6, 15 et 25.

HECATONNESI, several small islands between Lesbos and the continent of Europe. Strabo reckons twenty, and observes that the name of Hecatonnesi was applied to the group, from Hecatus, or Apollo, the deity most revered throughout the adjoining country. Herodotus, however, writes the name Ἑκατὸν Νῆσοι, as if it was formed from the numerical adjective; and this derivation is more simple and probable than that

of Strabo. The modern appellation of these islands is *Musco-nisi*. *Strab.* 13.—*Herod.* 1, 151.

HECTOR, son of king Priam and Hecuba, was the most valiant of all the Trojan chiefs that fought against the Greeks. He married Andromache the daughter of Eetion, by whom he had Astyanax. He was appointed captain of all the Trojan forces, when Troy was besieged by the Greeks; and the valour with which he behaved, showed how well qualified he was to discharge that important office. He engaged with the bravest of the Greeks, and, according to Hyginus, no less than thirty-one of the most valiant of the enemy perished by his hand. When Achilles had driven back the Trojans towards the city, Hector, too great to fly, waited the approach of his enemy near the Scean gate, though his father and mother, with tears in their eyes, blamed his rashness, and entreated him to retire. The sight of Achilles terrified him, and he fled before him in the plain. The Greek pursued to the source of the Scamander, and making a signal to his troops not to molest him in his career of victory, he attacked his enemy, and perceiving an unprotected part in his cuirass, he directed his spear with powerful aim to the vulnerable spot. Jupiter held, says Homer, in his hand the immortal balance which was to decide the destinies of Hector and of Troy; the fate of Achilles preponderates, and the son of Priam receives the fatal blow. The fallen hero was not only spoiled of his arms, but the conqueror, with a barbarity peculiar to the times, pierced his feet, and with a thong tied him to his chariot, and with insulting triumph drove himself three times round the tomb of Patroclus, whilst the dishonoured head of Hector was dragged in the dust. The body, though it had received the grossest insult, was yet preserved by the gods from putrefaction and from a mangled appearance, till it was ransomed by old Priam, and the Trojans obtained from the Greeks a truce of some days to pay the last offices to the greatest of their leaders. The Thebans boasted in the age of the geographer Pausanias, that they had the ashes of Hector preserved in an urn, by order of an oracle; which promised them undisturbed felicity if they were in possession of that hero's remains. The epithet of *Hectoreus* is applied by the poets to the Trojans, as best expressive of valour and intrepidity. *Homer. Il.* 2, 3, 6, 8, 10, 11, 12, &c.—*Virg. Æn.* 1, &c.—*Ovid. Met* 12 et 13.—*Dictys Cret.*—*Dares Phryg.*—*Hygin. fab.* 90 et 112.—*Paus.* 3 et 9, 14.—*Quintil. Smyrn.* 1 et 3. A son of Parmenio poisoned in the Nile. Alexander honoured his funerals with a magnificent funeral. *Curt.* 4, 5. 6, 9.

HECUBA, daughter of Dymas a Phrygian prince, or, according to others, of Cisseus, a Thracian king, was the second wife of Priam king of Troy, and proved the chastest of women, and the most tender and unfortunate of mothers. When she was pregnant of Paris, she dreamed that she had brought into the world a burning torch which had reduced her husband's palace and all Troy to ashes. So alarming a dream was explained by the soothsayers, who declared that the son whom she should bring into the world would prove the ruin of his country. When Paris was born she exposed him on mount Ida to avert the calamities which threatened her family; but her attempts to destroy him were fruitless, and the prediction of the soothsayers was fulfilled. (*Vid.* Paris.) During the Trojan war she saw the greatest part of her children perish by the hands of the enemy, and like a mother she confessed her grief by her tears and lamentations, particularly at the death of Hector her eldest son. When Troy was taken, Hecuba, as one of the captives, fell to the lot of Ulysses, a man whom she hated for his perfidy and avarice, and she embarked with the conquerors for Greece. The Greeks landed in the Thracian Chersonesus, to load with fresh honours the grave of Achilles. During their stay she hero's ghost appeared to them and demanded to ensure the safety of their return, the sacrifice of Polyxena, Hecuba's daughter. They complied, and Polyxena was torn from her mother to be sacrificed. Hecuba was inconsolable, and her grief was still more increased at the sight of the body of her son Polydorus washed on the shore, who had been recommended by his father to the care and humanity of Polymnestor king of the country. (*Vid.* Polydorus.) She determined to revenge the death of her son, and with the greatest indignation went to the house of his murderer and tore his eyes, and attempted to deprive him of his life. She was hindered from executing her bloody purpose, by the arrival of some Thracians, and she fled with the female companions of her captivity. She was pursued, and when she ran after the stones that were thrown at her, she found herself suddenly changed into a bitch, and when she attempted to speak, found that she could only bark. After this metamorphosis, she threw herself into the sea, according to Hyginus, and that place was, from that circumstance, called *Cyneum*. (*Vid.* Cynosema.) Hecuba had a great number of children by Priam, among whom were Hector, Paris, Delphobus, Pammon, Helenus, Polites, Antiphon, Hipponous, Polydorus, Troilus, and among the daughters, Creusa, Ilione, Laodice, Polyxena, and Cassandra. *Homer. Il.* 16, 718. 22, 430. —*Euripid. in Hec. et Troad.*—*Ovid. Met.* 11, 761. 13, 515.—*Hygin. fab* 111.—*Virg. Æn.* 3, 44.—*Juv.* 10, 271.—*Strab.* 13.—*Dictys Cret.* 4 et 5.—*Apollod.* 3, 12

HECUBÆ SEPULCHRUM, a promontory of Thrace. *Vid.* Cynosema.

HEDILA, a poetess of Samos.

HEDONACON, a fountain of Bœotia, where Narcissus, becoming enamoured of his own reflection, and thinking it the nymph of the place, was drowned. *Ovid. Met.* 3, 407.

HEDUI. *Vid.* Ædui.

HEDYMELES, an admired musician in Domitian's age. The word signifies *sweet music*. *Juv.* 6, 381.

HEGELOCHUS, a general of 6000 Athenians sent to Mantinea to stop the progress of Epaminondas. *Diod.* 15.——An Egyptian general who flourished B. C. 128.

HEGEMON, a Thasian poet in the age of Alcibiades. He wrote a poem called Gigantomachia, besides other works. *Ælian. V. H.* 4, 11.——Another poet who wrote a poem on the battle of Leuctra, &c. *Ælian. V. H.* 8, 11.

HEGESIANAX, an historian of Alexandria, who wrote an account of the Trojan war.

HEGESIAS, a tyrant of Ephesus under the patronage of Alexander. *Polyæn.* 6.——A philosopher of Cyrene, who so eloquently convinced his auditors of their failings and follies, and persuaded them that there were no dangers after death, that many were guilty of suicide. Ptolemy forbade him to continue his doctrines. *Cic. Tusc.* 1, 34.——A native of Magnesia, who

wrote an historical work on the companions in arms of Alexander the Great. His style was loaded with puerile accounts, and betrayed a total want of taste. He wrote also some discourses, which are lost. The ancients regarded him as the parent of that species of eloquence denominated the Asiatic, and which had taken the place of the simple and the elegant Attic. *Dion Hal. de Struct. Oral.* 18.—*Cic. Orat.* 67, 69. *Brut.* 83.

HEGESILOCHUS, one of the chief magistrates of Rhodes in the reign of Alexander and his father Philip.——Another, native of Rhodes, 171 years before the Christian era He engaged his countrymen to prepare a fleet of forty ships to assist the Romans against Perseus king of Macedonia.

HEGESINUS, a philosopher of Pergamus, of the second academy. He flourished B. C. 193.

HEGESIPPUS, an historian who wrote on the antiquities of Pallene, a peninsula of Thrace, where Æneas was supposed to have taken refuge after the capture of Troy. He made the Trojan chief to have ended his days here. *Dion. Hal. Ant. Rom.* 1, 49 et 72 ——A comic poet, a native of Tarentum, surnamed Crobylus (Κρωβύλος), or "Toupee," from his peculiar manner of wearing his hair. His pieces have not reached us; we have eight epigrams ascribed to him, which are remarkable for their simplicity.——An ecclesiastical historian, who died at Rome about A. D. 180. He wrote a history of the church from the beginning of the Christian era to his own time; but only some fragments of it are extant in Eusebius.

HEGESIPYLE, a daughter of Olorus king of Thrace, who married Miltiades, and became mother of Cimon *Plut.*

HEGESISTRATUS, an Ephesian who consulted the oracle to know in what particular place he should fix his residence. He was directed to settle where he found peasants dancing with crowns of olive. This was in Asia, where he founded Elea, &c.

HEGESTORIDES, a Thasian, who, upon seeing his country besieged by the Athenians, and a law forbidding any one on pain of death to speak of peace, went to the market-place with a rope about his neck, and boldly told his countrymen to treat him as they pleased, provided they saved the city from the calamities which the continuation of the war seemed to threaten The Thasians were awakened, the law was abrogated, and Hegetorides pardoned, &c. *Polyæn* 2.

HELENA, the most beautiful woman of her age, sprung from one of the eggs which Leda, the wife of king Tyndarus, brought forth after her amour with Jupiter metamorphosed into a swan. (*Vid.* Leda.) According to some authors, Helen was daughter of Nemesis by Jupiter, and Leda was only her nurse; and to reconcile this variety of opinions some imagine that Nemesis and Leda are the same persons. Her beauty was so universally admired, even in her infancy, that Theseus, with his friend Pirithous, carried her away before she had attained her tenth year, and concealed her at Aphidnæ, under the care of his mother Æthra. Her brothers, Castor and Pollux, recovered her by force of arms, and she returned safe and unpolluted to Sparta, her native country. There existed, however, a tradition recorded by Pausanias, that Helen was of nubile years when carried away by Theseus, and that she had a daughter by her ravisher, who was entrusted to the care of Clytemnestra. This violence offered to her virtue did not in the least diminish, but it rather augmented, her fame, and her hand was eagerly solicited by the young princes of Greece. The most celebrated of her suitors were Ulysses, son of Laertes, Antilochus, son of Nestor, Sthenelus, son of Capaneus, Diomedes, son of Tydeus, Amphilochus, son of Cteatus, Meges, son of Phileus, Agapenor, son of Anceus, Thalpius, son of Eurytus, Menestheus, son of Peteus, Schedius, son of Epistrophus, Polyxenus, son of Agasthenes, Amphilochus, son of Amphiaraus, Ascalaphus and Ialmus, sons of the god Mars, Ajax, son of Oileus, Eumelus, son of Admetus, Polypœtes, son of Pirithous, Elphenor, son of Chalcodon, Podalirius and Machaon, sons of Æsculapius, Leonteus, son of Coronus, Philoctetes, son of Pœan, Protesilaus, son of Iphiclus, Eurypilus, son of Evemon, Ajax and Teucer, sons of Telamon, Patroclus, son of Menœtius, Menelaus, son of Atreus, Thoas, Idomeneus, and Merion. Tyndarus was rather alarmed than pleased at the sight of such a number of illustrious princes who eagerly solicited each to become his son-in-law. He knew that he could not prefer one without displeasing all the rest, and from this perplexity he was at last liberated by the artifice of Ulysses, who began to be already known in Greece by his prudence and sagacity. This prince, who clearly saw that his pretensions to Helen would not probably meet with success in opposition to so many rivals, proposed to extricate Tyndarus from all his difficulties, if he would promise him his niece Penelope in marriage. Tyndarus consented, and Ulysses advised the king to bind, by a solemn oath, all the suitors, that they would approve of the uninfluenced choice which Helen should make of one among them; and engage to unite together to defend her person and character, if ever any attempts were made to ravish her from the arms of her husband. The advice of Ulysses was followed, the princes consented, and Helen fixed her choice upon Menelaus and married him. Hermione was the early fruit of this union, which continued for three years with mutual happiness. After this, Paris, son of Priam king of Troy, came to Lacedæmon on pretence of sacrificing to Apollo. He was kindly received by Menelaus, but shamefully abused his favours, and in his absence in Crete, he corrupted the fidelity of his wife Helen, and persuaded her to follow him to Troy, B. C. 1193. At his return, Menelaus, highly sensible of the injury which he had received, assembled the Grecian princes, and reminded the sons of their solemn promises. They resolved to make war against the Trojans; but they previously sent ambassadors to Priam to demand the restitution of Helen. The influence of Paris at his father's court prevented the restoration, and the Greeks returned home without receiving the satisfaction which they required. Soon after their return, their combined forces assembled, and sailed for the coast of Asia. The behaviour of Helen during the Trojan war is not clearly known. Some assert that she had willingly followed Paris, and that she warmly supported the cause of the Trojans; while others believe that she always sighed after her husband, and cursed the day in which she had proved faithless to his bed. Homer represents her as in the last instance, and some have added that she often betrayed the schemes and resolutions of the Trojans, and secretly favoured the cause of Greece.

When Paris was killed in the ninth year of the war, she voluntarily married Deiphobus, one of Priam's sons, and when Troy was taken she made no scruple to betray him, and to introduce the Greeks into his chamber, to ingratiate herself with Menelaus. She returned to Sparta, and the love of Menelaus forgave the errors which she had committed. Some however say that she obtained her life even with difficulty from her husband, whose resentment she had kindled by her infidelity. After she had lived for some years at Sparta, Menelaus died, and she was driven away from Peloponnesus by Megapenthes and Nicostratus, the illegitimate sons of her husband, and she retired to Rhodes, where at that time Polyxo, a native of Argos, reigned over the country. Polyxo remembered that her widowhood originated in Helen, and that her husband Tlepolemus had been killed in the Trojan war, which had been caused by the debaucheries of Helen, therefore she meditated revenge. While Helen retired one day to bathe in the river, Polyxo disguised her attendants in the habits of Furies and sent them with orders to murder her enemy. Helen was tied to a tree and strangled, and her misfortunes were afterwards remembered, and the crimes of Polyxo expiated by the temple which the Rhodians raised to Helen Dendritus, *or tied to a tree.* There is a tradition mentioned by Herodotus, which says that Paris was driven, as he returned from Sparta, upon the coast of Egypt, where Proteus, king of the country, expelled him from his dominions for his ingratitude to Menelaus, and confined Helen. From that circumstance, therefore, Priam informed the Grecian ambassadors that neither Helen nor her possessions were in Troy, but in the hands of the king of Egypt. In spite of this assertion the Greeks besieged the town and took it after ten years' siege, and Menelaus by visiting Egypt, as he returned home, recovered Helen at the court of Proteus, and was convinced that the Trojan war had been undertaken upon very unjust and unpardonable grounds. Helen was honoured after death as a goddess, and the Spartans built her a temple at Therapne, which had the power of giving beauty to all the deformed women that entered it. Helen, according to some, was carried into the island of Leuce after death, where she married Achilles, who had been one of her warmest admirers.—The age of Helen has been a matter of deep inquiry among the chronologists. If she was born of the same eggs as Castor and Pollux, who accompanied the Argonauts, in their expedition against Colchis, about thirty-five years before the Trojan war, according to some, she was no less than sixty years old when Troy was reduced to ashes, supposing that her brothers were only fifteen when they embarked with the Argonauts. But she is represented by Homer so incomparably beautiful during the siege of Troy, that though seen at a distance she influenced the counsellors of Priam by the brightness of her charms; therefore we must suppose with others, that her beauty remained long undiminished, and was extinguished only at her death. *Paus.* 3, 19, &c.—*Apollod.* 3, 10, &c.—*Hygin. Ast.* 77.—*Herod.* 2, 112.—*Plut. in Thes.* &c.—*Cic. de Offic.* 3.—*Horat. Od.* 3, 3.—*Dictys Cret.* 1, &c.—*Virg. Æn.* 1, 654. 6, 495.—*Pindar. Nem.* 10.—*Homer, Il.* 2, 3, &c. *Od.* 4, 15.—A young woman of Sparta, often confounded with the daughter of Leda. As she was going to be married, because the lot had fallen upon her, an eagle came and carried away the knife of the priest, upon which she was released, and the barbarous custom of offering human victims was abolished.—A daughter of the emperor Constantine who married Julian.—The mother of Constantine. She was born at Drepanum in Bithynia, where she was engaged in the obscure employment of inn-keeeper. Constantius Chlorus saw, and loved her, but his marriage with her was some time after followed by a divorce, when he was elevated to the imperial dignity. After the accession of her son to the purple, Helena was drawn from her obscurity, and merited the high rank which she held in the empire by the liberality of her conduct, the humanity of her character, and the virtues of her private and public life. She died in her eightieth year, A. D. 328.—An island in the Ægean, north-east of Sunium, and opposite to Thoricos. It received its name from the circumstance of Paris's having landed on it, as was said, in company with Helena, when they were fleeing from Sparta. Strabo, who follows Artemidorus, conceived it was the Cranae of Homer. Pliny calls it Macris. The modern name is *Macronnus.* *Strab, 9 et 10.*—*Homer. Il.* 3, 444.—*Plin.* 4, 20.

HELENIA, a festival in Laconia, in honour of Helen, who received there divine honours. It was celebrated by virgins riding upon mules, or in chariots made of reeds and rushes.

HELENOR, a Lydian prince who accompanied Æneas to Italy, and was killed by the Rutulians. His mother's name was Licymnia *Virg. Æn.* 9, 544, &c.

HELENUS, a celebrated soothsayer, son of Priam and Hecuba, greatly respected by all the Trojans. When Deiphobus was given in marriage to Helen in preference to himself, he resolved to leave his country, and he retired to mount Ida, where Ulysses took him prisoner by the advice of Calchas. As he was well acquainted with futurity, the Greeks made use of prayers, threats, and promises, to induce him to reveal the secrets of the Trojans, and either the fear of death or gratification of resentment, seduced him to disclose to the enemies of his country, that Troy could not be taken whilst it was in possession of the Palladium, nor before Philoctetes came from his retreat at Lemnos, and assisted to support the siege. After the ruin of his country, he fell to the share of Pyrrhus the son of Achilles, and saved his life by warning him to avoid the dangerous tempest which in reality proved fatal to all those who set out. This endeared him to Pyrrhus, and he received from his hand Andromache the widow of his brother Hector, by whom he had a son called Cestrinus. This marriage, according to some, was consummated after the death of Pyrrhus, who lived with Andromache as his wife. Helenus was the only one of Priam's sons who survived the ruin of his country. After the death of Pyrrhus, he reigned over part of Epirus, which he called Chaonia in memory of his brother Chaon, whom he had inadvertently killed. Helenus received Æneas as he voyaged towards Italy, and foretold him some of the calamities which attended his fleet. The manner in which he received the gift of prophecy is doubtful. (*Vide* Cassandra.) *Homer. Il.* 6, 76. 7, 47.—*Virg. Æn.* 3, 295, &c.—*Paus.* 1, 11. 3, 23.—*Ovid. Met.* 13, 99 *et* 733. 15, 437.—A Rutulian killed by Pallas. *Virg. Æn.* 10, 338.

HELERNI LUCUS, a place near Rome. *Ovid. Fast.* 6, 105.

HELES or HALES, a river of Lucania near Velia. *Cic. ad Att.* 16, 7. *Fam.* 7, 20.

HELIADES, the daughters of the sun and Clymene. They were three in number, Lampetie, Phaetusa, and Lampethusa; or seven, according to Hyginus, Merope, Helie, Ægle, Lampetie, Phœbe, Ætheria, and Dioxippe. They were so afflicted at the death of their brother Phaeton, (*Vid.* Phaeton,) that they were changed by the gods into poplars, and their tears into precious amber, on the banks of the river Po. *Ovid. Met.* 2, 340.—*Hygin. fab.* 154.——The first inhabitants of Rhodes. This island being covered with mud when the world was first created, was warmed by the cherishing beams of the sun, and from thence sprang seven men, who were called Heliades, ἀπὸ τοῦ ἡλίου from the *sun*. The eldest of these, called Ochimus, married Hegetoria, one of the nymphs of the island, and his brothers fled from the country for having put to death, through jealousy, one of their number. *Diod.* 5.

HELIASTÆ, a name given to the judges of the most numerous tribunal at Athens. Of all the courts which took cognizance of civil affairs, the Ἡλιαία was the most celebrated and frequented. It derived its name, ἀπὸ τοῦ ἁλίζεσθαι, from the *thronging* of the people; or, according to others, ἀπὸ τοῦ ἡλίου, from the *sun*, because it was an open place, and exposed to the sun's rays. The judges who sat in this court were at least fifty, but generally two or five hundred. When causes of importance were to be tried, it was customary to summon all the judges of the other courts. Sometimes one thousand were called in, and then two courts were joined, sometimes fifteen hundred or two thousand, and then three or four courts met; and the number of the Heliasts has been sometimes increased by this means to six thousand. They took cognizance of affairs of the highest importance. They were summoned by the Thesmothetæ, before whom they took a solemn oath, which is preserved in the oration of Demosthenes against Timocrates. They sat from sunrise to sunset. *Pollux*, 8, 11.

HELICAON, a Trojan prince, son of Antenor. He married Laodice, the daughter of Priam, whose form Iris assumed to inform Helen of the state of the rival armies before Troy. Helicaon was wounded in a night engagement, but his life was spared by Ulysses, who remembered the hospitality which he had received from his father Antenor. *Homer. Il* 2, 123.

HELICE, a star near the north pole, generally called Ursa Major. It is supposed to receive its name from the town of Helice, of which Callisto, who was changed into the Great Bear, was an inhabitant. *Lucan.* 2, 527.——A city of Achaia, situate on the shore of the Sinus Corinthiacus, near Bura. It was celebrated for the worship of Neptune, thence surnamed Heliconius, and as being the place where the Ionians when in possession of Achaia held their general council. It was destroyed by a prodigious influx of the sea, caused by a violent earthquake, B.C. 373. It was said that some vestiges of the submerged city were to be seen long after the fearful event took place. *Herod.* 1, 46.—*Paus.* 7, 24.—*Strab.* 8.—*Ovid. Met.* 15, 293.——A daughter of Silenus, king of Ægiale, who married Ion son of Xuthus. *Paus.* 7, 24.——A daughter of Lycaon, king of Arcadia.

HELICON, now *Palæovouni* or *Zagora*, a mountain in Bœotia, on the borders of Phocis, sacred to Apollo and the Muses, who were thence called Heliconiades. It was famous for the pureness of its air, the abundance of its waters, its fertile valleys, the coolness of its shades, and the beauty of the venerable trees which clothed its sides. On its summit was the grove of the Muses, adorned with several statues; and hard by were the fountain Aganippe, the source of the small river Permessus, and Hippocrene, or *the horse's fountain*, which burst forth from the ground when struck by the horse Pegasus. Here too was the fountain Hedonacon, where Narcissus, becoming enamoured of his own reflection, and thinking it the nymph of the place, was drowned. *Strab.* 9.—*Paus.* 9, 28, &c.—*Ovid Met* 2, 219.—*Virg. Æn.* 7, 641. 10, 163. *Georg.* 3, 11 et 291.——A river of Macedonia, which ran near Dium, and after having pursued a course of 25 stadia, lost itself under ground for the space of 25 stadia, and on its re appearance assumed the name of Baphyrus. It is now called the *Mauro nero*. *Paus.* 9, 30.——A river of Sicily, falling into the Tyrrhene sea, opposite the *Lipari isles*.

HELICONIADES, a name given to the Muses because they lived upon mount Helicon, which was sacred to them.

HELICONIS, a daughter of Thespius. *Apollod.*

HELIODORUS, one of the favourites of Seleucus Philopator, king of Syria. He attempted to plunder the temple of the Jews, about, 176 years before Christ, by order of his master, &c.——A Greek poet, sixteen hexameters of whose are cited by Stobæus, containing a description of that part of Campania situate between the Lucrine lake and Puteoli, and where Cicero had a country residence.——An Athenian physician, of whom Galen makes mention, and who also wrote a didactic poem, under the title of Ἀνολυτικά, "Justification," of which Galen cites seven hexametors.——A rhetorician, surnamed the Arabian, contemporary with Philostratus.——A mathematician of Larissa, in the reign of Tiberius, author of a treatise on optics, of which some fragments are extant.——A famous sophist, born at Emessa in Phœnicia in the age of Theodosius, and made bishop of Trica in Thessaly. He is particularly known for his romance in ten books, called Æthiopica, or the history of the loves of Theagenes and Charicles. Some suppose that the author of the Æthiopica was not the bishop of Trica. The best edition of this entertaining work is that of Coray, 2 vols. 8vo, Paris, 1804.

HELIOGABALUS, a deity among the Phœnicians.——M. Aurelius Antoninus, a Roman emperor, son of Varius Marcellus, called Heliogabalus, because he had been priest of that divinity in Phœnicia. After the death of Macrinus, he was invested with the imperial purple, and the senate, however unwilling to submit to a youth only fourteen years of age, approved of his election, and bestowed upon him the title of Augustus. Heliogabalus made his grandmother Mœsa, and his mother Semias, his colleagues on the throne; and to bestow more dignity upon the sex, he chose a senate of women, over which his mother presided, and prescribed all the modes and fashions which prevailed in the empire. Rome however soon displayed a scene of cruelty and debauchery; the imperial palace was full of prostitution, and the most infamous of the populace became the favourites of the prince. He raised his horse to the honours of the consulship, and obliged his subjects to pay adoration to the god Heliogabalus, which was no other than a large black stone, whose figure resembled that

of a cone. To this ridiculous deity temples were raised at Rome, and the altars of the gods plundered to deck those of the new divinity. In the midst of his extravagances, Heliogabalus married four wives, and not satisfied with following the plain laws of nature, he professed himself to be a woman, and gave himself up to one of his officers, called Hierocles. In this ridiculous farce he suffered the greatest indignities from his pretended husband without dissatisfaction, and Hierocles, by stooping to infamy, became the most powerful of the favourites, and enriched himself by selling favours and offices to the people. Such licentiousness soon displeased the populace, and Heliogabalus, unable to appease the seditions of his soldiers, whom his rapacity and debaucheries had irritated, hid himself in the filth and excrements of the camp, where he was found in the arms of his mother. His head was severed from his body, the 10th of March, A. D. 222, in the 18th year of his age, after a reign of three years, nine months, and four days. He was succeeded by Alexander Severus. His cruelties were as conspicuous as his licentiousness. He burdened his subjects with the most oppressive taxes, his halls were covered with carpets of gold and silver tissue, and his mats were made with the down of hares, and with the soft feathers which were found under the wings of partridges. He was fond of covering his shoes with precious stones, to draw the admiration of the people as he walked along the streets, and he was the first Roman who ever wore a dress of silk. He often invited the most common of the people to share his banquets, and made them sit down on large bellows full of wind, which, by suddenly emptying themselves, threw the guests on the ground, and left them a prey to wild beasts. He often tied some of his favourites on a large wheel, and was particularly delighted to see them whirled round like Ixions, and sometimes suspended in the air, or sunk beneath the water.

HELIOPOLIS, a city of Egypt, situate a little to the east of the apex of the Delta, not far from the present *Cairo*. It was called Heliopolis by the Greeks, and Bethshemesh by the Hebrews, both of which names, as well as its Egyptian one of On, imply the city or house of the sun. The inhabitants of this city are represented by Herodotus as the wisest of the Egyptians; and here Moses resided, and received that education which made him "learned in all the wisdom of the Egyptians." But, notwithstanding its being the seat of the sciences, such were its egregious idolatries, that it was named Aven, or Beth-Aven "the house of vanity," or idolatry by the Jews. A village standing on part of its site, at the present day, is called *Matarieh*; while the spring of excellent water, or fountain of the sun, which is supposed to have given rise to the city, is still called *Ain Shems*, or fountain of the Sun, by the Arabs. This is one of the most ancient cities of the world of which any distinct vestige can now be traced. It was visited eighteen hundred and fifty years ago by Strabo, whose description proves it to have been nearly as desolate then as now. Most of the ruins of this once famous city, described by that geographer, are buried in the accumulation of the soil; but that which marks its site, and is, perhaps, the most ancient work at this time existing in the world, is a perfect shaft is a column of red granite, 70 feet high, and covered with hieroglyphics. *Strab.* 17.—*Reland.* 2, 3.——A city of Syria, south-west of Emesa, on the opposite side of the Orontes. It was celebrated for its temple of the sun, said to have been built by Antoninus Pius. Its modern name is *Baalbec*. *Plin.* 5, 22.

HELISSON, a river of Arcadia, falling into the Alpheus. Now, the *Smano*. *Paus.* 8, 29

HELIUM, a name given to the mouth of the *Maas* in Germany. *Plin.* 4, 15.

HELIUS, a celebrated favourite of the emperor Nero, put to death by order of Galba, for his cruelties.——The Greek name of the sun or Apollo.

HELLANICE, a sister of Clitus, who was nurse to Alexander. *Curt.* 8, 1.

HELLANICUS, a celebrated Greek historian, born at Mitylene. He wrote a history of the ancient kings of the earth, with an account of the founders of the most famous towns in every kingdom, and died B.C. 411, in the 85th year of his age. *Paus* 2, 3.—*Cic de Orat.* 2, 54. - *Aul. Gel.* 15, 23.——A brave officer rewarded by Alexander. *Curt* 5, 2.

HELLANOCRATES, a man of Larissa, &c. *Aristot Polit.* 5, 10.

HELLAS, a term originally applied to a city and region of Thessaly, in the district of Phthiotis, where Hellen, the son of Deucalion, reigned, but subsequently extended to all Thessaly, and finally made a general appellation for the whole of Greece, Thessaly itself excluded *Plin.* 4, 7.—*Strab* 8.—*Mela*, 2, 3.—*Paus.* 2, 20 ——A beautiful woman, mentioned by Horace as beloved by Marius. The lover killed her in a fit of passion, and afterwards destroyed himself. *Horat. Sat.* 2, 3, 277

HELLE, a daughter of Athamas and Nephele, sister to Phryxus. She fled from her father's house, with her brother, to avoid the cruel oppression of her mother-in-law, Ino. According to some accounts, she was carried through the air on a golden ram, which her mother had received from Neptune, and in her passage she became giddy, and fell from her seat into that part of the sea which from her received the name of Hellespont. Others say that she was carried on a cloud, or rather upon a ship, from which she fell into the sea and was drowned. Phryxus, after he had given his sister a burial on the neighbouring coasts, pursued his journey and arrived safe in Colchis. (*Vid.* Phryxus.) *Ovid. Heroid.* 18 &c. *Met.* 4, *fab* 14.—*Pindar. Pyth.* 4.—*Paus.* 9, 34.

HELLEN, son of Deucalion and Pyrrha, reigned in Phthiotis about 1495 years before the Christian era, and gave the name of Hellenians to his subjects. He had by his wife Orseis, three sons; Æolus, Dorus, and Xuthus, who gave their names to the three different nations known under the name of Æolians, Dorians, and Ionians. These last derive their name from Ion, son of Xuthus, and from the difference either of expression, or pronunciation in their respective languages, arose the different dialects well known in the Greek language. *Paus.* 8, 20. 7, 1.—*Dod* 5.

HELLENES, a name first given to the subjects of Hellen, but afterwards a general appellation for the people of Greece. The word occurs only once in Homer (*Il.* 2, 684), and is used not as a generic, but as a specific name for the inhabitants of that part of Thessaly called Hellas.

HELLESPONTIAS, a wind blowing from the north-east. *Plin.* 2, 47.

HELLESPONTUS, a narrow strait between the

Thracian Chersonesus in Europe and the district Dardania in Asia, which received its name from Helle, who was drowned there in her voyage to Colchis. (*Vid.* Helle.) The narrowness and length of this channel, together with the sinuosities of its shores, and the rapid and powerful current which is constantly flowing through them, are sufficient reasons to justify Homer in the epithets of πλατὺς, *broad*, and ἀπείρων, *boundless*, which he applies to it, if we regard the epithets as bestowed upon what might be viewed rather as a mighty river than a winding arm of the sea. The Hellespont is celebrated for the love and death of Leander. (*Vid.* Hero, and Leander.) It is famed also for the bridge of boats thrown across it by Xerxes, from Sestus to Abydus, which was no sooner completed than it was rent in pieces and utterly destroyed by a great tempest. When Xerxes heard of this, he was so enraged, that he ordered three hundred lashes to be inflicted on the Hellespont, a pair of fetters to be thrown into it, and executioners to brand it with marks of ignominy. Moreover, he commanded those who had the inflicting of the lashes, to harangue the Hellespont in a set speech, by which the sea was informed that Xerxes, its master, condemned it to that punishment for having injured him without a cause, and that the king of the Persians would pass over it, whether it consented or not. But the vengeance of this silly monarch was not finally appeased till all those who had presided over the construction of the bridge had been put to death. The length of the Hellespont, from the Ægean sea to Callipolis on the shores of the Propontis, is 33 miles, and its narrowest breadth about seven stadia. Its modern name, *Channel of the Dardanelles*, was first used by the Greeks of the middle ages, who derived it from the district of Dardania, but it is rendered more familiar by the two castles, called *The Dardanelles*, built by Mahomet IV. A.D. 1657, a little to the south of Sestus and Abydus. *Homer Il.* 2, 86. 94, 98 et 845. —*Lucan.* 2, 672.—*Juv. Sat* 10, 179.—*Herod.* 7, 34 et 35.—*Strab.* 13.—The country along the Hellespont on the Asiatic coast bears the same name. *Cic Verr.* 1, 24. *Fam.* 13, 53.—*Strab* 12. —*Plin.* 5, 30.

HELLOPIA, a district of Fulcœa, in which Histiæa was situated. *Strab.* 10

HELLOTIA, two festivals, one of which was observed in Crete, in honour of Europa, whose bones were then carried in solemn procession with a myrtle garland no less than twenty cubits in circumference, called ἁλλῶτις. The other festival was celebrated in Corinth with games and races, where young men entered the lists, and generally ran with burning torches in their hands. It was instituted in honour of Minerva, surnamed Hellotis ἀπὸ τοῦ ἕλους, *from a certain pond* of Marathon, where one of her statues was erected, or ἀπὸ τοῦ ἁλεῖν τὸν ἵππον τὸν Πήγασον, because by her assistance Bellerophon took and managed the horse Pegasus, which was the original cause of the institution of the festival. Others derive the name from Hellotis, a Corinthian woman, from the following circumstance: when the Dorians and the Heraclidæ invaded Peloponnesus, they took and burned Corinth; the inhabitants, and particularly the women, escaped by flight, except Hellotis and her sister Eurytome, who took shelter in Minerva's temple, relying for safety upon the sanctity of the place. When this was known, the Dorians set fire to the temple, and the two sisters perished in the flames. This wanton cruelty was followed by a dreadful plague; and the Dorians, to alleviate the misfortunes which they suffered, were directed by the oracle to appease the manes of the two sisters, and therefore they raised a new temple to the goddess Minerva and established, the festivals, which bore the name of one of the unfortunate women.

HELNES, an ancient king of Arcadia, &c. *Polyæn.* 1.

HELORIS, a general of the people of Rhegium, sent to besiege Messana, which Dionysius the tyrant defended. He fell in battle, and his troops were defeated. *Diod.* 14

HELORUS, a river of Sicily, near the southern extremity of the inland, now the *Abisso*. It is mentioned by several of the ancient poets, on account of the remarkably fertile country through which it flows. Silius Italicus gives it the epithet of *clamosus*, referring either to the noise of its waters in the numerous caverns found along its banks, or to the laments occasioned by its inundations of the neighbourhood. *Virg. Æn.* 3, 699. *Ovid. Fast* 4, 467, &c.—*Sil. Ital.* 14, 270. ——A town of Sicily, near the mouth of the river Helorus. Its ruins are called *Muri Veci.*

HELOS, a place of Arcadia. *Paus.* 8, 36 ——A town of Laconia, taken and destroyed by the Lacedæmonians under Agis III., of the race of the Heraclidæ, because they refused to pay the tribute which was imposed upon them. The Lacedæmonians carried their resentment so far, that, not satisfied with the ruin of the city, they reduced the inhabitants to the lowest and most miserable slavery, and made a law which forbade their masters either to give them their liberty, or to sell them in any other country. To complete their infamy, all the slaves of the state and the prisoners of war were called by the disgraceful appellation of *Helotæ*. Not only the servile offices in which they were employed denoted their misery and slavery, but they were obliged to wear peculiar garments, which exposed them to greater contempt and ridicule. They never were instructed in the liberal arts, and their cruel masters often obliged them to drink to excess, to show the freeborn citizens of Sparta the beastliness and disgrace of intoxication. They once every year received a number of stripes, that by this wanton flagellation they might recollect that they were born and died slaves. The Spartans even declared war against them; but Plutarch, who, from interested motives, endeavours to palliate the guilt and cruelty of the people of Lacedæmon, declares that it was because they had assisted the Messenians in their war against Sparta, after it had been overthrown by a violent earthquake. This earthquake was supposed by all the Greeks to be a punishment from heaven for the cruelties which the Lacedæmonians had exercised against the Helots. In the Peloponnesian war, these miserable slaves behaved with uncommon bravery, and were rewarded with their liberty by the Lacedæmonians, and appeared in the temples and at public shows crowned with garlands, and with every mark of festivity and triumph This exultation did not continue long, and the sudden disappearance of these two thousand manumitted slaves was attributed to the inhumanity of the Lacedæmonians. *Thucyd.* 4.—*Pollux.* 3, 8.—*Strab* 8.—*Plut. in Lyc. &c.*—*Aristot Polit.* 2.—*Paus Lacon. &c.*

HELOTES and HELŌTES, the public slaves of Sparta, &c *Vid* Helos

HELVETIA, a vestal virgin, struck dead with lightning in Trajan's reign.

HELVETII, an ancient nation of Gaul, conquered by J. Cæsar. Their country was bounded on the north and east by the Rhenus, on the west by mount Jura, and on the south by the Rhodanus and the Lacus Lemanus. It corresponded generally to the present *Suntzerland*, but was contained within narrower limits. *Cæs. Bell. G.* 1, &c — *Tacit. Hist.* 1. 67 et 69.

HELVIA, the mother of Cicero.

HELVIDIA, the name of a Roman family.

HELVII, a people of Gaul, north of the Arecomi, on the western side of the Rhodanus. Their capital was called Alba Augusta, now *Viviers*. Their country answers to the modern *Vivarez*. *Plin.* 3, 4

HELVILLUM, a town of Umbria, supposed to be the same as Sullium, now *Sigillo*. *Plin.* 3, 14.

HELVINA, a fountain of Aquinum, where Ceres had a temple. *Juv* 3, 320.

HELVIUS CINNA proposed a law, which however was not passed, to permit Cæsar to marry whatever woman he chose. *Suet. in Cæs.* 52.—— A poet. *Vid.* Cinna.

HELYMUS and PANOPES, two hunters at the court of Acestes in Sicily. *Virg. Æn* 5, 73, &c.

HEMATHION, a son of Aurora and Cephalus, or Tithonus. *Apollod.* 3.

HEMITHEA, a daughter of Cycnus and Procleа She was so attached to her brother Tenes, that she refused to abandon him when his father Cycnus exposed him on the sea. They were carried by the wind to Tenedos, where Hemithea long enjoyed tranquillity, till Achilles, captivated by her charms, offered her violence She was rescued from his embrace by her brother Tenes, who was instantly slaughtered by the offended hero. Hemithea could not have been rescued from the attempts of Achilles, had not the earth opened and swallowed her after she had fervently entreated the assistance of the gods. (*Vid.* Tenes) *Paus.* 10, 14.— *Diod.* 4.

HEMON. *Vid* Hæmon.

HEMUS. *Vid.* Hæmus.

HENETI, a people of Paphlagonia in Asia Minor, who, having lost their leader in the Trojan war, migrated to the north of Italy under the command of Antenor, the Trojan prince, and having expelled the Euganei, the original inhabitants of the country, settled in Venetia. *Hom. Il.* 2, 851.— *Liv.* 1, 1.— *Virg. Æn* 1, 242.— *Ovid Fast.* 4, 78.— *Str. Ital* 8, 601.

HENIOCHI, a people of Asiatic Sarmatia, near Colchis, descended from Amphytus and Telethusa, the charioteers (ἡνίοχοι) of Castor and Pollux, and thence called Lacedæmonii. *Mela*, 1, 21.— *Paterc.* 2, 40 — *Flacc.* 3, 270. 6, 42.

HENNA. *Vid*, Enna.

HEPHÆSTIA, now *Cochino*; the capital town of Lemnos. *Herod.* 6, 140.——A festival in honour of Vulcan (Ἡφαιστεῖα) at Athens. There was then a race with torches between three young men. Each in his turn ran a race with a lighted torch in his hand, and whoever could carry it to the end of the course before it was extinguished, obtained the prize. They delivered it one to the other after they finished their course, and from that circumstance we see many allusions in ancient authors who compare the vicissitudes of human affairs to this delivering of the torch; particularly in these lines of Lucretius 2:

Inque brevi spatio mutantur sæcla animantum,
Et quasi cursores vitai lampada tradunt

HEPHÆSTIADES, a name applied to the Lipari isles as sacred to Vulcan.

HEPHÆSTION, a Greek grammarian of Alexandria in the reign of the emperor Verus. There remains of his compositions, a treatise entitled *Enchiridion de Metris et Poemate*, the best edition of which is that of Gaisford, Oxon, 1810, 8vo ——A native of Thebes, whose age is uncertain. He wrote on astrological subjects.——A Macedonian famous for his intimacy with Alexander. He accompanied the conqueror in his Asiatic conquests, and was so faithful and attached to him, that Alexander often observed that Craterus was the friend of the king, but Hephæstion the friend of Alexander. He died at Ecbatana 325 years before the Christian era, according to some, from excess of drinking, or eating. Alexander was so inconsolable at the death of this faithful subject, that he shed tears at the intelligence, and ordered the sacred fire to be extinguished, which was never done but at the death of a Persian monarch. The physician who attended Hephæstion in his illness, was accused of negligence, and by the king's order inhumanly put to death, and the public games were interrupted. The body was intrusted to the care of Perdiccas, and honoured with the most magnificent funeral at Babylon. Hephæstion was so like the king in features and stature, that he was often saluted by the name of Alexander. *Curt* — *Arrian* 7, &c — *Plut in Alex* — *Athan. V* 11 7, 8.

HEPHÆSTIUM, a name given to a region in the extremity of Lycia near Phaselis, from which fire issued when a burning torch was applied to the surface. This was owing to the naphtha, with which the soil was impregnated. *Senec ep.* 79 — *Plin.* 2, 106.

HEPTAPHŌNOS, a portico, which received this name, because the voice was re-echoed seven times in it. *Plin* 36, 15

HEPTAPŌLIS, a country of Egypt, which contained seven cities

HEPTAPYLOS, a surname of Thebes in Bœotia, from its seven gates.

HERA, the name of Juno among the Greeks ——A town of Sicily, called also *Hybla*. *Cic ad Attic.* 2, 1

HERACLEA, a name given to more than forty towns in Europe, Asia, Africa, and the islands of the Mediterranean. They are supposed to have derived this appellation from the Greek name of Hercules, Ἡρακλῆς, and to have been either built in honour of him, or placed under his protection. The most famous of these places were—— A city of Lucania, situate between the Aciris and Siris. It was built by the Tarentini after the destruction of the ancient city of Siris, which stood at the mouth of the latter river, B. C. 428. This city is rendered remarkable in history, as having been the seat of the general council of the Greek colonies Antiquaries seem agreed in fixing its site at *Policoro*. *Strab.* 6.— *Diod Sic.* 12, 36 ——Minoa, a city of Sicily, on the southern coast, north-east of Agrigentum, at the mouth of the river Halycus. It was founded by Minos when he pursued Dædalus hither, and was subsequently called Heraclea, from Hercules, after his victory over Eryx. Some authorities make the original name to have been Macara, and Minos to have been

not the founder, but the conqueror of the place. *Mela*, 2, 7 — *Liv.* 34, 35.— *Cic. de Jur. Sic.* 50.— *Polyb.* 1, 25 —*Diod Sic.* 10, 11.——Lyncestis, a city of Macedonia, at the foot of the Candavian mountains, on the confines of Illyria. Its ruins still retain the name of *Erekli*. *Cæs. B Civ.* 3, 79 ——Sintica, the chief town of the Sinti, in Thrace. Demetrius, the son of Philip, was imprisoned and murdered here. *Liv.* 40, 24 45, 28. ——Trachinia, a city of Thessaly, founded by the Lacedæmonians, and a colony from Trachin, about 426 B. C, in the sixth year of the Peloponnesian war. It was distant about sixty stadia from Thermopylæ, and twenty from the sea. Jason, tyrant of Pheræ, took possession of this city at one period, and caused the walls to be pulled down Heraclea, however, again rose from its ruins, and became a flourishing city under the Ætolians, who sometimes held their general council within its walls. It was taken by the Roman consul, Acilius Glabrio, after a long and obstinate siege. Sir W. Gell observed the vestiges of this city on a high hill, on the foot of mount Œta *Thucyd.* 3, 92.— *Xen. Hist. Gr* 6, 4, 27.— *Liv.* 37, 24.— *Plin.* 4, 7 ——Pontica, a city on the coast of Bithynia, about twelve stadia from the river Lycus. It was founded by the Megareans, who were joined by some Bœotians from Tanagra. It was celebrated for its naval power, and its consequence among the Asiatic states. It is now *Erekli*.——A city of Ionia, near mount Latmus, 100 stadia from Pyrrha, and rather more from Miletus. It had a port on the Sinus Latmicus. Its site answers nearly to that of the village of *Ouyk Bajk Strab.* 14.——or Heracleopolis Magna, a city of Egypt, in the Heracleotic nome, remarkable for the adoration which was paid there to the ichneumon. *Strab.* 17.—or Heracleopolis Parva, city of Egypt, southwest of Pelusium, within the limits of the Delta.

HERACLEIA, a festival at Athens, celebrated every fifth year, in honour of Hercules. The Thisbians and Thebans in Bœotia observed a festival of the same name, in which they offered apples to the god. This custom of offering apples arose from this: It was always usual to offer sheep, but the overflowing of the river Asopus prevented the votaries of the god from observing it with the ancient ceremony, and as the word μῆλον, signifies both an *apple* and a *sheep*, some youths, acquainted with the ambiguity of the word, offered apples to the god, with much sport and festivity. To represent the sheep, they raised an apple upon four sticks as the legs, and two more were placed at the top to represent the horns of the victim. Hercules was delighted with the ingenuity of the youths, and the festivals were ever continued with the offering of apples *Pollux.* 8, 9 There was also a festival at Sicyon in honour of Hercules. It continued two days, the first was called ὑποστασις, the second πρόπλοια.—— At a festival of the same name at Cos, the priest officiated with a mitre on his head, and in woman's apparel.——At Lindus, a solemnity of the same name was also observed, and at the celebration nothing was heard but execrations and profane words, and whosoever accidentally dropped any other words, was accused of having profaned the sacred rites.

HERACLEÔTES, a surname of Dionysius the philosopher.——A philosopher of Heraclea, who, like his master Zeno, and all the Stoics, firmly believed that pain was not an evil. A severe illness, attended with the most acute pains, obliged him to renounce his principles, and at the same time the philosophy of the Stoics, about 264 years before the Christian era. He became afterwards one of the Cyrenaic sect, which placed the *summum bonum* in pleasure. He wrote some poetry, and chiefly treatises of philosophy. *Diog in vit.*

HERACLEUM, a town of Macedonia, half way between Dium and Tempe. It probably answers to the present *Litochori*. *Liv.* 44, 8.——A promontory of Pontus, now *Tschersches*.——A city of Pontus, 360 stadia from the mouth of the Iris. *Arrian. Periph* ——A city on the northern coast of Crete; north of Cnossus, of which it was the harbour. The modern *Carapana* agrees with it. *Strab.* 10.—*Plin.* 4, 12.

HERACLIDÆ, the descendants of Hercules, greatly celebrated in ancient history. Hercules at his death, left to his son Hyllus all the rights and claims which he had upon the Peloponnesus, and permitted him to marry Iole, as soon as he came of age The posterity of Hercules were not more kindly treated by Eurystheus, than their father had been, and they were obliged to retire for protection to the court of Ceyx, king of Trachinia. Eurystheus pursued them thither; and Ceyx, afraid of his resentment, begged the Heraclidæ to depart from his dominions. From Trachinia they came to Athens, where Theseus the king of the country, who had accompanied their father in some of his expeditions, received them with great humanity, and assisted them against their common enemy, Eurystheus. Eurystheus was killed by the hand of Hyllus himself, and his children perished with him, and all the cities of the Peloponnesus became the undisputed property of the Heraclidæ. Their triumph, however, was short, their numbers were lessened by a pestilence, and the oracle informed them that they had taken possession of the Peloponnesus, before the gods permitted their return. Upon this, they abandoned Peloponnesus, and came to settle in the territories of the Athenians, where Hyllus, obedient to his father's commands, married Iole, the daughter of Eurytus. Soon after, he consulted the oracle, anxious to recover the Peloponnesus, and the ambiguity of the answer determined him to make a second attempt. He challenged to single combat Atreus, the successor of Eurystheus on the throne of Mycenæ, and it was mutually agreed that the undisturbed possession of the Peloponnesus should be ceded to whosoever defeated his adversary. Echemus accepted the challenge for Atreus, and Hyllus was killed, and the Heraclidæ a second time departed from Peloponnesus. Cleodæus the son of Hyllus, made a third attempt, and was equally unsuccessful, and his son Aristomachus some time after met with the same unfavourable reception, and perished in the field of battle. Aristodemus, Temenus, and Cresphontes, the three sons of Aristomachus, encouraged by the more expressive and less ambiguous word of an oracle, and desirous to revenge the death of their progenitors, assembled a numerous force, and with a fleet invaded all Peloponnesus. Their expedition was attended with success, and after some decisive battles they became masters of all the peninsula, which they divided among themselves two years after. The recovery of the Peloponnesus by the descendants of Hercules forms an interesting epoch in ancient history, which is universally believed to have happened eighty years after the Trojan war, or 1101 years before

the Christian era. This conquest was totally achieved about 120 years after the first attempt of Hyllus. *Apollod.* 2, 7, &c.—*Herod* 9, 26.—*Paus.* 1, 17.—*Patere* 1, 2.—*Thucyd.* 1, 12, &c.—*Diod.* 1, &c.—*Aristot. de Rep* 7, 17

HERACLIDES, a philosopher of Heraclea in Pontus, for some time disciple of Speusippus and Aristotle. He wished it to be believed that he was carried into heaven the very day of his death, and the more firmly to render it credible, he begged one of his friends to put a serpent in his bed. The serpent disappointed him, and the noise which the number of visitors occasioned, frightened him from the bed, before the philosopher had expired He lived about 335 years before the Christian era. *Cic. Tusc.* 5 *ad Quint.* 3.—*Ihog. in Pyth.*——A Syracusan of high birth, who united himself to Dion, for the purpose of overthrowing the younger Dionysius. He was appointed admiral through the influence of Dion, but abused his power in corrupting the people, and in encouraging a spirit of mutiny and dissatisfaction. After various instances of levity and forgiveness on the part of Dion, towards this individual, the friends of the former, finding that as long as Heraclides existed, his turbulent and factious spirit would produce disorder in the state, broke into his house and put him to death. *Plut. Vit Dion.*——An individual who governed Syracuse along with Agathocles and Sosicrates, B. C 317 ——A son of Agathocles, slain by his father's soldiers *Justin.* 22, 5 ——Commander of the garrison sent to Athens by Demetrius, after his capture of that city.——A young Syracusan of high birth, who brought on the naval conflict in which the Syracusans were completely victorious over the Athenians, B C. 414. *Plut. Vit. Nic* ——A native of Tarentum, celebrated for his medical knowledge. He wrote on the Materia Medica, on poisons, and on the virtues of plants. His works are lost.——A Greek architect, a native of Tarentum, in the time of Philip, the father of Perseus, king of Macedon. This prince being at war with the Rhodians, Heraclides promised him that he would destroy their fleet In order to accomplish this, he feigned to be a fugitive from Philip, and took refuge in Rhodes. He found means upon this of setting fire to all the shipping in the port. A Greek painter, who lived under Perseus of Macedon. After the overthrow of this monarch, he fled to Athens, and there continued to exercise his art.

HERACLITUS, a native of Ephesus, who flourished about the sixty-ninth olympiad. He discovered an early attention to intellectual studies, and was initiated into the mysteries of the Pythagorean doctrine by Xenophanes and Hippasus, which he afterwards incorporated into his own system. His fellow-citizens solicited him to undertake the supreme magistracy, but on account of their dissolute manners, he declined it in favour of his brother. His natural temper being splenetic and melancholy, he despised the ignorance and follies of mankind, shunned all public intercourse, and devoted himself to retirement and contemplation. He made choice of a mountainous retreat for his residence, and lived upon the natural produce of the earth; the result of which diet and manner of life was a dropsy, that terminated his life about the sixtieth year of his age. Of Heraclitus it has been said, that he was perpetually shedding tears on account of the vices of mankind, but the story is probably as little founded as that of the perpetual laughing of Democritus. It is usual, however, to call the former the crying, the latter the laughing philosopher. Heraclitus wrote a treatise "On Nature," of which only a few fragments remain. *Diog. in vita.*

HERÆA, a town of Arcadia, on the right bank of the Alpheus, and near the frontiers of Elis, which frequently disputed its possession with Arcadia. Its site is now occupied by the village of *Agiana Xen. Hist Gr.* 6, 5, 22.——Festivals at Argos in honour of Juno, who was the patroness of that city. They were also observed by the colonies of the Argives which had been planted at Samos and Ægina. There were always two processions to the temple of the goddess without the city walls The first was of the men in armour, the second of the women, among whom the priestess, a woman of the first quality, was drawn in a chariot by white oxen. The Argives always reckoned their years from her priesthood, as the Athenians from their archons, and the Romans from their consuls When they came to the temple of the goddess they offered a hecatomb of oxen. Hence the sacrifice is often called ἑκατόμβοια, and sometimes λέχαια, from λέχος, *a bed*, because Juno presided over marriages, births, &c. There was a festival of the same name in Elis, celebrated every fifth year, in which sixteen matrons wove a garment for the goddess.——There were also others instituted by Hippodamia, who had received assistance from Juno when she married Pelops. Sixteen matrons, each attended by a maid, presided at the celebration. The contenders were young virgins, who being divided in classes, according to their age, ran races each in their order, beginning with the youngest The habit of all was exactly the same, their hair was dishevelled, and their right shoulder bare to the breast, with coats reaching no lower than the knee. She who obtained the victory was rewarded with crowns of olives, and obtained a part of the ox that was offered in sacrifice, and was permitted to dedicate her picture to the goddess.——There was also a solemn day of mourning at Corinth which bore the same name, in commemoration of Medea's children, who were buried in Juno's temple. They had been slain by the Corinthians; who, as it is reported, to avert the scandal which accompanied so barbarous a murder, presented Euripides with a large sum of money to write a play, in which Medea is represented as the murderer of her children.——Another festival of the same name at Pallene, with games in which the victor was rewarded with a garment.

HERÆI MONTES a chain of mountains at the north of Sicily. *Diod.* 14.

HERÆUM, a temple and grove of Juno, situate about forty stadia from Argos, and ten from Mycenæ. It was embellished with a lofty statue of Juno, made of ivory and gold, a golden peacock, enriched with precious stones, and other ornaments.——Another, in the island of Samos, constructed by Rhœcus, the son of Philaus, who, with Theodorus of Samos, invented the art of making moulds of clay.

HERBESSUS, a town of Sicily, at the north of Agrigentum, built by a Phœnician or Carthaginian colony *Sil.* 14, 265.

HERBITA, an inland town of Sicily. *Cic Verr* 2, 6 43, 32.

HERCEITS, an epithet given to Jupiter. *Ovid Ib.* 286 — *Lucan* 9, 979.

HERCULANEA VIA, a mound raised between

the Lucrine lake and the sea, called also *Herculeum iter*. *Sil* 12, 11b.

HERCULANEUM, or HERCULANUM, a city of Campania, on the coast, and not far from Neapolis. It is said to have been founded by Hercules, and, according to Strabo, it belonged successively to the Osci, the Tyrrheni, the Pelasgi, and the Samnites. The Romans appear to have gained permanent possession of the surrounding territory, about 293 years before the Christian era; and it appears, from an inscription in honour of Lucius Manutius Concessanus, which was discovered in the neighbourhood, that it was made a Roman colony. According to the received opinion, this city was overwhelmed by an eruption of Vesuvius, in the first year of the reign of Titus, A D 79. Pompeii, which stood near, shared the same fate. After being buried for more than 1600 years, these cities were accidentally discovered: Herculaneum in 1713, by labourers digging for a well, and Pompeii forty years after. It appears that Herculaneum is in no part less than seventy feet, and in some parts 112 feet, below the surface of the ground, while Pompeii is buried ten or twelve feet deep, more or less. Sir William Hamilton thinks, that the matter which covers the city of Herculaneum is not the produce of one eruption only, but that the matter of six eruptions has taken its course over that which lies immediately above the town, and which was the cause of its destruction. Many valuable remains of antiquity, such as statues, paintings, manuscripts, &c, have been recovered from the ruins of this ancient city, and form the most curious museum in the world They are all preserved at *Portici*, and the engravings taken from them have been munificently presented to the principal public libraries of Europe. The plan, also, of many of the public buildings, has been laid out, and especially that of the theatre. *Cic ad Att* 7, 3.—*Dion. Hal.* 1, 44.—*Strab.* 5.—*Mela.* 2, 4 —*Senec. Nat Q* 6, 1.

HERCULES, a celebrated hero, who, after death, was ranked among the gods, and received divine honours. According to the ancients there were many persons of the same name. Diodorus mentions three, Cicero six, and some authors extend the number to no less than forty-three. Of all these the son of Jupiter and Alcmena, generally called the Theban, is the most celebrated, and to him, as may easily be imagined, the actions of the others have been attributed. The birth of Hercules was attended with many miraculous and supernatural events, and it is reported that Jupiter, who introduced himself to the bed of Alcmena, was employed for three nights in forming a child whom he intended to be the greatest hero the world ever beheld. (*Vid.* Alcmena.) Hercules was brought up at Tirynthus; or, according to Diodorus, at Thebes, and before he had completed his eighth month, the jealousy of Juno, intent upon his destruction, sent two snakes to devour him. The child, not terrified at the sight of the serpents, boldly seized them in both his hands and squeezed them to death, while his brother Iphiclus alarmed the house with his frightful shrieks. (*Vid* Iphiclus) He was early instructed in the liberal arts, and Castor the son of Tyndarus, taught him how to fight, Eurytus how to shoot with a bow and arrows, Autolycus to drive a chariot, Linus to play on the lyre, and Eumolpus to sing He, like the rest of his illustrious contemporaries, soon after became the pupil of the centaur Chiron, and under him he perfected and rendered himself the most valiant and accomplished of the age. In the eighteenth year of his age he resolved to deliver the neighbourhood of mount Cithæron from a huge lion which preyed on the flocks of Amphitryon, his supposed father; and which laid waste the adjacent country. He went to the court of Thespius, king of Thespiæ, who shared in the general calamity, and he received there a tender treatment, and was entertained during fifty days. The fifty daughters of the king became all mothers by Hercules, during his stay at Thespiæ, and some say that it was effected in one night. After he had destroyed the lion of mount Cithæron, he delivered his country from the annual tribute of an hundred-oxen which it paid to Erginus. (*Vid.* Erginus.) Such public services became universally known, and Creon, who then sat on the throne of Thebes, rewarded the patriotic deeds of Hercules by giving him his daughter in marriage, and intrusting him with the government of his kingdom. As Hercules by the will of Jupiter was subjected to the power of Eurystheus, (*Vid.* Eurystheus,) and obliged to obey him in every respect, Eurystheus, acquainted with his success and rising power, ordered him to appear at Mycenæ and perform the labours which by priority of birth he was empowered to impose upon him. Hercules refused, and Juno, to punish his disobedience, rendered him so delirious that he killed his own children by Megara, supposing them to be the offspring of Eurystheus, (*Vid* Megara.) When he recovered the use of his senses, he was so struck with the misfortunes which had proceeded from his insanity, that he concealed himself and retired from the society of men for some time. He afterwards consulted the oracle of Apollo, and was told that he must be subservient for twelve years to the will of Eurystheus, in compliance with the commands of Jupiter; and that, after he had achieved the most celebrated labours, he should be reckoned in the number of the gods. So plain and expressive an answer determined him to go to Mycenæ, and to bear with fortitude whatever gods or men imposed on him. Eurystheus seeing so great a man totally subjected to him, and apprehensive of so powerful an enemy, commanded him to achieve a number of enterprises the most difficult and arduous ever known, generally called the twelve labours of Hercules. The favours of the gods had completely armed him when he undertook his labours, He had received a coat of arms and helmet from Minerva, a sword from Mercury, a horse from Neptune, a shield from Jupiter, a bow and arrows from Apollo, and from Vulcan a golden cuirass and brazen buskins, with a celebrated club of brass according to the opinion of some writers, but more generally supposed to be of wood, and cut by the hero himself in the forest of Nemæa.—— The first labour imposed upon Hercules by Eurystheus, was to kill the lion of Nemæa, which ravaged the country near Mycenæ The hero, unable to destroy him with his arrows, boldly attacked him with his club, pursued him to his den, and after a close and sharp engagement he choked him to death. He carried the dead beast on his shoulders to Mycenæ, and ever after clothed himself with the skin. Eurystheus was so astonished at the sight of the beast, and at the courage of Hercules, that he ordered him never to enter the gates of the city when he returned from his expeditions, but to wait for his orders without the

walls. He even made himself a brazen vessel into which he retired whenever Hercules returned.——The second labour of Hercules was to destroy the Lernæan hydra, which had seven heads according to Apollodorus, fifty according to Simonides, and a hundred according to Diodorus. This celebrated monster he attacked with his arrows, and soon after he came to a close engagement, and by means of his heavy club he destroyed the heads of his enemy. But this was productive of no advantage, for as soon as one head was beaten to pieces by the club, immediately two sprang up, and the labour of Hercules would have remained unfinished had he not commanded his friend Iolas to burn, with a hot iron, the root of the head which he had crushed to pieces. This succeeded, (*Vid.* Hydra,) and Hercules became victorious, opened the belly of the monster, and dipped his arrows in the gall to render the wounds which he gave fatal and incurable.——He was ordered in his third labour to bring alive and unhurt into the presence of Eurystheus, a stag, famous for its incredible swiftness, its golden horns, and brazen feet. This celebrated animal frequented the neighbourhood of Œnoe, and Hercules was employed for a whole year in continually pursuing it, and at last he caught it in a trap, or when tired, or according to others, by slightly wounding it and lessening its swiftness. As he returned victorious, Diana snatched the stag from him, and severely reprimanded him for molesting an animal which was sacred to her. Hercules pleaded necessity, and by representing the commands of Eurystheus, he appeased the goddess and obtained the beast.——The fourth labour was to bring alive to Eurystheus a wild boar which ravaged the neighbourhood of Erymanthus. In this expedition he destroyed the centaurs, (*Vid.* Centauri,) and caught the boar by closely pursuing him through the deep snow. Eurystheus was so frightened at the sight of the boar, that, according to Diodorus, he hid himself in his brazen vessel for some days.——In his fifth labour Hercules was ordered to clean the stables of Augias, where 3000 oxen had been confined for many years. (*Vid.* Augias.)——For his sixth labour he was ordered to kill the carnivorous birds which ravaged the country near the lake Stymphalis in Arcadia. (*Vid.* Stymphalis.)——In his seventh labour he brought alive into Peloponnesus a prodigious wild bull which laid waste the island of Crete.——In his eighth labour he was employed in obtaining the mares of Diomedes, which fed upon human flesh. He killed Diomedes, and gave him to be eaten by his mares, which he brought to Eurystheus. They were sent to mount Olympus by the king of Mycenæ, where they were devoured by the wild beasts; or, according to others, they were consecrated to Jupiter, and their breed still existed in the age of Alexander the Great.——For his ninth labour, he was commanded to obtain the girdle of the queen of the Amazons (*Vid.* Hippolyte.)——In his tenth labour he killed the monster Geryon, king of Gades, and brought to Argos his numerous flocks which fed upon human flesh. (*Vid.* Geryon.)——The eleventh labour was to obtain apples from the garden of the Hesperides. (*Vid.* Hesperides.)——The twelfth and last, and most dangerous of his labours, was to bring upon earth the three-headed dog Cerberus. This was cheerfully undertaken by Hercules, and he descended into hell by a cave on mount Tænarus. He was permitted by Pluto to carry away his friends Theseus and Pirithous, who were condemned to punishment in hell; and Cerberus also was granted to his prayers, provided he made use of no arms but only force to drag him away. Hercules, as some report, carried him back to hell, after he had brought him before Eurystheus.——Besides these arduous labours, which the jealousy of Eurystheus imposed upon him, he also achieved others of his own accord equally great and celebrated. (*Vid.* Cacus, Anteus, Busiris, Eryx, &c.) He accompanied the Argonauts to Colchis before he delivered himself up to the king of Mycenæ. He assisted the gods in their wars against the giants, and it was through him alone that Jupiter obtained a victory. (*Vid.* Gigantes.) He conquered Laomedon, and pillaged Troy. (*Vid.* Laomedon.) When Iole, the daughter of Eurytus, king of Œchalia, of whom he was deeply enamoured, was refused to his entreaties, he became the prey of a second fit of insanity, and he murdered Iphitus, the only one of the sons of Eurytus who favoured his addresses to Iole. (*Vid* Iphitus.) He was some time after purified of the murder, and his insanity ceased, but the gods persecuted him more, and he was visited by a disorder which obliged him to apply to the oracle of Delphi for relief. The coldness with which the Pythia received him irritated him, and he resolved to plunder Apollo's temple, and carry away the sacred tripod. Apollo opposed him, and a severe conflict was begun, which nothing but the interference of Jupiter with his thunderbolts could have prevented. He was upon this told by the oracle that he must be sold as a slave, and remain three years in the most abject servitude to recover from his disorder. He complied; and Mercury by order of Jupiter, conducted him to Omphale, queen of Lydia, to whom he was sold as a slave. Here he cleared all the country from robbers; and Omphale, who was astonished at the greatness of his exploits, restored him to liberty, and married him. Hercules had Agilaus, and Lamon, according to others, by Omphale, from whom Crœsus king of Lydia was descended. He became also enamoured of one of Omphale's female servants, by whom he had Alceus. After he had completed the years of his slavery, he returned to Peloponnesus, where he re-established on the throne of Sparta, Tyndarus, who had been expelled by Hippocoon. He became one of Dejanira's suitors, and married her, after he had overcome all his rivals. (*Vid.* Achelous.) He was obliged to leave Calydon, his father-in-law's kingdom, because he had inadvertently killed a man with a blow of his fist, and it was on account of this expulsion that he was not present at the hunting of the Calydonian boar. From Calydon he retired to the court of Ceyx, king of Trachinia. In his way he was stopped by the swollen streams of the Evenus, where the centaur Nessus attempted to offer violence to Dejanira, under the perfidious pretence of conveying her over the river. Hercules perceived the distress of Dejanira, and killed the centaur, who as he expired gave her a tunic which as he observed had the power of recalling a husband from unlawful love (*Vid.* Dejanira.) Ceyx, king of Trachinia, received him and his wife with great marks of friendship, and purified him of the murder which he had committed at Calydon. Hercules was still mindful that he had once been refused the hand of Iole, he therefore made war against her father

Eurytus, and killed him with three of his sons. Iole fell into the hands of her father's murderer, and found that she was loved by Hercules as much as before. She accompanied him to mount Œta, where he was going to raise an altar and offer a solemn sacrifice to Jupiter. As he had not then the tunic in which he arrayed himself to offer a sacrifice, he sent Lichas to Dejanira in order to provide himself a proper dress. Dejanira, informed of her husband's tender attachment to Iole, sent him a philter, or, more probably the tunic which she had received from Nessus, and Hercules as soon as he had put it on, fell into a desperate distemper, and found the poison of the Lernæan hydra penetrate through his bones. He attempted to pull off the fatal dress, but it was too late, and in the midst of his pains and tortures, he inveighed in the most bitter imprecations against the credulous Dejanira, the cruelty of Eurystheus, and the jealousy and hatred of Juno. As the distemper was incurable, he implored the protection of Jupiter, and gave his bow and arrows to Philoctetes, and erected a large burning pile on the top of mount Œta. He spread on the pile the skin of the Nemæan lion, and laid himself down upon it as on a bed, leaning his head on his club. Philoctetes, or according to others, Pæan or Hyllus, was ordered to set fire to the pile, and the hero saw himself on a sudden surrounded with the flames, without betraying any marks of fear or astonishment. Jupiter saw him from heaven, and told to the surrounding gods that he would raise to the skies the immortal parts of a hero who had cleared the earth from so many monsters and tyrants. The gods applauded Jupiter's resolution, the burning pile was suddenly surrounded with a dark smoke, and after the mortal parts of Hercules were consumed, he was carried up to heaven in a chariot drawn by four horses. Some loud claps of thunder accompanied his elevation, and his friends, unable to find either his bones or ashes, showed their gratitude to his memory by raising an altar where the burning pile had stood. Menœtius, the son of Actor, offered him the sacrifice of a bull, a wild boar, and a goat, and enjoined the people of Opus yearly to observe the same religious ceremonies. His worship soon became as universal as his fame, and Juno, who had once persecuted him with such inveterate fury, forgot her resentment, and gave him her daughter Hebe in marriage. Hercules has received many surnames and epithets, either from the place where his worship was established, or from the labours which he achieved. His temples were numerous and magnificent, and his divinity revered. No dogs or flies ever entered his temple at Rome, and that of Gades, according to Strabo, was always forbidden to women and pigs. The Phœnicians offered quails on his altars, and as it was supposed that he presided over dreams, the sick and infirm were sent to sleep in his temples, that they might receive in their dreams the agreeable presages of their approaching recovery. The white poplar was particularly dedicated to his service. Hercules is generally represented naked, with strong and well-proportioned limbs; he is sometimes covered with the skin of the Nemæan lion, and holds a knotted club in his hand, on which he often leans. Sometimes he appears crowned with the leaves of the poplar, and holding the horn of plenty under his arm. At other times he is represented standing with Cupid, who insolently breaks to pieces his arrows and his club, to intimate the passion of love in the hero, who suffered himself to be beaten and ridiculed by Omphale, who dressed herself in his armour, while he was sitting to spin with her female servants. The children of Hercules are as numerous as the labours and difficulties which he underwent, and indeed they became so powerful soon after his death, that they alone had the courage to invade all Peloponnesus. (*Vid.* Heraclidæ.) He was father of Deicoon and Thersimachus, by Megara; of Cteatippus, by Astydamia; of Palemon by Automoe; of Everes, by Parthenope; of Glycinomedes, Gyneus, and Odites, by Dejanira; of Thessalus, by Chalciope; of Thestalus, by Epicaste; of Tlepolemus, by Astyoche; of Agathyrsus, Gelon, and Scytha, by Echidna, &c. Such are the most striking characteristics of the life of Hercules, who is said to have supported for a while the weight of the heavens upon his shoulders, (*Vid.* Atlas), and to have separated by the force of his arm the celebrated mountains which were afterwards called the boundaries of his labours. (*Vid.* Abyla.) He is held out by the ancients as a true pattern of virtue and piety, and as his whole life had been employed for the common benefit of mankind, he was deservedly rewarded with immortality. His judicious choice of virtue in preference to pleasure, as described by Xenophon, is well known. Hercules, according to the theory of Dupuis and others, is no other than the *sun*, and his twelve labours are only a figurative representation of the annual course of that luminary through the signs of the zodiac. He is the powerful planet which animates and imparts fecundity to the universe, whose divinity has been honoured in every quarter by temples and altars, and consecrated in the religious strains of all nations. From Meroe, in Ethiopia, and Thebes, in Upper Egypt, even to Britain, and the icy regions of Scythia; from the ancient Taprobana and Palibothra, in India, to Cadiz and the shores of the Atlantic; from the forests of Germany, to the burning sands of Africa; every where, in short, where the benefits of the luminary of day are experienced, there we find established the name and worship of a Hercules. Many ages before the period when Alcmena is said to have lived, and the pretended Tirynthian hero to have performed his wonderful exploits, Egypt and Phœnicia, which certainly did not borrow their divinities from Greece, had raised temples to the sun, under the name of Hercules, and had carried his worship to the isle of Thasos, and to Gades. Here was consecrated a temple to the year, and to the months which divided it into twelve parts, that is, to the twelve labours or victories which conducted Hercules to immortality. It is under the name of Hercules Astrochyton (Ἀστροχίτων), or, the god clothed with a mantle of stars that the poet Nonnus designates the sun, adored by the Tyrians. "He is *the same god*," observes the poet, "whom different nations adore, under a multitude of different names: Belus on the banks of the Euphrates, Ammon in Libya, Apis at Memphis, Saturn in Arabia, Jupiter in Assyria, Serapis in Egypt, Helios among the Babylonians, Apollo at Delphi, Æsculapius through out Greece," &c. Martianus Capella, in his hymn to the Sun, as also Ausonius, and Macrobius, confirm the fact of this multiplicity of names given to a single star. The Egyptians, according to Plutarch, thought that Hercules had his seat in the Sun, and that he travelled

with it around the moon. The author of the hymns ascribed to Orpheus, fixes still more strongly the identity of Hercules with the Sun. He calls Hercules "the god who produced time, whose forms vary, the father of all things, and destroyer of all. He is the god who brings back by turns Aurora and the night, and who, moving onwards from east to west, runs through the career of his twelve labours, the valiant Titan, who chases away maladies, and delivers man from the evils which afflict him." The Phœnicians, it is said, preserved a tradition among them that Hercules was the Sun, and that his twelve labours indicated the sun's passage through the twelve signs. Porphyry, who was born in Phœnicia, assures us that they there gave the name of Hercules to the sun, and that the fable of the twelve labours represents the sun's annual path in the heavens. In like manner the scholiast on Hesiod remarks, "the zodiac, in which the sun performs his annual course, is the true career which Hercules traverses in the fable of the twelve labours; and his marriage with Hebe, the goddess of youth, whom he espoused after he had ended his labours, denotes the renewal of the year at the end of each solar revolution." Among the different epochs at which the year in ancient times commenced among different nations, that of the summer solstice was one of the most remarkable. It was at this period that the Greeks fixed the celebration of their olympic games, the establishment of which is attributed to Hercules. It was the origin of the most ancient era of the Greeks. If we fix from this point the departure of the sun on his annual career, and compare the progress of that luminary through the signs of the zodiac with the twelve labours of Hercules in the order in which they are sometimes handed down to us, a very striking coincidence is instantly observed. A few examples will be adduced. In the first month, the sun passes into the sign *Leo*; and in his first labour, Hercules slew the Nemæan lion. In the second month, the sun enters the sign *Virgo*, when the constellation of the Hydra sets; and in his second labour, Hercules destroyed the Lernean hydra. In the third month, the sun enters the sign *Libra*, at the beginning of autumn, when the constellation of the centaur rises, represented as bearing a wine-skin full of liquor, and a thyrsus adorned with vine leaves and grapes. At this same period, what is termed by some astronomers the constellation of the boar rises in the evening; and in his third labour, Hercules, after being hospitably entertained by a centaur, encountered and slew the other centaurs who fought for a cask of wine: he slew also in this labour, the Erymanthian boar. In the fourth month, the sun enters the sign of *Scorpio*, when Cassiopeia rises, a constellation in which anciently a stag was represented; and in his fourth labour, Hercules caught the famous stag with golden horns and brazen feet. In the fifth month, the sun enters the sign *Sagittarius*, consecrated to Diana, who had a temple at Stymphalus, in which were seen the birds called Stymphalides. At this same time rise the three birds; namely, the constellations of the vulture, swan, and eagle pierced with the arrows of Hercules; and in his fifth labour, Hercules destroyed the harpies near lake Stymphalus, which are represented as three in number on the medals of Perinthus. In the sixth month, the sun passes into the sign *Capricornus*, who was, according to some, a grandson of the luminary. At this period, the stream which flows from Aquarius sets; its source is between the hands of Aristæus, son of the river Peneus. In his sixth labour, Hercules cleansed, by means of the Peneus, the stables of Augias, son of Phœbus. In the seventh month, the sun passes into the sign *Aquarius*. The constellation of the Lyre, or celestial vulture, now sets, which is placed by the side of the constellation called Prometheus, and at this same period the celestial bull, called the bull of Pasiphae, the bull of Marathon, in fine, the bull of Europa, passes the meridian. In his seventh labour, Hercules brings alive into the Peloponnesus, a wild bull which laid waste the island of Crete. He slays also the vulture that preyed upon the liver of Prometheus. In the eighth month the sun enters into the sign *Pisces*, when the celestial horse rises in the morning, known by the names of Pegasus and Arion; and in his eighth labour, Hercules overcame and carried off the horses of Diomede In the ninth month, the sun passes into the sign *Aries*, sacred to Mars, and which all the ancient authors who have written on astronomy, make to be the same with the ram of the golden fleece. When the sun enters into this sign, the celestial ship, called Argo, rises in the evening. At this same period, Cassiopeia and Andromeda set. Andromeda is remarkable for many beautiful stars, one of which is called her girdle. Hyginus makes this girdle consist of three stars. Aratus designates it particularly by the name of *Ζώνη* Now, in his ninth labour, Hercules embarked on board the ship Argo in quest of the golden fleece: he contends with the female warriors, and takes from Hippolyte, their queen, the daughter of Mars, a famous girdle. He also rescues Hesione from a sea monster, as Perseus did Andromeda. In the tenth month, the sun enters into the sign *Taurus*. The constellation of Orion, who was fabled to have pursued, through love, the Pleiades, or daughters of Atlas, now sets: the herdsman, or conductor of the oxen of Icarus, also sets; as does likewise the river Eridanus. At this period too, the Pleiades rise, and the she goat fabled to have been the spouse of Faunus. Now, in his tenth labour, Hercules restores to their father the seven Pleiades, whose beauty and wisdom had inspired with love Busiris, king of Egypt, and who, wishing to become master of their persons, had sent pirates to carry them off. He slew also Busiris, who is here identical with Orion. In this same labour, he bore away from Spain the oxen of Geryon, and arrived in Italy, where he overcame Cacus, and was hospitably received by Faunus In the eleventh month, the sun passes into the sign of *Gemini*. This period is marked by the setting of Procyon, and the cosmical rising of the dog-star. The constellation of the Swan also rises in the evening. In his eleventh labour, Hercules conquers Cerberus, the dog of Hades. He triumphs also over Cycnus, (Swan), and at the very time too, according to Hesiod, when the dog-star begins to parch the fields, and the cicada announces the summer by its song. In the twelfth month, the sun enters the sign *Cancer*, the last of the twelve commencing with Leo The constellations of the river and the centaur set, that of Hercules Ingeniculus also descends towards the western regions, or those of *Hesperia*, followed by the dragon of the pole, the guardian of the golden apples of the Hesperides, whose head he crushes with his foot. In his twelfth labour, Hercules

travelled to Hesperia in quest of the golden fruit, guarded by the dragon. After this, he prepares to offer up a solemn sacrifice, and clothes himself with a robe dipped in the blood of the *Centaur*, whom he had slain in crossing a river. The robe takes fire, and the hero perishes amid the flames, but only to resume his youth in the heavens, and become a partaker of immortality. The Centaur thus terminates the mortal career of Hercules; and, in like manner, the new annual period commences with the passage of the sun into Leo, marked by a group of stars in the morning, which glitter like the flames that issued from the vestment of Nessus. *Diod.* 1 et 4.—*Cic. de Nat. D* 3, 16, &c. —*Apollod.* 1 et 2.—*Paus.* 3, 5, 9 et 10.—*Hesiod in Scut. Herc. &c.*—*Hygin fab* 29, 32, &c.—*Ovid. Met.* 9, 230, &c. *Her* 9. *Amor. Trist.*, 4 c. —*Homer. Il.* 5, &c.—*Theocrit* 24.—*Eurip in Herc.*—*Virg. Æn.* 8, 294.—*Lucan.* 3 et 6.—*Apollon* 2.—*Dionys. Hal* 1.—*Sophocl. in Trachin.*—*Plut. in Amphit.*—*Senec. in Herc. furent. et Œt.* —*Plin.* 4, 6, 11, &c.—*Philostr. Icon.* 2, 5.—*Herod* 1, 7. 2, 42, &c.—*Quint. Smyrn.* 9 207, &c.—*Callim. Hymn. in Dian.*—*Pindar Olymp. od.* 3.—*Ital* 1, 438.—*Stat. Theb.* 2, 564.—*Mela*, 2, 1.—*Lucan. Dial.*—*Lactant. de fals Rel.*—*Strab.* 3, &c.—*Horat. Od Sat* &c.——A son of Alexander the Great.——A surname of the emperor Commodus, &c.

HERCULEUM, Promontorium, a promontory in the Bruttiorum Ager, forming the most southern angle of Italy to the east, now *Capo Spartivento*. *Strab.* 6 ——Fretum, a name given to the strait which forms the communication between the Atlantic and Mediterranean.

HERCULEUS, one of Agrippina's murderers. *Tacit. Ann* 14, 8.

HERCŪLIS, COLUMNÆ, two lofty mountains, situate, one on the most southern extremities of Spain, and the other on the opposite part of Africa. They were called by the ancients *Abyla* and *Calpe*. They are reckoned the boundaries of the labours of Hercules, and, according to ancient tradition, they were joined together till they were severed by the arm of the hero, and a communication opened between the Mediterranean and Atlantic seas (*Vid.* Mediterraneum Mare.) *Mela*, 1, 5. 2, 6.—*Plin.* 3, 1.—Monœci Portus, a town and harbour of Liguria, near Nicæa It is said to have been founded by Hercules, who had a temple here, and was hence called Monœcius. It is now *Monaco*. *Strab.* 4.—*Am Marcell.* 15. – *Lucan.* 1, 405.——Liburni, or Labronis Portus, a sea-port town of Etruria, now *Leghorn*, or *Livorno*. *Cic. ad Quinct Fratr.* 2, 5 ——Portus, a harbour of Etruria, now *Porto d' Ercole*. It was situate between Arminia and Inceraria. It was one of the principal stations for the Roman fleets on the lower sea. *Liv.* 22, 11. 30, 39.

HERCYNA, a nymph who accompanied Ceres as she travelled over the world A river of Bœotia bore her name. *Paus.* 9, 39.

HERCYNIA, or ORCYNIA SILVA, a vast forest of Germany, the breadth of which, according to Cæsar, was nine days' journey, while its length exceeded sixty It extended from the territories of the Helvetii, Nemetes, and Rauraci, along the Danube to the country of the Daci and Anartes. It is now cut down in many places, and parcelled out into woods which go by particular names, as the *Black Forest*, which separates Alsace from Swabia; the *Steyger*, in Franconia, the *Spissard*, on the Mayn; the *Thuringer*, in Thuringia; *Hesserwald*, in the duchy of Cleves; the *Behmerwald*, which encompasses Bohemia, and was in the middle ages called Hercynia Silva; and the *Hartz*, in Lunenburgh. It is said to have obtained its name from the German *hart*, high, or *harts*, resin. *Cæs. Bell. G.* 6, 24.—*Mela*, 3, 3.—*Liv* 5, 34.—*Tacit. G* 30. *Ann.* 2, 45.

HERDONIA, a town of Apulia, south-east of Luceria, upon the road which leads from Beneventum to Canusium. It is now called *Ordona*. *Sil. Ital.* 8, 569.

HERDONIUS, a man put to death by Tarquin, because he had boldly spoken against him, in an assembly, &c.

HEREA, a town of Arcadia on an eminence, the bottom of which was watered by the Alpheus. It was built by Hereus son of Lycaon, and was said to produce a wine possessed of such unusual properties, as to give fecundity to women, and cause madness in men. *Ælian V. H.* 13, 6.—*Plin.* 14, 18.—*Paus.* 8, 24.—*Ptol.* 3, 16.

HERENNIUS, Senecio, a native of Spain, and a senator and quæstor at Rome under Domitian. His contempt for public honours, his virtuous character, his admiration of Helvidius Priscus, whose life he wrote, rendered him odious to the emperor, and caused him to be accused of high treason. He was condemned to death, and his work burned by the public executioner. *Tacit. Agric* 3.—*Plin. Ep.* 3, 34 ——The father of Pontius the Samnite commander, who advised his son either to give freedom to the Romans ensnared at the Caudine pass, or to exterminate them all. *Liv.* 9, 1, &c.——Caius, a Roman, to whom Cicero dedicates his treatise *de Rhetorica*, a work attributed by some to Q Cornificius.—— A tribune, by whom a law was proposed to adopt Clodius among the plebeians. *Cic. Att.* 1, 18.

HERES, a son of Lycaon, who founded a city in Arcadia, called Herea. *Paus* 8, 24.

HERILLUS, a philosopher of Chalcedon, disciple to Zeno. *Diog. in Zen.*—*Cic. Acad.* 4, 42, *Fin.* 5, 25.

HERILUS, a king of Præneste, son of the nymph Feronia. As he had three lives, he was killed three times by Evander. *Virg. Æn.* 8, 564.

HERMACHUS, a native of Mitylene, successor and disciple of Epicurus, B C. 267. *Laert.* 10, 21.—*Cic. Fin.* 30. *Acad* 4, 30.

HERMÆ, statues of Mercury, which the Athenians had at the doors of their houses. They were made like terminal figures of stones, of a cubical form, and surmounted with a head of Mercury. *Cic ad Att.* 1, *ep.* 4 et 8.—*C. Nep. in Alcib.*— Two youths who attended those who consulted the oracle of Trophonius. *Paus.* 9, 39.

HERMÆA, a festival in Crete, where the masters waited upon the servants. It was also observed at Athens and Babylon. *Paus.* 8, 14.

HERMÆUM, Promontorium, a promontory of Mercury (*Κριὸς, Mercurius*), on the southern shore of Crete, between the promontory Cri Metopon and Phœnix.——A promontory of Sardinia, on the western shore, a little to the north of Bosa, now *Capo della Cacca*.——A promontory on the European shore of the Thracian Bosphorus, towards the centre ——A promontory of Africa, in the district Zeugitana, now *Cape Bon*.

HERMAGORAS, Æolides, a famous rhetorician, who came to Rome in the age of Augustus. *Cic. Br.* 76. *Inv* 1, 6 et 51.——A philosopher of

Amphipolis.——A famous orator and philosopher.

HERMANDICA, a town of the Vaccæi in Spain. *Liv.* 21, 5 – *Polyb.* 3.

HERMANDURI, a people of Germany, called also Hermunduri. *Vid.* Hermunduri.

HERMAPHRODITUS, a son of Venus and Mercury, educated on mount Ida by the Naiades. At the age of fifteen he began to travel to gratify his curiosity. When he came to Caria, he bathed himself in a fountain, and Salmacis, the nymph who presided over it, became enamoured of him and attempted to seduce him. Hermaphroditus continued deaf to all intreaties and offers, and Salmacis, endeavouring to obtain by force what was denied to prayers, closely embraced him, and entreated the gods to make them two but one body. Her prayers were heard, and Salmacis and Hermaphroditus, now two in one body, still preserved the characteristics of both their sexes. Hermaphroditus begged the gods that all who bathed in that fountain might become effeminate. *Ovid. Met* 4, 347.—*Hygen. fab* 271.

HERMAS, surnamed the shepherd, a father of the church, who is supposed to have been the contemporary of St Paul, and mentioned by him in his epistles.

HERMATHENA, from Ἑρμῆς and Ἀθήνη, a statue which represented Mercury and Minerva in the same body. This statue was generally placed in schools where eloquence and philosophy were taught, because these two deities presided over the arts and sciences.

HERMEAS, a tyrant of Mysia who revolted from Artaxerxes Ochus, B. C. 350 ——A general of Antiochus, &c.

HERMES the name of Mercury among the Greeks. (*Vid.* Mercurius.)——A famous gladiator. *Martial.* 5, *ep* 25 ——An Egyptian philosopher *Vid* Mercurius Trismegistus.

HERMESIANAX, a poet of Colophon, who flourished in the time of Philip and his son Alexander. He composed three books of elegies, and entitled the collection *Leontium*, in honour of his mistress. Some fragments of this poet are quoted by Athenæus. *Paus.* 6, 17.—*Athen.* 13. ——A native of Cyprus who wrote a history of Phrygia. *Phot.*

HERMIAS, a writer towards the close of the second century, and native of Galatia, who has left us a short but elegant discourse in ridicule of the pagan philosophers, entitled Διασυρμὸς τῶν ἔξω φιλοσόφων. It was published in the *Auctar. Bibliath. Patrum*. Paris, 1624; and in the Oxford edition of Tatian, 8vo, 1700.

HERMINIUS, a general of the Hermanni, &c. ——A Roman, who defended a bridge with Cocles against the army of Porsenna. *Liv.* 2, 10.——A Trojan killed by Catillus in the Rutulian war. *Virg. Æn.* 11, 642.

HERMIONE, a daughter of Mars and Venus, who married Cadmus. The gods, except Juno, honoured her nuptials with their presence, and she received, as a present, a rich veil and a splendid necklace which had been made by Vulcan. She was changed into a serpent with her husband Cadmus, and placed in the Elysian fields. (*Vid.* Harmonia.) *Apollod* 3. – *Ovid. Met* 4, *fab.* 13.——A daughter of Menelaus and Helen. She was privately promised in marriage to Orestes the son of Agamemnon; but her father, ignorant of this pre-engagement, gave her hand to Pyrrhus the son of Achilles, whose service he had experienced in the Trojan war. Pyrrhus, at his return from Troy, carried home Hermione and married her. Hermione, tenderly attached to her cousin Orestes, looked upon Pyrrhus with horror and indignation. According to others, however, Hermione received the addresses of Pyrrhus with pleasure, and even reproached Andromache, his concubine, with stealing his affections from her. Her jealousy for Andromache, according to some, induced her to unite herself to Orestes, and to destroy Pyrrhus. She gave herself to Orestes after this murder, and received the kingdom of Sparta as a dowry. *Homer. Od.* 4.—*Ruræp. in Andr. et Orest. Ovid.* *Heroid.* 8.– *Propert* 1, 4.——A city of Argolis, on the southern coast, opposite Hydrea. It was founded by the Dryopes, whom Hercules had expelled from Œta. It contained a famous temple of Ceres, with an inviolable sanctuary, and a cave, supposed to communicate with the infernal regions, on which account the inhabitants neglected the usual rite of putting a piece of money into the mouths of the dead. Its site is now called *Kastri*. *Herod* 8, 43.—*Strab.* 8.—*Plin* 4, 5.—*Mela*, 2.—*Paus.* 2, 34.

HERMIONES, one of the three great divisions of the Germanic tribes, according to Tacitus, and occupying the central parts of the country. *Tacit. G* 2.

HERMIONICUS SINUS, a bay on the coast of Argolis near Hermione. Now, the bay of *Hydron*.

HERMIPPUS, a freedman, disciple of Philo, in the reign of Adrian, by whom he was greatly esteemed. He wrote five books upon dreams. ——A man who accused Aspasia, the mistress of Pericles, of impiety and prostitution. He was son of Lysis, and distinguished himself as a poet by forty theatrical pieces, and other compositions, some of which are quoted by Athenæus. *Plut* ——A peripatetic philosopher of Smyrna, who flourished B. C. 210.

HERMOCRATES, a general of Syracuse, against Nicias the Athenian. His lenity towards the Athenian prisoners was looked upon as treacherous. He was banished from Sicily without even a trial, and he was murdered as he attempted to return to his country, B. C. 409. *Plut. in Nic. &c.*——A sophist celebrated for his rising talents. He died in the twenty-eighth year of his age, in the reign of the emperor Severus.——The father-in-law of Dionysius, tyrant of Sicily.——A Rhodian employed by Artaxerxes to corrupt the Grecian states, &c.——A sophist, preceptor to Pausanias the murderer of Philip. *Diod.* 16.

HERMODORUS, a Sicilian, pupil to Plato.—— A philosopher of Ephesus, who is said to have assisted as interpreter, the Roman decemvirs in the composition of the ten tables of laws, which had been collected in Greece. *Cic. Tusc.* 5, 36. —*Plin.* 34, 5.——A native of Salamis, contemporary with Philo the Athenian architect. *Cic. in Orat* 1, 14.——A poet who wrote a book, called Νόμιμα, on the laws of different nations.

HERMOGENES, an architect of Alabanda in Caria, employed in building the temple of Diana at Magnesia. He wrote a book upon his profession.——A rhetorician of Tarsus, who flourished under M. Aurelius Antoninus. At fifteen he became a teacher; at seventeen he wrote his art of rhetoric: and at twenty-two other books on oratorical action: but at twenty five he lost his memory, and the faculty of speech. Of his works only some portions remain, which were

printed at Geneva in 1614, 8vo.——A lawyer in the age of Constantine.——A musician. *Horat. Sat.* 1, 3, 130.——A heretic of the second century. He was a native of Africa, and known as a painter and stoic philosopher. Tertullian was engaged in refuting his doctrines

HERMOLAUS, a young Macedonian among the attendants of Alexander. As he was one day hunting with the king, he killed a wild boar which was coming towards him. Alexander, who followed close behind him, wasso disappointed because the beast had been killed before he could dart at it, that he ordered Hermolaus to be severely whipped This treatment irritated Hermolaus, and he conspired to take away the king's life, with others who were displeased with the cruel treatment which he had received The plot was discovered by one of the conspirators, and Alexander seized them, and asked what had impelled them to conspire to take his life Hermolaus answered for the rest, and observed that it was unworthy of Alexander to treat his most faithful and attached friends like slaves, and to shed their blood without the least mercy. Alexander ordered him to be put to death. *Curt.* 8, 6.

HERMOPOLIS, or the city of Hermes, the name of two towns in Egypt. The first, surnamed *Parva*, was in the Delta, east of the Canopic branch of the Nile, and north-east of Andropolis. Its position agrees with that of the modern *Demenhur* The second was termed *Magna* or the great, and was situate in the Heptanomis, on the western bank of the Nile, opposite Antinopolis. It is now called *Eshmounein*

HERMOTIMUS, a famous prophet of Clazomenæ It is said that his soul separated itself from his body, and wandered in every part of the earth to explain futurity, after which it returned again and animated his frame. His wife, who was acquainted with the frequent absence of his soul, took advantage of it and burnt his body, as if totally dead, and deprived the soul of its natural receptacle Hermotimus received divine honours in a temple at Clazomenæ, into which it was unlawful for women to enter. *Plin.* 7, 52, *&c.*—*Lucian.*

HERMUNDURI, a powerful nation of Germany, extending from the neighbourhood of the *Elbe* to the *Danube*, and from the upper course of the *Mayn* to the plains of *Bohemia*. Lupphurdum, or *Leipzig*, in the kingdom of *Saxony*, was one of their chief towns. *Plin.* 4, 14.—*Tacit. Ann.* 13, *extra.*—*Vell.* 2, 106.

HERMUS, a river of Asia Minor, rising in mount Dindymene, in Phrygia, and after running through the northern part of Lydia, discharging itself into the sea near Phocæa. It receives, besides other rivers, the Pactolus and Hyllus. The plains which this river watered were termed the plains of Hermus, and the gulf into which it discharged itself was anciently called the Hermæan gulf; but when Theseus, a person of distinction in Thessaly, founded on this gulf a town, which he called Smyrna, after the name of his wife, the gulf was denominated Smyrnæus Sinus, or gulf of Smyrna, a name which it still retains. The waters of the Hermus were said by the poets to roll down gold. The modern name of the river is the *Sarabat*. *Plin.* 5, 29.—*Herod.* 1, 80. 5, 101.—*Virg. G.* 2, 137.—*Homer. Il.* 20, 392.

HERNICI, a people of Latium, bordering on the Æqui and Marsi. They were probably descended from the Sabines. They are said to have derived their name from the rocky nature of their country; *hernæ*, in the Sabine language, denoting a rock. Their chief city was Anagnia, now *Anagni*. *Strab.* 5.—*Virg. Æn.* 7, 684.—*Sil.* 4, 226.—*Dion. Hal.* 8, 69.—*Liv.* 2, 41. 9, 43.

HERO, a beautiful priestess of Venus at Sestos, greatly enamoured of Leander, a youth of Abydos. These two lovers were so faithful to one another, that Leander in the night escaped from the vigilance of his family, and swam across the Hellespont, while Hero in Sestos directed his course by holding a burning torch on the top of a high tower. After many interviews of mutual affection and tenderness, Leander was drowned in a tempestuous night as he attempted this usual course, and Hero in despair threw herself down from her tower and perished in the sea *Musæus de Leand. et Hero.*—*Ovid Heroid.* 17 et 18.—*Virg. G* 3, 258.

HERODES, surnamed the *Great*, second son of Antipater the Idumæan, was born B. C. 71, at Ascalon, in Judæa. At the age of twenty-five, he was made by his father governor of Galilee, and distinguished himself by the suppression of a band of robbers, and the execution of their leader, with several of his comrades. He was summoned before the Sanhedrim for having done this by his own authority, and put these men to death without a trial; but through the strength of his party, and zeal of his friends, he escaped censure. He at first embraced the party of Brutus and Cassius; but, after their death, reconciled himself to Antony, by whose interest he was first named tetrarch, and afterwards king of Judæa. After the battle of Actium, he so successfully paid his court to the victor, that Augustus confirmed him in his kingdom, and on all occasions his abilities as a politician and commander were conspicuous In other respects his passions were fierce and ungovernable. Although married to the celebrated Mariamne, a princess of the Asmonean family, her brother Aristobulus, and venerable grandfather Hyrcanus, fell victims to his jealousy of the ancient pretensions of their race. His very love of Mariamne herself, mingled as it was with the most fearful jealousy, terminated in her execution; and his repentance and keen remorse on her death, only exasperated him to farther outrages against her surviving relations; her mother, Alexandra, and many more falling victims to his savage cruelty. His own sons by Mariamne, Alexander and Aristobulus, whom indignation at the treatment of their mother seems to have led into some intrigues against his authority, were also sacrificed in his anger, and their deaths crowned the domestic barbarity of Herod. It was the latter event which induced Augustus to observe that it was better to be Herod's hog than his son. He rebuilt the temple of Jerusalem with great magnificence, and erected a stately theatre and amphitheatre in that city, in which he celebrated games in honour of Augustus, to the great displeasure of the more zealous of the Jews. He also rebuilt Samaria, which he called Sebaste, and adorned it with sumptuous edifices. He likewise, for his security, constructed many strong fortresses throughout Judæa, the principal one of which he termed Cæsarea, after the emperor. Such, indeed, was the magnificence he displayed in many public works, that Augustus said that his soul was too great for his kingdom. The birth of Jesus Christ took place in the thirty-third year of the reign of Herod, which im-

portant event was followed in a year or two by his death, of a languishing and loathsome disease, at the age of sixty-eight. According to Josephus, he planned a scene of posthumous cruelty, which could have been conceived only by the hardest and most depraved heart. Having summoned the chief persons among the Jews to Jericho, he caused them to be shut up in the circus, and gave strict orders to his sister, Salome, to have them massacred at his death, that every great family should weep for him, which savage order was not executed.——Antipas, son of Herod the Great, by Cleopatra, was appointed tetrarch of Galilee on his death. This was the Herod who put to death John the Baptist, in compliment to his wife Herodias, in revenge for his reproaches of their incestuous union; Herodias having been united to, and forcibly taken away from his brother Aretas. The ambition of Herodias stimulated her husband to a measure which proved his ruin. His nephew, Agrippa, having obtained royal honours from Caligula, she induced Herod to visit Rome to request the same favour, where he was met by an accusation on the part of Agrippa, of having been concerned in the conspiracy of Sejanus, and of being in secret league with the king of Parthia. This accusation being credited, he was stripped of his dominions, and sent with his wife into exile at Lyons, or, as some say, to Spain, where he died, after possessing his tetrarchy for forty-three years.——Agrippa, son of Aristobulus, and grandson of Herod the Great, born three years before the birth of our Saviour, and seven before the vulgar era. *Vid.* Agrippa.

HERODIANUS, a Greek historian, who flourished during the first part of the third century of our era, and died about A. D. 240, at the age of seventy years. He was born at Alexandria, and was employed among the officers of the Roman emperors. He wrote a history of Rome, in eight books, from the death of Marcus Aurelius to the accession of Gordian III., and he asserts that he had either seen or been personally acquainted with all that he relates. His style is peculiarly elegant, but it wants precision, and the work too plainly betrays that the author was not a perfect master of geography, nor sufficiently accurate in chronology. He has been accused of being too partial towards Maximinus, and severe with regard to Alexander Severus. His book comprehends the history of fifty-eight years. The best editions of this author are that of Irmisch, 5 vols. 8vo, Lips. 1789-1805; and that of Wolf, 8vo, Halle, 1792.——A grammarian of Alexandria, who flourished in the second century of the Christian era.

HERODICUS, a physician surnamed *Gymnastic*, who flourished B. C 443.——A grammarian surnamed *Crateteus*, B. C 123.

HERODOTUS, the oldest of the Greek historians, whose works are extant, and who is called by Cicero "The Father of History," was born at Halicarnassus, in Caria, in the first year of the seventy-fourth Olympiad, answering to B. C. 484. He fled to Samos when his country laboured under the oppressions and tyranny exercised by Lygdamis, and travelled, in the acquisition of knowledge, over Greece, Egypt, and Italy, collecting everywhere all the information he could obtain concerning the history and origin of nations. He is supposed to have retired to the isle of Samos for the composition of his work; he afterwards revisited his native place, and was chiefly instrumental in overthrowing the tyrannical government, a deed, which of itself alone ought to have immortalized his name, but so far from gaining the esteem and admiration of the people, it displeased and irritated them, and Herodotus was obliged to fly from Greece to avoid public resentment. When he had attained to his thirty-ninth year, a generous desire of fame led him publicly to recite his history to the people assembled at the Olympic games. It was received with universal applause, and gave him a lasting celebrity through all the Grecian states. So highly was the history esteemed by his contemporaries, that the names of the nine muses were given unanimously to the nine books of which it is composed. This celebrated composition is written in the Ionic dialect, and Herodotus is among historians, what Homer is among poets, and Demosthenes among orators. His history comprehends a period of about 240 years, from Cyrus the Great to Xerxes, and it contains, besides the transactions between Persia and Greece, a sketch of the affairs of other nations, as the Lydians, Ionians, Lycians, Egyptians, and Macedonians. The style of Herodotus is admired for its ease and sweetness, and he chiefly excels in narration. The value of his history has been a subject of much discussion and controversy, but the most considerate opinion deems him deserving of credit, in relation to the affairs of Greece which took place after his own birth; and in other respects he is believed to relate the traditional accounts concerning remote times and countries, just as he heard them, without feeling much solicitude to distinguish fact from fable. This carelessness has laid him open to the satire of Juvenal, and in modern times to that of Voltaire. Plutarch also accuses him of partiality, and composed a treatise "On the Malignity of Herodotus," taxing him with injustice to the Thebans, Corinthians, and Greeks in general. His work, however, will always be deemed one of the most precious remains of antiquity. A life of Homer is ascribed to Herodotus, which is evidently supposititious. The best editions of Herodotus are that of Wesseling, fol Amst. 1763, and that of Schweighaeuser, 6 vols. 8vo, Argent. et Paris, 1816. He has been translated into most modern languages; the English versions are those by Littlebury, Beloe, Laurent, and Taylor. *Cic. de Leg.* 1. *De Orat.* 2.—*Dionys. Hal* 1.—*Quinct.* 10, 1.—*Plut. de mal. Herod.*——A man who wrote a treatise concerning Epicurus. *Diog.*——A Theban wrestler of Megara, in the age of Demetrius, son of Antigonus. He was six feet and a half in height, and he ate generally twenty pounds of flesh, with bread in proportion, at each of his meals. *Athen.* 10.——Another, whose victories are celebrated by Pindar.

HEROES, a name which was given by the ancients to such as were born from a god, or to such as had signalised themselves by their actions, and seemed to deserve immortality by the services which they had rendered their country. The heroes which Homer describes, such as Ajax, Achilles, &c., were of such prodigious strength that they could lift up and throw stones which the united force of four or five men of his age could not have moved. The heroes were supposed to be interested in the affairs of mankind after death, and they were invoked with much solemnity. As the altars of the gods were crowded with sacrifices and libations, so the heroes were often honoured with a funeral solemnity, in

which their great exploits were enumerated. The origin of heroism might proceed from the opinions of some philosophers, who taught that the souls of great men were often raised to the stars, and introduced among the immortal gods. According to the notions of the Stoics, the ancient heroes inhabited a pure and serene climate, situate above the moon. Besides those heroes, such as Bacchus, Hercules, Æsculapius, &c., who were raised to the dignity of gods, the Greeks have celebrated the names of Cadmus, Inachus, Jasius, Perseus, Theseus, Cecrops, Erichthon, Pandion, Triptolemus, Celeus, Hippolytus, Menelaus, Agamemnon, Castor and Pollux, Æacus, Peleus, and many others, all of whom had monuments erected to celebrate their memory, and groves consecrated around their tomb, where the vows of their descendants and admirers were frequently poured forth with all the fervour of devotion, accompanied with gifts and oblations. *Cic. de Nat. D.* 9, 15 et 19.—*Strab.* 6, &c.—*Paus.* 1, 20, 10, 8.—*Diod.* 4.

HEROIS, a festival, celebrated every ninth year by the Delphians, in honour of a heroine. There were in the celebration a great number of mysterious rites, with a representation of something like Semele's resurrection.

HERON, the name of two mathematicians, called by way of distinction, the *elder* and the *younger*. The first was a native of Alexandria, and the disciple of Ctesibius. He was celebrated for his skill in mechanics, and he was also a teacher of moral philosophy. There are extant of his part of a treatise, "De Constructione et Mensura Manubalistæ;" another, "De Telis Confciendis Jaculandique;" and one entitled "De Automatorum Fabrica." Heron the *younger* flourished in the reign of Heraclius. He wrote "De Machinis Bellicis;" "Geodesia;" "Liber de Obsidione Repellenda et Toleranda;" and "De Vocabulis Geometricis et Stereometricis."

HEROOPŌLIS, a city of Egypt, about midway between Pelusium and the head of the Red sea, where, according to Egyptian mythology, Typhon was struck dead by lightning. It gave name to the Heroopoliticus Sinus, or western arm of the Red sea, and appears to have been the same with Pithom, or Patumos, built for Pharaoh by the children of Israel.

HEROPHĪLA, a Sibyl, who, as some suppose, came to Rome in the reign of Tarquin. Others suppose her more ancient, and fix her age before the Trojan war, as she foretold that Helen would one day prove the destruction of Priam's kingdom. She composed several poems, some of which were said to be in possession of the people of Delos, so late as the reign of Antoninus. She gave oracles at Samos, Delphi, Delos, and Claros, and died in Troas, where her monument was to be seen in the age of Pausanias, in a grove sacred to Apollo Sminthæus. (*Vid.* Sibyllæ.) *Paus.* 10. 12.

HEROPHĪLUS an impostor in the reign of Julius Cæsar, who pretended to be the grandson of Marius. He was banished from Rome by Cæsar for his seditions, and was afterwards strangled in prison.——A physician of Chalcedon, who lived about 300 B. C. He discovered the lacteals and the nerves, with their uses: besides which, he was the first who wrote accurately on the pulse. Galen praises him highly as a physician and anatomist.

HEROSTRĀTUS. *Vid.* Erostratus.

HERSE, a daughter of Cecrops, king of Athens, beloved by Mercury. The god disclosed his love to Aglauros, Herse's sister, in hopes of procuring an easy admission to Herse; but Aglauros, through jealousy, discovered the amour. Mercury was so offended at her behaviour, that he struck her with his caduceus and changed her into a stone. Herse became mother of Cephalus by Mercury, and after death, she received divine honours at Athens. *Ovid. Met.* 2, 559, &c.——A wife of Danaus. *Apollod.*

HERSEPHORIA, festivals celebrated at Athens in June, in honour of Minerva, or more probably of Herse, daughter of Cecrops. Young maidens between the age of seven and eleven, descended from the most illustrious families, were dressed in white habits, and carried in procession the sacred vases and other requisite utensils. Cakes, called πανες, were made for their entertainment.

HERSILIA, one of the Sabines carried away by the Romans at the celebration of the Consualia. She was given and married to Romulus, though according to some she married Hostus, a youth of Latium, by whom she had Hostus Hostilius. After death she was presented with immortality by Juno, and received divine honours under the name of Ora or Horta, because she exhorted and invited her votaries to virtue and morality. *Liv.* 1, 11.—*Ovid. Met.* 14, 832.

HERTHA and HERTA, a goddess among the Germans supposed to be the same as the earth. She had a temple and a chariot dedicated to her service in a remote island, and was supposed to visit the earth at stated times. No person, except her ministers, was permitted to touch her sacred chariot, but as soon as the priests declared that the goddess had entered into it, chosen heifers were harnessed to it, and it was conducted through the country, where rejoicings, and the acclamations of a venerating people marked the solemn procession. *Tacit. de Germ.* 40.

HERŪLI, a barbarian race, who attacked the Roman empire on its decline. According to Jornandes and Procopius, they were originally a Gothic nation. The former writer affirms that they first dwelt in Scandinavia, and, being expelled from thence by the Danes, they wandered eastward as far as the Palus Mæotis, and settled in that neighbourhood. Procopius represents them as in ancient times inhabiting the countries that lie beyond the Danube. Here they continued making frequent incursions into the empire, until the reign of Anastasius, when great numbers of them were cut off by the Lombards, and the rest migrated to the west. They began to invade the empire about A. D. 526.

HESIŌDUS, a celebrated Greek poet, supposed by some to have been a contemporary with Homer, though others have dated the era in which he flourished a century later. He was probably born at Cuma, in Æolia, but removed in his infancy with his father to Ascra, in Bœotia. Those who contend that he was a contemporary of Homer, affirm, that he even obtained a poetical prize in competition with him. He is, at an rate, the first that is known to have written a poem on agriculture. This is entitled "The Works and Days," being a kind of calendar of rural occupations; but, besides the instructions which are given to the cultivator of the ground, the reader is gratified by a variety of moral reflections, worthy of a Socrates or Plato. His "Theogony" is a miscellaneous relation, executed without much art or judgment; yet it has been highly esteemed for the faithful account it

given of the gods of antiquity. "The Shield of Hercules" is but the fragment of a much larger poem, in which it is imagined the author gave an account of the most celebrated heroines among the ancients. Hesiod is said to have written several other works, which are lost. He is admired for the elegance of his diction, and the sweetness of his poetry. Pausanias says, that in his age, the verses of Hesiod were written on tablets, in the temple of the Muses, of which the poet was a priest. Virgil, in his Georgics, has imitated the manner of Hesiod, though he has gone far beyond the model in every kind of excellence. The Greeks were so partial to the poetry and moral instructions of Hesiod, that they ordered their children to commit them to memory. Hesiod was murdered by the sons of Ganyctor, of Naupactum, and his body thrown into the sea. The best editions of Hesiod are that of Robinson, 4to, Oxon. 1737; that of Loesner, 8vo, Lips. 1778; and that of Zamagna, 4to, Parm 1785. There are English translations by Chapman, Cooke, and Elton *Cic. Fam.* 6, 18.—*Paus.* 9, 3, &c.—*Quintil.* 10, 1.—*Paterc.* 1, 7.—*Varro.*—*Plut de T. Sep. et de Anim. Sag.*

HESIONE, a daughter of Laomedon, king of Troy, by Strymo, the daughter of the Scamander It fell to her lot to be exposed to a sea monster, to whom the Trojans yearly presented a marriagable virgin, to appease the resentment of Apollo and Neptune, whom Laomedon had offended; but Hercules undertook to deliver her, provided he received as a reward six beautiful horses. Laomedon consented, and Hercules attacked the monster just as he was going to devour Hesione, and he killed him with his club Laomedon, however, refused to reward the hero's services; and Hercules, incensed at his treachery, besieged Troy, and put the king and all his family to the sword, except Podarces, or Priam, who had advised his father to give the promised horses to his sister's deliverer. The conqueror gave Hesione in marriage to his friend Telamon, who had assisted him during the war, and he established Priam upon his father's throne. The removal of Hesione to Greece proved at last fatal to the Trojans; and Priam, who remembered with indignation that his sister had been forcibly given to a foreigner, sent his son Paris to Greece to reclaim the possessions of Hesione, or more probably to revenge his injuries upon the Greeks by carrying away Helen, which gave rise, soon after, to the Trojan war. Lycophron mentions, that Hercules threw himself, armed, from head to foot, into the mouth of the monster to which Hesione was exposed, and that he tore his belly to pieces, and came out safe only with the loss of his hair, after a confinement of three days *Homer. Il.* 5, 638.—*Dicd.* 1.—*Apollod.* 2, 5, &c.—*Ovid. Met.* 11, 212.—The wife of Nauplius.

HESPERIA, a large island of Africa, once the residence of the Amazons *Diod* 3.—A name common to both Italy and Spain. It is derived from Hesper or Vesper, the setting sun, or the evening, whence the Greeks called Italy Hesperia, because it was situate at the setting sun, or in the west. The same name, for similar reasons, was applied to Spain by the Latins *Virg Æn* 1, 534, &c.—*Horat. Od.* 1, 36, 4. 1, 27, 28.—*Sil.* 7, 15.—*Ovid. Met.* 11, 253.—A daughter of the Cebrenus *Ovid. Met* 11, 769.

HESPERIDES, three celebrated nymphs, daughters of Hesperus. Apollodorus mentions four, Ægle, Erythia, Vesta, and Arethusa; and Diodorus confounds them with the Atlantides, and supposes that they were the same number. They were appointed to guard the golden apples which Juno gave to Jupiter on the day of their nuptials; and the place of their residence, placed beyond the ocean by Hesiod, is more universally believed to be near mount Atlas in Africa, according to Apollodorus. This celebrated place or garden abounded with fruits of the most delicious kind, and was carefully guarded by a dreadful dragon which never slept. It was one of the labours of Hercules to procure some of the golden apples of the Hesperides. The hero, ignorant of the situation of this celebrated garden, applied to the nymphs in the neighbourhood of the Po for information, and was told that Nereus, the god of the sea, if properly managed, (*Vid.* Nereus) could direct him in his pursuits. Hercules seized Nereus as he was asleep, and the sea god, unable to escape from his grasp, answered all the questions which he proposed. Some say that Nereus sent Hercules to Prometheus, and that from him he received all his information. When Hercules came into Africa, he repaired to Atlas, and demanded of him three of the golden apples. Atlas unloaded himself, and placed the burden of the heavens on the shoulders of Hercules, while he went in quest of the apples. At his return Hercules expressed his wish to ease the burden by putting something on his head, and when Atlas assisted him to remove his inconvenience, Hercules artfully left the burden, and seized the apples, which Atlas had thrown on the ground. According to other accounts, Hercules gathered the apples himself, without the assistance of Atlas, and he previously killed the watchful dragon which kept the tree. These apples were brought to Eurystheus, and afterwards carried back by Minerva into the garden of the Hesperides, as they could be preserved in no other place. Hercules is sometimes represented gathering the apples, and the dragon which guarded the tree appears bowing down his head, as having received a mortal wound. This monster, as it is supposed, was the offspring of Typhon, and it had a hundred heads and as many voices. This number, however, is reduced by some to only one head. Those that attempt to explain mythology observe, that the Hesperides were certain persons who had an immense number of flocks, and that the ambiguous word μηλον, which signifies *an apple* and *a sheep*, gave rise to the fable of the golden apples of the Hesperides. Dupuis, who makes Hercules to have been the sun, and refers his twelve labours to the passage of that luminary through the signs of the zodiac, explains the fable of the Hesperides as follows. In the twelfth month, making the first coincide with Leo, the sun enters the sign Cancer. At this period the constellation of Hercules Ingeniculus descends towards the western regions, called Hesperia, followed by the polar dragon, the guardian of the apples of the Hesperides. On the celestial sphere Hercules tramples the dragon under foot, which falls towards him as it sets. Hence the fable. The gardens of the Hesperides are placed by geographical writers near the ancient Berenice, now *Bengasi*, in Cyrenaica, on the Mediterranean coast of Africa. *Diod.* 4.—*Ovid Met.* 4, 637, &c. 9, 90.—*Hygin. fab.* 30.—*Apollod* 2, 5.—*Hesiod. Theog.* 215, &c.

HESPERIDUM INSULÆ, are generally supposed to answer to the *Cape Verde* islands; but as these are too far from the coast, they possibly

may have been rather the small islands called *Bissagos*, lying a little above *Sierra Leone*.

HESPERIS. *Vid.* Hesperus.—A town of Cyrenaica, now *Bernic* or *Bengazi*, where most authors have placed the gardens of the Hesperides.

HESPERITIS, a country of Africa *Diod.* 4.

HESPERIUM CORNU, a promontory on the western coast of Africa, now *Cape Verde*.

HESPERIUS SINUS, a bay on the western coast of Africa, now the bay or gulf of *Benguo*.

HESPERUS, a son of Japetus, brother to Atlas. He is said to have ascended mount Atlas to make observations on the stars, and as he never returned, the evening star was called after his name. According to the report of some authors he came to Italy, and the country received the name of *Hesperia* from him. He had a daughter called Hesperis, who married Atlas, and became mother of seven daughters, called Atlantides or Hesperides. *Diod.* 4.——The name of Hesperus was also applied to the planet Venus, when it appeared after the setting of the sun. It was called *Phosphorus* or *Lucifer* when it preceded the sun. *Cic. de Nat. D.* 2, 2.—*Senec. de Hippol.* 749. *Id. in Med.* 71.

HESTIA, one of the Hesperides. *Apollod.*

HESUS, a deity among the Gauls, the same as the Mars of the Romans *Lucan.* 1, 445.

HESYCHIA, a daughter of Thespius. *Apollod.*

HESYCHIUS, a grammarian of Alexandria, of whom no particulars are known, nor even of the age when he lived. It appears that he was well acquainted with the Christian religion; and it is supposed that he was a disciple of Gregory Nazianzen. His Lexicon is a very valuable work; the best edition of which is that of Alberti, completed by Ruhnken, 2 vols. fol. L. Bat. 1746 – 1776.——A native of Miletus, who flourished under the emperors Justin and Justinian. He composed an "Universal History" from the reign of Belus, king of Assyria, to the death of the Greek emperor, Anastasius, which is no longer extant; but he wrote a treatise "De Viris Doctrina claris," and another, "De Rebus patriis Constantinopoleos," which still remain. They were published together, by Meursius, 12mo. L. Bat. 1613.

HETRICOLUM, now *Lattarico* a town in the country of the Bruttii *Liv.* 30, 19.

HETRURIA and ETRURIA, a celebrated country of Italy, bounded on the north by the river Macra and the Apennines, on the east and south by the Tiber, and on the west by the Tyrrhenian sea. It included the duchy of *Massa* and principality of *Carrara*, the duchy of *Lucca*, the grand duchy of *Tuscany*, and that part of the *Papal States* which is west of the *Tiber*. The inhabitants of Etruria were called Tyrrheni or Tyreni by the Greeks, and Tusci or Etrusci by the Romans. But the unity of these two people as well as their origin are points not generally agreed on: some bringing the Tyrrheni under the conduct of Tyrrhenus, on the occasion of a great famine, from Lydia in Asia Minor to the shores of the Adriatic amongst the Umbri; others, again, bringing them from the shores of Thrace and the northern islands of the Ægean Sea under the name of Pelasgi. Arriving in Umbria they found its aboriginal people at war with the Siculi, and joined them in the expulsion of the latter, whose territory (Etruria) was assigned to them by the Umbri. Here they built their twelve great cities Volaterræ, Vetulonii, Arretium, Cortona, Perusia, Clusium, Rusellæ, Vulsinii, Faleriі, Tarquinii, Veii, and Caere, each of which had its separate governor under the title Lucumon. The Tusci, on the other hand, were, probably, an aboriginal people, dwelling at first near the Umbri; they seem by degrees not only to have become masters of the country of the Tyrrheni, but also to have encroached on the territory of the Umbri, driving them from the banks of the Tiber, and wresting from them city after city till their dominions extended beyond the Po, and from the shores of the Adriatic to the Tuscan Sea. The Tuscans were remarkable for their superstition, and for their belief in divination and augury; their comic dancers, called Ludii, were also in great reputation. *Plin.* 3, 5.—*Strab.* 5.—*Plut. in Rom.*—*Mela*, 2, 4.

HEURIPPA, a surname of Diana.

HEXAPYLUM, a gate at Syracuse. The adjoining place of the city, or the wall, bore the same name. *Diod.* 11 et 14.—*Liv.* 24, 21. 25, 24. 32, 39.

HIARBAS or IARBAS, a king of Gætulia. *Vid* Iarbas.——An African king, slain by Pompey. *Eutr.* 5, 6.—*Liv.* 89.

HIBER, a name applied to a Spaniard, as living near the river Hiberus, or Iberus. *Vid.* Iberus.

HIBERNIA and HYBERNIA, a large island at the west of Britain, now called *Ireland*. *Vid.* Ierne.

HIBRILDES, an Athenian general. *Diodor. Hal.* 7.

HICETAON, a son of Laomedon, brother to Priam, and father of Menalippus. *Homer. Il.* 3, 147. 15, 546 20, 238 ——The father of Thymœtes, who came to Italy with Æneas. *Virg. Æn.* 10, 123.

HICETAS, a philosopher of Syracuse, who believed that the earth moved, and that all the heavenly bodies were stationary. *Diog. in Phil.* ——A tyrant of Syracuse. *Vid* Icetas.

HIEMPSAL, a king of Numidia. *Cic. Vat.* 5. *Rull* 1, 4.——A son of Micipsa, cruelly murdered by Jugurtha. *Sallust. in Jug.* 12.

HIERA, a woman who married Telephus, king of Mysia, and who was said to surpass Helen in beauty.—— The mother of Pandarus and Bitias by Alcanor. *Virg. Æn.* 9, 673.—— One of the Lipari islands, called also Thereasia, now *Vulcano*. *Paus.* 10, 11.

HIERAPOLIS, a city of Syria near the Euphrates, south of Zeugma. It derived its Greek name (*Holy City*) from the circumstance of the Syrian goddess Atargatis being worshipped there. It was called Bambyce, or Mabog by the Syrians. It is now known as *Bumbouck* or *Mombedj*. —— A city in the south-western angle of Phrygia, near the confines of Lydia, and north-west of Laodicea. It was celebrated for its warm springs. It was the birth-place of Epictetus, the Stoic philosopher. Its modern name is *Tabuk Kalasi*.

HIERAX, a youth who awoke Argus to inform him that Mercury was stealing Io. Mercury killed him, and changed him into a bird of prey. *Apollod.* 2, 1.——Antiochus king of Syria, and brother to Seleucus, received the surname of Hierax. *Justin.* 27 2.——An Egyptian philosopher in the third century

HIERICHUS, (*urbs*) the name of Jericho in the Holy Land, called the city of palm-trees, from its abounding in dates. *Vid* Jericho. *Plin* 5, 14 ——*Tacit. H.* 5, 6

HIERO 1st, a king of Syracuse, after his brother Gelon, who rendered himself odious in the beginning of his reign by his cruelty and avarice. He made war against Theron, the tyrant of Agrigentum, and took Himera. He obtained three different crowns at the Olympic games, two in horse races, and one at a chariot race, and from these victories, immortalized by the pen of Pindar, he has obtained greater celebrity than from the administration of government, or the successive defeat of his jealous neighbours. In the latter part of his reign the conversation of Simonides, Epicharmus, Pindar, &c., softened in some measure the roughness of his morals and the severity of his government, and rendered him the patron of learning, genius, and merit. He died, after a reign of eighteen years, B. C 467, leaving the crown to his brother Thrasybulus, who disgraced himself by his vices and tyranny. *Herod* 7.—*Athen.* 14.—*Cic. de Nat. D.* 1, 22.—*Diod.* 11.——The second of that name, king of Syracuse, was descended from Gelon. He was unanimously elected king by all the states of the island of Sicily, and appointed to carry on the war against the Carthaginians. He joined his enemies in besieging Messana, which had surrendered to the Romans, but though brave and at the head of a valorous army, he was beaten by Appius Claudius, the Roman consul, and obliged to retire to Syracuse, where he was soon blocked up. Seeing all hope of victory lost, he made peace with the Romans, and proved so faithful to his engagements during the fifty-nine years of his reign, that the Romans never had a more firm, or more attached ally He died in the ninety-fourth year of his age, about 225 years before the Christian era. He was universally regretted, and all the Sicilians showed, by their lamentations, that they had lost in him a common father and a friend. He liberally patronized the learned, and employed the talents of his relation Archimedes for the good and the ornament of his country. He wrote a book on agriculture, now lost He was succeeded by Hieronymus. *Ælian. V. H.* 4, 8.—*Justin* 23, 4.—*Flor.* 2, 2.—*Liv* 16.——An Athenian, intimate with Nicias the general. *Plut in Nic.*——A Parthian, &c *Tacit.*

HIEROCÆSAREA, a town of Lydia. *Tacit. A.* 2, 47 3. 62

HIEROCLES, a Platonic philosopher of Alexandria, about A D. 450. It is said that he was persecuted by the Christians, and yet he was suffered to deliver lectures on philosophy at Alexandria. He wrote a treatise on Providence, extracts from which are in Photius; another on Fate; and a commentary on the Golden Verses of Pythagoras, which last is extant. The best edition of his commentary is that of Warner, 8vo. Lond. 1742.——A prefect of Bithynia, regarded as the author of the persecution of the Christians under Diocletian. He wrote a work on the Veterinary Art, of which some fragments remain. ——A general in the interest of Demetrius. *Polyæn* 3. ——An officer *Vid* Heliogabalus.

HIERONICA LEX, by Hiero, tyrant of Sicily, to settle the quantity of corn, the price and time of receiving it, between the farmers of Sicily and the collector of the corn tax at Rome This law, on account of its justice and candour, was continued by the Romans when they became masters of Sicily. *Cic. Verr.* 2, 13 et 60.

HIERONYMUS, a tyrant of Sicily, who succeeded his grandfather Hiero, when only fifteen years old. He made himself odious by his cruelty, oppression, and debauchery, and as if to render his reign more unpopular, he abjured the alliance of Rome, which Hiero had observed with so much honour and advantage. He was assassinated, and all his family was overwhelmed in his fall, and totally extirpated, B C 214. *Sil.* 14, 87.—*Liv.* 24, 4, &c.——An historian of Rhodes, who wrote an account of the actions of Demetrius Poliorcetes, by whom he was appointed over Boeotia, B. C. 294. *Plut.* in *Dem.* ——An Athenian set over the fleet, while Conon went to the king of Persia.——A father of the church (St Jerome), born of Christian parents, at Stridon, on the confines of Pannonia and Dalmatia, A D 331 He studied at Rome under Donatus, and made a great proficiency in classical literature, as well as in Hebrew, divinity, and rhetoric. After travelling through France and Italy, he visited Jerusalem; and in his thirty-first year adopted the monastic life in Syria, but suffered so much by hard study, and rigid abstinence, as to be under the necessity of going to Antioch, where he was ordained a presbyter in 378. Soon after this he went to Constantinople, where he lived with Gregory Nazianzen, whom he called his master. In 382 he visited Rome, and was made secretary to pope Damasus; but three years afterwards he returned into the east, accompanied by several monks and ladies, who wished to lead an ascetic life in the Holy Land Here Jerome settled at Bethlehem, but his peace was disturbed by the progress of Origen's opinions, against which he wrote with great vehemence; his principal opponent being Ruffinus, with whom he had formerly been on terms of friendship. He died A. D. 422. The first edition of the works of St Jerome was published by Erasmus, in 6 vols folio, 1516–1526; but the best is that of the Benedictines, at Paris, in 5 vols folio, 1693—1706.

HIEROPHILUS, a Greek physician. He instructed his daughter Agnodice in the art of midwifery, &c. *Vid.* Agnodice.

HIEROSOLYMA, a celebrated city of Palestine, the capital of Judæa. According to Josephus it was founded by Melchisedec, and it is supposed to have been the same with the city of Salem, mentioned by Moses. It was afterwards named Jebus, from Jebusæus, son of Canaan. The Jebusites held it until the time of David, when it was taken possession of by the tribe of Benjamin, who allowed the ancient inhabitants to remain. It was then called by the Hebrews Ierushalaim or Ierushalem, "*the people or dwelling of peace.*" The name Hierosolyma was applied to it by the Greeks and Romans. It was built on several hills, the largest of which was mount Sion, which formed the southern part of the city. A valley towards the north separated this from Acra, the second or lower city, on the east of which was mount Moriah, the site of the temple of Solomon. North-east of mount Moriah was the mount of Olives, on the south was the valley of Hinnom, and, at the north, mount Calvary, the scene of the crucifixion of our Lord. It was besieged by Titus, and, after an obstinate defence, was taken and completely destroyed by him, according to the prophecy of our Saviour, A D. 70; this occurred, according to Josephus, 2,177 years after its foundation. It is said that during the siege, 1,100,000 persons perished, and that 97,000 more were made prisoners, most of whom were afterwards either sold for slaves, or exposed to the fury of wild beasts. The zeal of the Jews, however, and

their veneration for the holy altar of their fathers, induced them to rebuild both the city and the temple, though without any of their former splendour; but owing to an uproar amongst them, which took place under the reign of Hadrian, they were all banished from the city upon pain of death, and their temple was wantonly profaned by the erection of an altar to Jupiter Capitolinus. The city was made a Roman colony, and called Ælia Capitolina, until the Christian emperors ascended the throne. *Joseph. Bell. Jud.* 6, 10 *Ant* 1, 10.—*Gen.* 14,18.—*Joshua*, 15, 53. 18, 28.—*Cic. ad Att.* 2, 9 *Flacc.* 28.

HIGNATIA VIA, a large road, which led from the Ionian sea to the Hellespont, across Macedonia, about 536 miles. *Strab* 7.

HILARIA, a daughter of Leucippus and Philodice. As she and her sister Phœbe were going to marry their cousins Lynceus and Idas, they were carried away by Castor and Pollux, who married them. Hilaria had Anagon by Castor, and she, as well as her sister, obtained after death the honours which were generally paid to heroes. *Apollod.* 3.—*Propert.* 1, 2, 16.—*Paus* 2, 22 3, 19. ——Festivals at Rome in honour of the mother of the gods, observed on the 25th of March, when nature, over which the goddess presided, seemed to resume the vigour of the returning year The city was then filled for several days with gaiety and pleasure, the statue of the goddess was carried in procession through the streets, preceded by the most valuable possessions, which every votary was eager to produce on those occasions. Every appearance of sorrow and mourning was suspended or banished from the city, and individuals were permitted to dress themselves in whatever attire they pleased, and even to assume the robes of magistrates

HILARIUS, a father of the church, was born at Poictiers in France, and educated in the Pagan religion, which he renounced when grown up to years of judgment. In 355, he was made bishop of Poictiers, in which situation he distinguished himself by his zeal for the orthodox faith against the Arians; for which he was banished to Phrygia, where he continued four years, and employed himself in writing his books on the Trinity, and other works. On his return to France he continued to exert himself in vindication of the doctrines of the church, till his death in 367. The best edition of his works is that of Paris, folio, 1693.——A bishop of Arles, a semi-pelagian in his opinions, who wrote a life of St Honoratus, and some devotional tracts. He died in 449, and, like the former, enjoyed the honours of canonization.

HILLEVIÓNES, a people of Scandinavia. *Plin.* 4, 13.

HIMELLA, now the *Aja*, a small river in the country of the Sabines. *Virg. Æn.* 7, 714.

HIMERA, a river of Sicily, falling into the Upper or Tuscan sea, to the east of Panormus; now *Fiume Grande*. The city of Himera stood a short distance to the west of its mouth.——Another river of Sicily, larger than the former. It rises in the same quarter with it, but pursues an opposite course, to the south, and falls into the Mediterranean near Phintia, and to the west of Gela. Its modern name is *Fiume Salso*.——A city of Sicily, at the mouth of a river of the same name, on the northern coast. It is said to have been founded by a colony of Chalcidians from Zancle, about A. U. C. 104. It was destroyed by the Carthaginians under Hannibal, who took the place by assault, razed it to its foundation, and treated the inhabitants with great cruelty, A. U. C. 350 *Thucyd.* 6, 5.—*Diod. Sic.* 11, 46. ——The ancient name of the Eurotas. *Strab.* 6. —*Mela*, 2, 7.—*Polyb*

HIMILCO, a Carthaginian sent to explore the western parts of Europe. *Fest. Avien.*——A son of Amilcar, who succeeded his father in the command of the Carthaginian armies in Sicily. He died with his army by a plague, B. C. 398. *Justin.* 19, 2.

HIPPAGÓRAS, a man who wrote an account of the republic of Carthage. *Athen.* 14.

HIPPALCÍMUS, a son of Pelops and Hippodamia, who was among the Argonauts. *Hygin. fab* 14.

HIPPALUS, the first who sailed in open sea from Arabia to India. *Arrian in Perip.*

HIPPARCHIA, the wife of Crates the Cynic. *Vid* Crates.

HIPPARCHUS, a son of Pisistratus, who, together with his brother Hippias, succeeded his father as tyrant of Athens. He distinguished himself by his patronage of literature and learned men. An insult offered by him to the sister of Harmodius so irritated the latter, that he formed a secret party against him, and in conjunction with Aristogiton, a friend of his, slew Hipparchus in the public streets. Aristogiton for the moment escaped the guards, from the concourse of people, but being afterwards apprehended, was, to use the language of Thucydides, "not very mildly dealt with." As to Harmodius, he was slain on the spot. *Thucyd.* 6, 54, &c.—— One of Antony's freedmen.——The first person who was banished by ostracism at Athens.——The father of Asclepiades.——A celebrated astronomer, was born at Nicæa in Bithynia, and flourished between 160 and 125 B. C. He first reduced astronomy to a science, and prosecuted the study systematically. His catalogue of the fixed stars is in Ptolemy's Almagest, and he was the first who discovered the precession of the equinoxes. His observations were in the isle of Rhodes, whence he obtained the name of Rhodius; but afterwards he settled at Alexandria His commentary upon the Phænomena of Aratus is extant, and was printed at Florence, in 1567, folio. *Plin.* 2, 12 et 26 7, 5 ——An Athenian who conspired against Heraclides, who kept Athens for Demetrius, &c. *Polyæn.* 5.

HIPPARÍNUS, a son of Dionysius, who ejected Calippus from Syracuse, and seized the sovereign power for twenty-seven years. *Polyæn.* 5.—— The father of Dion.

HIPPASUS, a son of Ceyx, who assisted Hercules against Eurytus. *Apollod* 2, 7 ——A disciple of Pythagoras, born at Metapontum in Italy. He is said to have excelled in the application of mathematical principles to music, statics, and mensuration. In common with other Pythagoreans, he held that fire was the originating cause of all things. He taught also that the universe is finite, is always changing, and undergoes a periodical conflagration *Diog Laert.* 8. ——A centaur, killed at the nuptials of Pirithous. *Ovid. Met.* 12, 352.—— One of the Argonauts, son of Eurytus and father of Actor. *Hygin. fab.* 14 et 173 ——An illegitimate son of Priam. *Hygin. fab* 90.

HIPPEUS, a son of Hercules by Procris, the eldest of the fifty daughters of Thestius. *Apollod* 2, 7.

HIPPIA, a lascivious woman, &c. *Juv.* 6, 52

——A surname of Minerva, and also of Juno *Paus.* 5, 15.

HIPPIAS, a philosopher of Elis, who maintained that virtue consisted in not being in want of the assistance of men. At the Olympic games, he boasted that he was master of all the liberal and mechanical arts; and he said that the ring upon his finger, the tunic, cloak, and shoes, which he then wore, were all the work of his own hands. *Cic. de Orat.* 3, 32.——A son of Pisistratus, who became tyrant of Athens after the death of his father, with his brother Hipparchus. He was willing to revenge the death of his brother, who had been assassinated, and for this violent measure he was driven from his country. He fled to king Darius in Persia, and was killed at the battle of Marathon, fighting against the Athenians, B. C. 490. He had five children by Myrrhine, the daughter of Callias. *Herod.* 6 — *Thucyd.* 7.

HIPPIS, an historian and poet of Rhegium, in the reign of Xerxes. *Ælian H An* 8, 33

HIPPIUS, a surname of Neptune, from his having raised a horse (ἵππος,) from the earth in his contest with Minerva, concerning the giving a name to Athens.

HIPPO REGIUS, a city of Africa in that part of Numidia called the western province. It was situate near the sea, on a bay in the vicinity of the promontory of Hippi. It was called Hippo Regius, not only in contradistinction to Hippo Zarytus mentioned below, but also from its having been one of the royal cities of the Numidian kings. Of this city St Augustine was bishop. The ruins are spread at the present day over the neck of land between the rivers *Boojemah* and *Seibouse*. Near the ancient site is a town named *Bona*.——Zarytus, a town of Africa, on the coast to the west of Utica. It was thus termed to distinguish it from the one above mentioned, and the name is said to have reference to its situation among artificial canals, which afforded the sea an entrance to a navigable lagune adjacent. It is now called *Bizerta*.

HIPPOBOTES, a large meadow near the Caspian sea, where 50,000 horses could graze

HIPPOBOTUS, a Greek historian, who composed a treatise on philosophers. *Diog. in Pyth.*

HIPPOCENTAURI, a race of monsters who dwelt in Thessaly. *Vid.* Centauri.

HIPPOCOÖN, a son of Œbalus, brother to Tyndarus. He was put to death by Hercules, because he had driven his brother from the kingdom of Lacedæmon. He was at the chase of the Calydonian boar. *Diod* 4 — *Apollod.* 2, &c. 3, 10.— *Paus. Lacon* — *Ovid. Met.* 8, 314.——A friend of Æneas, son of Hyrtacus, who distinguished himself in the funeral games of Sicily. *Virg. Æn.* 3, 492, &c.

HIPPOCORYSTES, a son of Ægyptus.——of Hippocoön *Apollod*

HIPPOCRÂTE, a daughter of Thespius. *Apollod.*

HIPPOCRATES, a celebrated physician, born in the island of Cos He studied physic, in which his grandfather Nebrus was so eminently distinguished; and he improved himself by reading the tablets in the temples of the gods, where each individual had written down the diseases under which he had laboured, and the means by which he had recovered. He delivered Athens from a dreadful pestilence in the beginning of the Peloponnesian war, and he was publicly rewarded with a golden crown, the privileges of a citizen of Athens, and the initiation at the grand festivals. Skilful and diligent in his profession, he openly declared the measures which he had taken to cure a disease, and candidly confesses that of forty-two patients which were entrusted to his care, only seventeen had recovered, and the rest had fallen a prey to the distemper in spite of his medical applications. He devoted all his time to the service of his country; and when Artaxerxes invited him, even by force of arms to come to his court, Hippocrates firmly and modestly answered, that he was born to serve his countrymen, and not a foreigner. He enjoyed the rewards which his well-directed labours claimed, and while he lived in the greatest popularity, he was carefully employed in observing the symptoms and the growth of every disorder, and from his judicious remarks, succeeding physicians have received the most valuable advantages. The experiments which he had tried upon the human frame increased his knowledge, and from his consummate observations, he knew how to moderate his own life as well as to prescribe to others He died in the ninety-ninth year of his age, B. C. 361, free from all disorders of the mind and body; and after death he received with the name of *Great*, the same honours which were paid to Hercules. His writings, few of which remain, have procured him the epithet of divine, and show that he was the Homer of his profession. According to Galen, his opinion is as respectable as the voice of an oracle. He wrote in the Ionic dialect, at the advice of Democritus, though he was a Dorian. His memory is still venerated at Cos, and the present inhabitants of the island show a small house, which Hippocrates, as they mention, once inhabited. The best edition of his works is that of Festus, Francof. 1599, fol., reprinted at several subsequent periods, and, with the glossaries, at Geneva, in 1657, fol. In 1815, M. de Mercy commenced a valuable edition of select works of Hippocrates, with a French translation and commentary. The learned Coray also published a translation in French of the treatise on Airs, Waters, and Places, at Paris, 1801, in 2 vols. 8vo, enriched with critical, historical, and medical notes. *Plin.* 7, 37.—*Cic. de Orat* 3. *N. D.* 3, 38 ——An Athenian general in the Peloponnesian war. *Plut.*—— An officer of Chæredon, killed by Alcibiades. *Plut. in Alc* ——A Syracusan defeated by Marcellus.——The father of Pisistratus.——A tyrant of Gela.

HIPPOCRATIA, a festival in honour of Neptune in Arcadia.

HIPPOCRÊNE, a fountain of Bœotia, near mount Helicon, sacred to the muses. It first rose from the ground, when struck by the feet of the horse Pegasus, whence the name ἵππου κρήνη, the horse's fountain *Ovid. Met.* 5, 256.

HIPPODAME and HIPPODAMIA, a daughter of Œnomaus, king of Pisa, in Elis, who married Pelops son of Tantalus. Her father, who was either enamoured of her himself, or afraid lest he should perish by one of his daughter's children, according to an oracle, refused to marry her, except to him who could overcome him in a chariot race His dexterity in driving and the swiftness of his horses ensured the defeat of his rivals; but to increase their danger, it is said, that he always compelled his daughter to mount the chariot of her lover, either to delay by the charms of her person, or to confound by her presence the probability of success. As the beauty of Hippo

damia was greatly celebrated, many courted her, and accepted her father's conditions though death attended a defeat. Thirteen had already been conquered, and forfeited their lives, when Pelops came from Lydia and entered the lists. Pelops previously bribed Myrtilus, the charioteer of Œnomaus, and ensured himself the victory. In the race, Œnomaus, mounted on a broken chariot, which the corrupted Myrtilus had purposely provided for him, was easily overcome, and was killed in the course, and Pelops married Hippodamia, and avenged the death of Œnomaus, by throwing into the sea the perfidious Myrtilus, who claimed for the reward of his treachery, the favour which Hippodamia could grant only to her husband. Hippodamia became mother of Atreus and Thyestes, and it is said that she died of grief for the death of her father, which her guilty correspondence with Pelops and Myrtilus had occasioned. Others suppose that she destroyed herself when she was discovered to be guilty of the murder of Chrysippus son of Pelops, though it is more probable that she was expelled by her revengeful husband, and that she died at Argos. *Virg. G.* 3, 7.—*Hygin. fab.* 84 et 253.—*Paus.* 5, 14, &c.—*Dod.* 4.—*Ovid. Heroid.* 8 et 17.——A daughter of Adrastus, king of Argos, who married Pirithous, king of the Lapithæ. The festivity which prevailed on the day of her marriage was interrupted by the attempts of Eurytus to offer her violence. (*Vid* Pirithous.) She is called Ischomache by some, and Deidamia by others. *Ovid. Met.* 12.—*Plut. in Thes.*——A daughter of Danaus. *Apollod.*——A mistress of Achilles, daughter of Briseus.——A daughter of Anchises, who married Alcathous. *Homer. Il.* 11, 429

HIPPODĀMUS, a man of Miletus, who settled a republic without any previous knowledge of government *Aristot Polit.* 2.——An Athenian who gave his house to his country when he knew such a concession would improve the port of the Piræus.——An Athenian archon.

HIPPODĪCE, one of the Danaides *Apollod.*

HIPPODRŌMUS, a son of Hercules. *Id.*——A Thessalian, who succeeded in a school at Athens, in the age of M. Antony. *Philostr.*——A place wherein chariot and horse-races were performed, and horses exercised.

HIPPOLŌCHUS, a son of Bellerophon, father to Glaucus, who commanded the Lycians during the Trojan war. A son of Glaucus also bore the same name. *Homer. Il.* 6, 119.——A son of Antimachus, slain in the Trojan war. *Id.* 11, 122.

HIPPOLŸTE, a queen of the Amazons, given in marriage to Theseus by Hercules, who had conquered her, and taken away her girdle by order of Eurystheus. (*Vid.* Hercules.) She had son by Theseus, called Hippolytus. *Plut. in Thes.*—*Propert* 4, 3.—— The wife of Acastus, who fell in love with Peleus, who was in exile at her husband's court. She accused him of incontinence, and of attempts upon her virtue, before Acastus, only because he refused to gratify her desires. She is also called Astydamia. (*Vid* Acastus.)——A daughter of Cretheus. *Apollod.*

HIPPOLŸTUS, a son of Theseus and Hippolyte, famous for his virtues and his misfortunes. His step-mother Phædra fell in love with him, and when he refused to pollute his father's bed, she accused him of offering violence to her person before Theseus. Her accusation was readily believed, and Theseus entreated Neptune severely to punish the incontinence of his son. Hippolytus fled from the resentment of his father, and, as he pursued his way along the sea-shore his horses were so frightened at the noise of sea-calves, which Neptune had purposely sent there, that they ran among the rocks till his chariot was broken and his body torn to pieces. Temples were raised to his memory, particularly at Troezene, where he received divine honours. According to some accounts, Diana restored him to life, and he assumed the name of Virbius. *Ovid. Fast.* 3, 268. *Met* 15, 469.—*Virg. Æn.* 7, 761, &c.——A son of Ropalus, king of Sicyon, greatly beloved by Apollo. *Plut. in Num.*—— A giant, killed by Mercury.——A son of Ægyptus. *Apollod.* 1 et 2.—— A Christian martyr of the third century, who suffered under Severus in the fifth persecution, about the year 230. His works have been edited by Fabricius, Hamb. fol. 1716.

HIPPOMĀCHUS, a musician, who severely rebuked one of his pupils because he was praised by the multitude, and observed that it was the greatest proof of his ignorance. *Athan. V. H.* 2, 6.

HIPPOMĒDON, a son of Nisimachus and Mythidice, who was one of the seven chiefs who went against Thebes. He was killed by Ismarus, son of Acastus. *Apollod.* 3, 6.—*Paus.* 2, 36.

HIPPOMEDŪSA, a daughter of Danaus. *Apollod.*

HIPPOMĒNES, an Athenian archon, who exposed his daughter Limone to be devoured by horses, because guilty of adultery. *Ovid. in Ib.* 459.—— A son of Macareus and Merope, who married Atalanta, (*Vid* Atalanta,) with the assistance of Venus. These two fond lovers were changed into lions by Cybele, whose temple they had profaned in their impatience to consummate their nuptials. *Ovid. Met.* 10, 585, &c.—— The father of Megareus.

HIPPOMOLGI, a people of Scythia, who, as the name implies, lived upon the milk of horses. *Dionys. Perieg.*—*Hippocr. de Aere*, &c. 44.

HIPPON and HIPPO, a town of Africa. *Vid.* Hippo.

HIPPŌNA, a goddess who presided over horses. Her statues were placed in stables. *Juv.* 8, 157.

HIPPŌNAX, a Greek poet, born at Ephesus, 240 years before the Christian era. He cultivated the same satirical poetry as Archilochus, and was not inferior to him in the beauty or vigour of his lines. His satirical raillery obliged him to fly from Ephesus. As he was naturally deformed, two brothers, Bupalus and Athermus, made a statue of him, which, by the deformity of its features, exposed the poet to universal ridicule. Hipponax resolved to revenge the injury, and he wrote such bitter invectives and such keen and satirical lampoons against them that they hanged themselves in despair. *Cic. ad Fam.* 7, 24.

HIPPONIATES SINUS, a gulf in the country of the Brutii, near Hipponium.

HIPPONIUM, a town of Italy, on the western coast of the territory of the Brutii, south-west from Scylacium. It was founded by the Locri Epizephyrii, and destroyed by Dionysius. It was subsequently restored under Hannibal, and finally colonized by the Romans, who called it Vibo Valentia. It is now named *Monte Leone.* *Strab.* 6.—*Dod. Sic.* 14, 107, 15, 24.—*Liv.* 35, 40.

HIPPONŌUS, the father of Periboea and Capaneus. He was killed by the thunderbolts of Jupiter before the walls of Thebes. *Apollod.* 1, 8, 3, 1——The first name of Bellerophon.——A son of Priam.

HIPPOPODES, a people of Scythia, who have *horses feet*. The Hippopodes are mentioned by Dionysius Periegetes, Mela, and Pliny. But the truth is, that they had this appellation given them on account of their swiftness of foot.

HIPPOTADES, the patronymic of Æolus, grandson to Hippotas, by Segesta, as also of Acmastus, his son, who was killed in the Rutulian war. *Virg. Æn.* 11, 674.—*Ovid. Met.* 11, 431.

HIPPŌTAS or HIPPŌTES, a Trojan prince, changed into a river. (*Vid.* Crinisus.)—The father of Æolus, who from thence is called *Hippotades. Homer. Od.* 10, 2.—*Ovid. Heroid.* 18, 46 *Met.* 14, 224.

HIPPOTHOE, a daughter of Nestor and Lysidice, carried away to the islands called Echinades by Neptune, by whom she had a son named Taphius. *Apollod.* 2, 4.—One of the Nereides. *Id.* 1, 2.—A daughter of Pelias. *Id.*

HIPPOTHOON, a son of Neptune and Alope, daughter of Cercyon, exposed in the woods by his mother, that her amours with the god might be concealed from her father. Her shame was discovered, and her father ordered her to be put to death. Neptune changed her into a fountain, and the child was preserved by mares, whence his name, and when grown up, placed on his grandfather's throne by the friendship of Theseus. *Hygin fab.* 187. *Paus.* 1, 38.

HIPPOTHOONTIS, one of the twelve Athenian tribes, which received its name from Hippothoon

HIPPOTHŌUS, a son of Lethus, killed by Ajax in the Trojan war. *Homer Il* 2, 347 17, 217 et 288.—A son of Priam. *Apollod.* 3, 12.—A son of Ægyptus. *Id.*—One of the hunters of the Calydonian boar. *Ovid. Met* 1, 307.

HIPPOTION, a prince who assisted the Trojans, and was killed by Merion. *Homer. Il.* 13, 792. 14. 514

HIPPŪRIS, one of the Sporades now, *Hermones*,

HIRA, or ALEXANDRIA, now *Meyid Ali*, a town of Asia in Babylonia, near a lake, at some distance from the western bank of the Euphrates It was the residence of a dynasty of princes, who served the Persians and Parthians against the Romans.

HIRPĪNI, a people of Italy, who formed a part of the Samnites, and were situate to the south of Samnium Proper. They are said to have obtained their name from the word *Hirpus*, denoting *a wolf* in the Samnite dialect, owing to their having followed the tracks of that animal in migrating to this quarter. It was towards the end of the second Punic war, that they began to be distinguished from the rest of the Samnites. Their territory comprehended the towns of Beneventum, Caudium, Abellinum, and Compsa

Q. HIRPINUS, a Roman, to whom Horace dedicated his *od.* 2, 11, and also *ep.* 1, 16.

HIRTIA LEX, *de magistratibus*, by A. Hirtius. It required that none of Pompey's adherents should be raised to any office or dignity in the state.

HIRTIUS AULUS, was an officer under Julius Cæsar, and wrote a supplementary part of the Commentaries published in his name The books composed by Hirtius are the eighth of the Gallic war, and those of the Alexandrine and African wars. Of the two latter he received his information in part from Cæsar's own mouth His style is good, but his narrative is reckoned less clear than that of Cæsar himself. He was made consul, together with C. Vibius Pansa, B. C. 43, and conduct of the war against Antony was committed to them in conjunction with the young Octavianus. He gave Antony a considerable check in the neighbourhood of Mutina, but his ardour carrying him too far into the enemy's quarters, he received a wound which laid him dead on the spot. *Suet. in Aug.* 10.

HIRTUS, a debauched fellow, &c. *Juv.* 10, 222

HISBON, a Rutulian, killed by Pallas. *Virg. Æn.* 10, 384.

HISPALIS, a town of Spain, situate on the Bætis, and answering to the modern *Seville*. Its foundation has been ascribed to Hercules, to Bacchus, to the Hebrews, the Chaldeans, and the Phœnicians. When it became a Roman colony, it was much frequented on account of its commerce. It had the surname of Romulensis and the title of Conventus *Cæs. B. Civ.* 2, 18. *B. Hisp.* 27, 35, &c.—*Plin.* 3, 1.

HISPANIA, an extensive country of Europe, bounded on the north by the Oceanus Cantabricus, or *Bay of Biscay*, and the Pyrenees, on the east and south by the Mediterranean Sea, and on the west by the Atlantic Ocean. It was called Iberia by the Greeks, from the Iberus or *Ebro*, which was the first great river they reached in the peninsula, and Hesperia Ultima by the Romans, from its extreme western situation. The name of Hispania was derived from the Phœnicians, who, at an early period planted colonies along its southern shores. The Carthaginians invaded it next; they founded several cities on the southern coast, and held it long in subjection. At the conclusion of the second Punic war it was wrested from them by the Romans, who, having also reduced the native tribes to obedience, divided it into two provinces, Citerior and Ulterior. Hispania Citerior was afterwards called Terraconensis, from Terraco, its capital, and extended from the foot of the Pyrenees to the mouth of the Durius, or *Douro*, on the Atlantic shore, comprehending all the north of Spain, together with the south as far as a line drawn below Carthago Nova, or *Carthagena*, and continued in an oblique direction to Salamantica, or *Salamanca*, on the Durius. Hispania Ulterior was subdivided into two provinces; Bætica, on the south of Spain between the Anas, or *Guadiana*, and Citerior, and above it Lusitania, answering in a great degree, though not entirely, to modern *Portugal*. This change took place in the time of Augustus. The inhabitants were naturally warlike, and they often destroyed a life which was become useless and even burdensome by its infirmities. Spain was famous for its rich mines of silver, which employed 40,000 workmen, and daily yielded to the Romans no less than 20,000 drachms. These have long since failed, though, in the flourishing times of Rome, Spain was said to contain more gold, silver, brass, and iron, than the rest of the world It gave birth to Quintilian, Lucan, Martial, Mela, Silius, Seneca, &c *Justin.* 44.—*Strab* 3.—*Mela.* 2, 6.—*Plin.* 3, 1 et 20

HISPANUS, a native of Spain. The word *Hispaniensis* was also used, but generally applied to a person living in Spain and not born there. *Martial praef.* 12

HISTO, a noted debauchee, &c. *Juv.* 2, 50

HISPULLA, a lascivious woman *Juv.* 6, 74.

HISTASPES, a relation of Darius III. killed in a battle, &c. *Curt* 4, 4.

HISTER PACUVIUS, a man distinguished as much by his vices as his immense riches. *Juv.* 2, 58.

HISTIÆA. *Vid.* Oreus.

HISTIÆOTIS, a country of Thessaly, situate below mount Olympus and mount Ossa, anciently called Dorus, from Dorus the son of Deucalion, and inhabited by the Pelasgi. The Pelasgi were driven from the country by the Cadmeans, and these last were also dispossessed by the Perrhæbeans, who gave to their newly acquired possessions the name of Histiæotis, or Estiæotis, from Estiæa, or Histiæa, a town of Eubœa, which they had then lately destroyed, and whose inhabitants they had carried to Thessaly with them. *Strab.*—*Herod.* 4.——A small country of Eubœa, of which Histiæa, or Estiæa, was the capital.

HISTIÆUS, a tyrant of Miletus, who, when the Scythians had almost persuaded the Ionian princes to destroy the bridge over the Ister, in order that the Persian army might perish, opposed the plan, and induced them to abandon the design. His argument was, that if the Persian army was destroyed, and the power of Darius brought to an end, a popular government would be established in every Ionian city, and the tyrants expelled. He was held in high estimation on this account by Darius, and rewarded with a grant of land in Thrace. But Megabyzus having convinced the king that it was bad policy to permit a Grecian settlement in Thrace, Darius induced Histiæus, who was already founding a city there, to come to Susa, having allured him by magnificent promises. Here he was detained under various pretences, the king being afraid of his influence and turbulent spirit at home. Histiæus, tired of this restraint, urged, by means of secret messengers, his nephew Aristagoras to effect a revolt of the Ionians. This was done, and Histiæus was sent by Darius to stop the revolt. He put himself at the head of an army of Ionians and Æolians, and attacked the Persians; but being made prisoner, was crucified by Artaphernes at Sardis *Herod.* 4, 137. 5, 11, &c.

HISTRIA. *Vid.* Istria.

HODIUS, a herald in the Trojan war.

HOMEROMASTIX, a surname given to Zoilus the critic.

HOMERUS, a celebrated Greek poet, the most ancient of all the profane writers. The age in which he lived is not known, though some suppose it to be about 168 years after the Trojan war, or, according to others, 160 years before the foundation of Rome. According to Paterculus, he flourished 968 years before the Christian era, or 884, according to Herodotus, who supposes him to be contemporary with Hesiod. The Arundelian marbles fix his era 907 years before Christ, and make him also contemporary with Hesiod. This diversity of opinions proves the antiquity of Homer; and the uncertainty prevails also concerning the place of his nativity No less than seven illustrious cities disputed the right of having given birth to the greatest of poets, as it is well expressed in these lines:

Smyrna, Chios, Colophon, Salamis, Rhodos,
Argos, Athenæ,
Orbis de patria certat, Homere, tua.

He was called *Melesigenes*, because supposed to be born on the borders of the river Meles. There prevailed a report that he had established a school at Chios in the latter part of his life; and, indeed, this opinion is favoured by the present inhabitants of the island, who still glory in showing to travellers the seats where the venerable master and his pupils sat in the hollow of a rock, at the distance of about four miles from the modern capital of the island. These difficulties and doubts have not been removed, though Aristotle, Herodotus, Plutarch, and others, have employed their pen in writing his life. In his two celebrated poems called the Iliad and Odyssey, Homer has displayed the most consummate knowledge of human nature, and rendered himself immortal by the sublimity, the fire, sweetness, and elegance of his poetry. He deserves a greater share of admiration when we consider that he wrote without a model, and that none of his poetical imitators have been able to surpass, or, perhaps, to equal their great master. If there are any faults found in his poetry, they are to be attributed to the age in which he lived, and not to him; and we must observe that the world is indebted to Homer for his happy successor Virgil. In his Iliad, Homer has described the resentment of Achilles, and its fatal consequences in the Grecian army, before the walls of Troy. In the Odyssey, the poet has chosen for his subject the return of Ulysses into his country, with the many misfortunes which attended his voyage after the fall of Troy. These two poems are each divided into twenty-four books, the same number as the letters of the Greek alphabet, and, though the Iliad claims an uncontested superiority over the Odyssey, yet the same force, the same sublimity and elegance, prevail, though divested of its more powerful fire; and Longinus, the most refined of critics, beautifully compares the Iliad to the mid-day, and the Odyssey to the setting sun, and observes, that the latter still preserves its original splendour and majesty, though deprived of its meridian heat. The poetry of Homer was so universally admired, that, in ancient times, every man of learning could repeat with facility any passage in the Iliad or Odyssey; and, indeed, it was a sufficient authority to settle disputed boundaries, or to support any argument. The poems of Homer are the compositions of a man who travelled and examined with the most critical accuracy whatever deserved notice and claimed attention. Modern travellers are astonished to see the different scenes which the pen of Homer described about 3000 years ago, still existing in the same unvaried form, and the sailor who steers his course along the Ægean, sees all the promontories and rocks which appeared to Nestor and Menelaus, when they returned victorious from the Trojan war. The ancients had such veneration for Homer, that they not only raised temples and altars to him, but offered sacrifices, and worshipped him as a god. The inhabitants of Chios celebrated festivals every fifth year in his honour, and medals were struck, which represented him sitting on a throne, holding his Iliad and Odyssey. In Egypt his memory was consecrated by Ptolemy Philopater, who erected a magnificent temple, within which was placed a statue of the poet beautifully surrounded with a representation of the seven cities which contended for the honour of his birth. The inhabitants of Cos, one of the Sporades, boasted that Homer was buried in their island; and the Cyprians claimed the same honour, and said that he was born of Themisto, a female native of Cyprus Alexander was so fond of Homer, that he generally placed his compositions under his pillow with his sword; and he carefully deposited the Iliad in one of the richest and most valuable caskets of Darius, observing, that the most perfect work of human genius ought to be preserved in a box the most valuable and precious in the

world. It is said that Pisistratus, tyrant of Athens, was the first who collected and arranged the Iliad and Odyssey in the manner in which they now appear to us; and that it is to the well-directed pursuits of Lycurgus that we are indebted for their preservation. Many of the ancients have written the life of Homer, yet their inquiries and labours have not much contributed to prove the native place, the parentage, and connexions of a man whom some have represented as deprived of sight. Besides the Iliad and Odyssey, Homer wrote, according to the opinion of some authors, a poem upon Amphiaraus's expedition against Thebes, besides the Phoceis, the Cercopes, the small Iliad, the Epichlides, and the Batrachomyomachia, and many hymns to some of the gods. The merit of originality is taken very improperly, perhaps, from Homer, by those who suppose, with Clemens Alex. *Strom.* 6,) that he borrowed from Orpheus, or that according to Suidas (*voce Corinnus*), he took his plan of the Iliad from Corinnus, an epic poet, who wrote on the Trojan war, at the very time the Greeks besieged that famed city. Agathon, an ancient painter, according to Ælian, represented the merit of the poet in a manner as bold as it was indelicate. Homer was represented as vomiting, and all other poets as swallowing what he ejected. Of the numerous commentaries published on Homer, that of Eustathius, bishop of Thessalonica, is by far the most extensive and erudite. The best edition of the Iliad is that of Heyne, 8 vols, 8vo, Lips. 1802. Next in value to it are the editions of Wolf, 4 vols. 12mo, Lips. 1-04 7; and of Villoison, fol Venet. 1735. An edition of the Odyssey, which promises to be a valuable one, is now publishing in Germany, under the editorial care of Crusius Clarke's edition, however, may still be regarded as the most popular one with a certain class of scholars The principal English translations of the Iliad and Odyssey are those of Pope, Cowper, and Sotheby. *Herod.* 2, 53.—*Theocrit* 16.—*Aristot. Poet.*—*Strab.* 1.—*Dio. Chrys. Orat.* 33.—*Paus.* 2, 33 9, 30. 10, 24.—*Heliodor.* 3.—*Ælian V. H* 13, 14 et 22.—*Val. Max.* 8 8.—*Quintil* 1, 5. 5, 11. 10, 1. 12, 10.—*Paterc.* 1, 5.—*Dionys. Hal.*—*Phil. in Alex. &c.*——A poet, surnamed, for distinction a sake, the younger. He was a native of Hierapolis in Caria, and flourished under Ptolemy Philadelphus. Homer the younger formed one of the tragic Pleiades.

HOMŒLE, a lofty mountain of Thessaly, once the residence of the Centaurs. *Virg Æn.* 7, 675

HOMOLIPPUS, a son of Hercules and Xanthis *Apollod.*

HOMOLOÏDES, one of the seven gates of Thebes. *Stat. Theb* 7, 252.

HOMONADA, a strong fortress of Cilicia Trachea, on the confines of Isauria. The Homonadenses were a wild and plundering people, and greatly infested the surrounding country. They were subdued, however, by the Roman commander Quirinus, who blocked up the passages of the mountains, and reduced them by famine. It is now *Ermenak*, and presents the appearance of a castle hewn out of a rock. *Plin* 6 27.

HONOS, a virtue which received divine homage among the Romans. Her first temple was erected by Scipio Africanus, and another was afterwards built by Claud. Marcellus, by the side [redacted] edifice consecrated to virtue, through which [redacted] necessary to pass before that of Honor [redacted] approached a lesson noble and highly becoming the first age of Roman greatness, when virtue alone was the guide to distinctions and to public rewards. A third temple was raised to Honor by Marius after the defeat of the Cimbri. *Cic de Nat. D.* 2, 23.—*Val. Max.* 1, 1.—*Ovid. Fast.* 5, 474.—*Liv.* 29.

HONORIUS, a Roman emperor of the west, second son of Theodosius the Great, who succeeded to the throne of the west as Arcadius, his brother, to that of the east. The reins of government were, during his minority, placed in the hands of the illustrious general Stilicho, whose daughter he married in 398. As his character opened, he appeared ill adapted to his high station, addicted to puerile amusements, and void of talents. The revolt of the Goths, and the invasion of Italy by Alaric, so alarmed him that he fled to Liguria, and was for a time besieged in a town there by the Goths. Stilicho came to his relief, and, by the defeat of Alaric, also freed Italy from present danger. After this, he fixed his residence at Ravenna, and was completely governed by his ministers He died of a dropsy in the thirty ninth year of his age. Under him and his brother the Roman power was divided into two different empires. The successors of Honorius, who fixed their residence at Rome, were called emperors of the west, and the successors of Arcadius, who sat on the throne of Constantinople, were distinguished by the title of emperors of the eastern Roman empire. Honorius was twice married, but left no issue.——A Greek surname of Jupiter, the same as the Terminalis of the Latins He was honoured under the form of a stone, over which, as separating fields and boundaries, the ancients swore in the most solemn manner. *Aul. Gell.* 12, 6.—*Dionys.* *Hal.* 2.

HOPLEUS, an Argive slain by Æpytus. *Stat Theb.* 10, 400.

HORA, a goddess at Rome, supposed to be Hersilia, who married Romulus. She was said to preside over beauty. *Ovid. Met.* 14, 851.

HORÆ, three sisters, daughters of Jupiter and Themis, according to Hesiod, called Eunomia, Dice, and Irene. They were the same as the seasons who presided over the spring, summer, and winter, and were represented by the poets as opening the gates of heaven and of Olympus, and yoking the horses of Phœbus. *Homer Il.* 5, 749.—*Paus.* 5, 11.—*Hesiod Theog.* 902.

HORAPOLLO, a grammarian, of Panoplus, in Egypt, who taught first at Alexandria, and next at Constantinople, about A. D. 380. There are extant, under his name, two books concerning the hieroglyphics of the Egyptians, printed in Greek by Aldus, in 1505, folio; and again by De Pauw, with a Latin version, at Utrecht. in 1727, 4to Their authenticity, however, is questionable.

HORATIA, the sister of the Horatii, killed by her brother for mourning the death of the Curiatii. *Cic. de Inv.* 2, 20.

HORATIUS COCLES *Vid* Cocles.——Q. Flaccus, a celebrated poet, born at Venusia. His father, who was a freedman, adopted the name of Horatius, the master who granted him liberty, and, though poor in his circumstances, he liberally educated his son, and sent him to learn philosophy at Athens, after he had received the lessons of the best masters at Rome. Horace followed Brutus from Athens, and the timidity which he betrayed at the battle of Philippi so effectually discouraged him, that he for ever

abandoned the profession of arms, and, at his return to Rome, he applied himself to cultivate poetry. His rising talents claimed the attention of Virgil and Varius, who recommended him to the protection of Mecænas and Augustus, the most celebrated patrons of literature. Under the fostering patronage of the emperor and of his minister, Horace gave himself up to indolence and refined pleasure. He was a follower of Epicurus, and while he liberally indulged his appetites, he neglected the calls of ambition, and never suffered himself to be carried away by the tide of popularity or public employments. He even refused to become the secretary of Augustus, and the emperor was not offended at his refusal He lived at the table of his illustrious patrons as if he were in his own house; and Augustus, while sitting at his meals with Virgil at his right hand, and Horace at his left, often ridiculed the short breath of the former, and the watery eyes of the latter, by observing that he sat between tears and sighs, *Ego sum inter suspiria et lacrymas.* Horace was warm in his friendships, and, if ever any ill-judged reflection had caused offence, the poet immediately made every concession which could effect a reconciliation, and not destroy the good purposes of friendly society. Horace died in the fifty-seventh year of his age, B. C 6. His gaiety was suitable to the liveliness and dissipation of a court; and his familiar intimacy with Mecænas has induced some to believe that the death of Horace was violent, and that he hastened himself out of the world to accompany his friend The seventeenth ode of his second book, which was written during the last illness of Mecænas, is too serious to be considered as a poetical rhapsody, or unmeaning effusion; and, indeed, the poet survived the patron only three weeks, and ordered his bones to be buried near those of his friend He left all his possessions to Augustus The poetry of Horace, so much commended for its elegance and sweetness, is deservedly censured for the licentious expressions and indelicate thoughts which he too frequently introduces. In his odes he has imitated Pindar and Anacreon, and if he has confessed himself to be inferior to the former, he has shown that he bears the palm over the latter by his more ingenious and refined sentiments, by the ease and melody of his expressions, and by the pleasing variety of his numbers. In his satires and epistles, Horace displays much wit, and much satirical humour, without much poetry, and his style, simple and unadorned, differs little from prosaical composition. In his art of poetry he has shown much taste and judgment, and has rendered in Latin hexameters, what Aristotle had, some ages before, delivered to his pupils in Greek prose. The poet gives judicious rules and useful precepts to the most powerful and opulent citizens of Rome, who, in the midst of peace and enjoyment, wished to cultivate poetry and court the Muses. The best editions of Horace will be found to be that of Basle, fol., 1580, illustrated by eighty commentators; that of Baxter, improved by Gesner, and after him by Zeunius, Lips 1815, in 8vo. A new edition of this last appeared in 1822, from the Leipsic press, edited by Böthe, which is in many respects superior to the old one The edition of Doering, Gotha, 1824, is, however, decidedly the best. It was reprinted at Glasgow, in 1826, in one vol. 8vo. *Suet. in Aug.—Ovid Trist.* 4, 10, 49.——Three brave Romans, born at the same birth, who fought against the three Curiatii, about 667 years before Christ. This celebrated fight was fought between the hostile camps of the people of Alba and Rome, and on their success depended the victory. In the first attack two of the Horatii were killed, and the only surviving brother, by joining artifice to valour, obtained an honourable trophy. By pretending to fly from the field of battle he easily separated his antagonists, and, in attacking them one by one, he was enabled to conquer them all. As he returned victorious to Rome, his sister reproached him with the murder of the Curiatii, to one of whom she was promised in marriage. He was incensed at the rebuke, and killed his sister. This violence raised the indignation of the people; he was tried, and capitally condemned. His eminent services, however, pleaded in his favour, the sentence of death was exchanged for a more moderate, but more ignominious punishment, and he was only compelled to pass under the yoke. A trophy was raised in the Roman forum, on which he suspended the spoils of the conquered Curiatii *Cic. de Inv.* 2, 26.—*Liv* 1, 24, &c. - *Dionys. Hal.* 3, 2.——A Roman consul, who defeated the Sabines. ——A consul, who dedicated the temple of Jupiter Capitolinus. During the ceremony he was informed of the death of his son, but he did not forget the sacred character he then bore for the feelings of a parent, and continued the dedication after ordering the body to be buried. *Liv* 2.

HORCIAS, the general of 3000 Macedonians, who revolted from Antigonus in Cappadocia. *Polyæn.* 4.

HORESTI, a people of Scotland, supposed to have been the inhabitants of what is now *Angus. Tacit. Agr* 38

HORMISDAS, or HORMOUZ, a king of Persia who succeeded to the throne A. D. 579, after the death of his father, Chosroes the Great. While directed by the influence of prudent counsellors, he governed his dominions wisely, but when left to himself he became a cruel tyrant. He was deposed and put to death by his subjects.

HORRATUS, a Macedonian soldier, who fought with another private soldier in sight of the whole army of Alexander. *Curt.* 9, 7.

HORTA, or HORTINUM, a town of the Sabines, on the confluence of the Nar and the Tiber. *Virg. Æn.* 7, 716 ——A goddess among the Romans, who presided over youth and excited them to virtue by her exhortations. Her temple was never shut, to admonish youth, so liable to be seduced, that they should always be disposed, with particular vigilance, to watch over themselves as regards the practice of virtue.

HORTENSIA, a celebrated Roman lady, daughter of the orator Hortensius, whose eloquence she had inherited in the most eminent degree. When the triumvirs had obliged 14,000 women to give upon oath an account of their possessions, to defray the expenses of the state, Hortensia undertook to plead their cause, and was so successful in her attempt, that 1000 of her female fellow-sufferers escaped from the avarice of the triumvirate. *Val Max* 8, 3.

HORTENSIA LEX, by Q. Hortensius, the dictator, A. U. C. 467. It ordered the whole body of the Roman people to pay implicit obedience to the plebiscita, or laws enacted by the commons at the Comitia Tributa The nobility, before this law was enacted, had claimed an absolute exemption.——Another, that the nundinæ or market days, which used to be held as feriæ, or

holidays, should be *fasti* or court days, in order that the country people, who came to town for market, might then get their lawsuits determined

HORTENSIUS, Q. a distinguished Roman orator, born B C. 115. He began to plead at the age of nineteen, and with so much success, that, as Cicero says, "the genius of Hortensius, like the statue of Phidias, was at once beheld and approved." He afterwards entered the army and rose to the post of military tribune: he then passed through the usual course of civil offices to the consulship, which he served with Cæcilius Metellus, B C. 70. At that period he had acquired so much power and distinction by his eloquence, that when the lot of the Cretan war fell upon him, he resigned it to his colleague, preferring the peaceable triumphs of the forum and senate-house. He continued to plead till his death, which happened in his sixty-fourth year, B. C. 51. As an orator he was elegantly splendid in his diction, apt in his composition, and copious in his matter. He embraced the whole subject in his memory, divided it acutely, and omitted nothing which the cause supplied, either for confirmation or refutation. He was aided with uncommon powers of memory, which enabled him to repeat a whole oration in the words which he had previously conceived, without committing it to writing, and to go through all the arguments of an opponent in their order. Though Hortensius died very rich, he lived in a very luxurious style: he possessed several magnificent country seats, furnished with parks, aviaries, fish-ponds, &c, in which he very much delighted. He was accustomed with his own hand to irrigate his fine plane-trees with wine, which may render credible the anecdote of his leaving to his heir 10,000 casks of that liquor *Cic in Brut ad Attic de Orat. &c.—Varro de R. R* 3, 5.——A rich Roman, who asked the elder Cato his wife, to procreate children Cato gave his wife to his friend, and took her again after his death. This behaviour of Cato was highly censured at Rome, and it was observed, that Cato's wife had entered the house of Hortensius very poor, but that she returned to the bed of Cato in the greatest opulence. *Plut. in Cat.*——A Roman, slain by Antony on his brother's tomb. *Id* ——A prætor, who gave up Macedonia to Brutus. *Id.*——One of Sylla's lieutenants *Id.*——A Roman, the first who introduced the eating of peacocks at Rome. This was at the feast he gave when he was created augur.

HORTONA, a town of Italy, on the confines of the Æqui. *Liv* 3. 30.

HORUS, a son of Isis and Osiris, and one of the deities of Egypt.

HOSPITALIS, a surname of Jupiter among the Romans, the same as the Xenius of the Greeks, because the god presided over hospitality, and punished every violation of its most sacred laws. *Virg. Æn* 1, 735.

HOSTILIA, now *Ostiglia*, a village on the Padus, or *Po*, in the vicinity of Cremona. *Tacit. Ann.* 2. 40

HOSTILIA LEX, was enacted A. U. C 563. By it such as were among the enemies of the republic, or absent when the state required their assistance, were guilty of rapine.

HOSTIUS HOSTILIUS, a warlike Roman, presented with a crown of boughs by Romulus, for his intrepid behaviour in a battle. *Dionys Hal* ——A consul ——A Latin poet in the age of J. Cæsar, who composed a poem on the wars of Istria. *Macrob. Sat.* 6, 3 et 5.——A lawyer. *Cic. Orat.* 1, 57.

HUNNI, a nomadic race of the Uralian or Finnic family, whose original country is supposed to have been the Sarmatian plains bordering on the Mæotis Palus and the Tanais, or *Don*. In the fourth century, they became masters of all the country between the Tanais and the Danube, and in the fifth, under Attila, threatened the Roman empire with destruction. In some respects, they seem to have resembled the Calmucks; and it is not improbable that Mongol and Finnic tribes may have been confounded under the same national name of *khun*, people, which their enemies, the Scandinavian and Sclavonian tribes, corrupted into *hunds*, dogs The Hungarians Proper, or Magiars, are supposed to be descended from the Avars, a branch of the Huns.

HYACINTHIA, an annual solemnity at Amyclæ, in Laconia, in honour of Hyacinthus and Apollo. It continued for three days, during which time the grief of the people was so great for the death of Hyacinthus, that they did not adorn their hair with garlands during their festivals, nor eat bread, but fed only upon sweetmeats. They did not even sing pæans in honour of Apollo, or observe any of the solemnities which were usual at other sacrifices. On the second day of the festival there were a number of different exhibitions. Youths, with their garments girt about them, entertained the spectators, by playing sometimes upon the flute, or upon the harp, and by singing anapæstic songs, in loud echoing voices, in honour of Apollo. Others passed across the theatre mounted upon horses richly adorned, and at the same time, choirs of young men came upon the stage singing their uncouth rustic songs, and accompanied by persons who danced at the sound of vocal and instrumental music, according to the ancient custom. Some virgins were also introduced in chariots of wood, covered at the top and magnificently adorned. Others appeared in race chariots. The city began then to be filled with joy, and immense numbers of victims were offered on the altars of Apollo, and the votaries liberally entertained their friends and slaves. During this latter part of the festivity, all were eager to be present at the games, and the city was almost left without inhabitants. *Athen* 4.—*Ovid. Met.* 10, 219.—*Paus.* 3, 1 et 19.

HYACINTHUS, a son of Amyclas and Diomede, greatly beloved by Apollo and Zephyrus. He returned the former's love, and Zephyrus, incensed at his coldness and indifference, resolved to punish his rival. As Apollo, who was entrusted with the education of Hyacinthus, once played at quoit with his pupil, Zephyrus blew the quoit, as soon as it was thrown by Apollo, upon the head of Hyacinthus, and he was killed with the blow Apollo was so disconsolate at the death of Hyacinthus, that he changed his blood into a flower, which bore his name, and placed his body among the constellations. The Spartans also established yearly festivals in honour of the nephew of their king (*Vid.* Hyacinthia.) *Paus.* 3, 19 —*Ovid. Met.* 10, 185, &c.—*Apollod* 3, &c.

HYADES, five daughters of Atlas, king of Mauritania, who were so disconsolate at the death of their brother, Hyas, who had been killed by a wild boar, that they pined away and died. They became stars after death, and were placed

near Taurus, one of the twelve signs of the zodiac. They received the name of Hyades from their brother Hyas. Their names are Phaola, Ambrosia, Eudora, Coronis, and Polyxo. To these some have added Thione and Prodice, and they maintained, that they were daughters of Hyas and Æthra, one of the Oceanides. Euripides calls them daughters of Erechtheus. The ancients supposed that the rising and setting of the Hyades were always attended with much rain, whence the name (ὗω, pluo). —*Ovid. Fast.* 5, 165. *Met.* 3, 314.—*Hygin. fab.* 182.—*Eurip. in Ion.* 1155.

HYAGNIS, a Phrygian, father of Marsyas. He invented the flute. *Plut de Music.*

HYALE, one of the nymphs of Diana.

HYAMPEIA, one of the two lofty rocks which rise perpendicularly above Delphi, and obtained for Parnassus the epithet of διάφορος, or the two-headed. The other was called Naupleia. It was from these elevated crags that criminals were hurled by the Delphians; and in this manner Æsop was barbarously murdered. *Eurip. Phœn.* 243.—*Herod.* 8, 39.—*Plut. de Ser. Num. Vind.*

HYAMPOLIS, a city in the northern extremity of Phocis, and one of the most ancient places in that territory. It was said to have been founded by the Hyantes, one of the earliest tribes in Greece. *Strab.* 9.

HYANTES, the name of an ancient people of Bœotia, who succeeded the Ectenes in the possession of that country, when the latter were exterminated by a plague. Cadmus is sometimes called *Hyanthius*, because he was king of Bœotia *Ovid Met.* 3, 147.

HYANTIS, an ancient name of Bœotia.

HYAS, a son of Atlas, of Mauritania, by Æthra. His extreme fondness for shooting proved fatal to him, and in his attempts to rob a lioness of her whelps, he was killed by the enraged animal. Some say that he died by the bite of a serpent, and others that he was killed by a wild boar. His sisters mourned his death with such constant lamentations, that Jupiter, in compassion for their sorrow, changed them into stars. (*Vid* Hyades.) *Hygin. fab.* 192.—*Ovid. Fast* 5, 170.

HYBLA, the name of three towns in Sicily; Hybla *major*, *minor*, and *parva*. The first was situated near and south of mount Ætna, on a hill of the same name with the city. This was the Hybla so celebrated in antiquity for its bees and honey. *Paus.* 5, 23.——The second place was called also Herea; it was situated in the southern part of Sicily, and is placed in the itinerary of Antonine on the route from Agrigentum to Syracuse This is now *Calata Girone. Lac.* 24, 30 ——The last place was a maritime one on the eastern coast of Sicily, above Syracuse. It was also denominated Galaotis, but more frequently Megara, whence the gulf to the south of it was called Megarensis Sinus. *Plin.* 3, 8.—*Diod. Sic* 4, 80.

HYBREAS, an orator of Caria, &c. *Strab.* 13.

HYCCARON, (plur.-a), a town of Sicily, the native place of Lais.

HYDARNES, one of the seven noble Persians who conspired to destroy the usurper Smerdis, &c. *Herod.* 3 et 6.—*Strab.* 11.

HYDASPES, a river of India, and one of the tributaries of the Indus. It is now the *Jhylum*. Upon its banks, Alexander defeated Porus, and founded the town Nicæa to perpetuate his victory, as well as another called Bucephala, in memory of his favourite horse Bucephalus, that died here of old age. *Strab.* 15.—*Arrian.* 4, 5. 5, 3.—*Mela*, 3, 7.——A friend of Æneas, killed in the Rutulian war. *Virg. Æn.* 10, 747.

HYDRA, a celebrated monster, which infested the neighbourhood of the lake Lerna in Peloponnesus. It was the fruit of Echidna's union with Typhon. It had a hundred heads, according to Diodorus; fifty, according to Simonides; and nine, according to the more received opinion of Apollodorus, Hyginus, &c. As soon as one of these heads was cut off, two immediately grew up, if the wound was not stopped by fire. It was one of the labours of Hercules to destroy this dreadful monster, and this he easily effected with the assistance of Iolas, who applied a burning iron to the wounds as soon as one head was cut off. While Hercules was destroying the hydra, Juno, jealous of his glory, sent a sea crab to bite his foot. This new enemy was soon dispatched; and Juno, unable to succeed in her attempts to lessen the fame of Hercules, placed the crab among the constellations, where it is now called the Cancer. The conqueror dipped his arrows in the gall of the hydra, and, from that circumstance, all the wounds which he gave proved incurable and mortal. *Hesiod. Theog.* 315.—*Apollod.* 2, 5.—*Paus* 5, 17.—*Ovid. Met.* 9, 69.—*Horat. Od.* 4, 4, 61.—*Virg. Æn* 6, 276. 1, 7, 658.

HYDRAOTES, a tributary to the Indus. It is now the *Ravee*.

HYDROPHORIA, a festival observed at Athens, called ἀπὸ τοῦ φορεῖν ὕδωρ, *from carrying water*. It was celebrated in commemoration of those who perished in the deluge of Deucalion and Ogyges.

HYDRUNTUM and HYDRUS, a port and city of Calabria, fifty miles south of Brundisium. It was the nearest point of Italy to Greece, which induced Pyrrhus, and afterwards Varro, Pompey's lieutenant, to think of joining the two countries by a bridge. Its modern name is *Otranto. Cic. Ep. ad Att.* 15, 21.—*Plin.* 3, 11.

HYEMPSAL, a son of Micipsa, brother to Adherbal, murdered by Jugurtha, after the death of his father. *Sallust. de Jug. Bell*

HYGEIA or HYGIRA, the goddess of health, daughter of Æsculapius, held in great veneration among the ancients. Her statues represented her with a veil, and the matrons usually consecrated their locks to her divinity. She was also represented on monuments as a young woman holding a serpent in one hand, and in the other a cup, out of which the serpent sometimes drank. According to some authors, Hygeia is the same as Minerva, who received that name from Pericles, who erected her a statue, because in a dream she had told him the means of curing an architect, whose assistance he wanted to build a temple. *Plut. in Pericl.*—*Paus.* 1, 23.

HYGINUS, C. JUL. a grammarian, who lived in the time of Augustus. Suetonius says, that he was a freedman, and a native of Spain; though others think that he was an Alexandrian. He was appointed keeper of the Palatine library, and received pupils for instruction. He was intimately acquainted with Ovid and other literary characters of the day, and was said to be the imitator of Cornelius Alexander, a Greek grammarian. He wrote the lives of illustrious men, referred to by Aulus Gellius, a copious treatise on the cities of Italy, quoted by Servius and Macrobius, and a work on genealogies. Other works have been attributed to him; but the only

pieces that have come down to us are entitled, *Poeticon Astronomicon, De Mundi et sphærœ ac utriusque partium declaratione*, and a book of fables. The best edition of this writer is that of Munker, in the Mythographi Latini, 8vo, Amst. 1681 *Suet de Gramm.* 20.

HYLA and HYLAS, a river of Mysia, where Hylas was drowned. *Virg. G.* 3, 6.——A colony of Phocis.

HYLACTOR, one of Actæon's dogs, from his barking (ὑλακτέω, *latro*). *Ovid. Met.* 3.

HYLÆ, a small town of Bœotia *Plin.* 4, 7.

HYLÆUS, a name given to some Centaurs, one of whom was killed by Hercules on mount Pholoe. *Virg. Æn.* 8, 294.——Another by Theseus, at the nuptials of Pirithous *Stat. Theb.* 7, 267.—*Ovid. Met* 12. 378 ——Another killed by Bacchus. *Stat Theb* 6, 530 — *Virg. G.* 2, 457.——A fourth, killed by Atalanta. *Apollod.* 3.——One of Actæon's dogs.

HYLAS, a son of Thiodamas, king of Mysia and Menodice, stolen away by Hercules and carried on board the ship Argo to Colchis. On the Asiatic coast the Argonauts landed to take a supply of fresh water, and Hylas, following the example of his companions, went to the fountain with a pitcher, and fell into the water and was drowned. The poets have embellished this tragical story, by saying, that the nymphs of the river, enamoured of the beautiful Hylas, carried him away; and that Hercules, disconsolate at the loss of his favourite youth, filled the woods and mountains with his complaints, and, at last, abandoned the Argonautic expedition to go and seek him. *Apollod.* 1, 9.—*Hygin fab* 14, 271.—*Virgil. Ecl.* 6, 44.—*Propert* 1, 20 ——A fountain of Bithynia, where Hylas was carried away by the Naiads. The inhabitants of Prusias celebrated yearly a festival in commemoration of that event. *Apoll. Arg.* 1, 1353.—*Strab.* 12.

HYLAX, a dog mentioned in Virgil, *Ecl.* 8.

HYLIAS, a river of Magna Græcia.

HYLLAICUS, a part of Peloponnesus near Messenia.

HYLLUS, a son of Hercules and Dejanira, who, soon after his father's death, married Iole. He, as well as his father, was persecuted by the envy of Eurystheus, and obliged to fly from the Peloponnesus The Athenians gave a kind reception to Hyllus and the rest of the Heraclidæ, and marched against Eurystheus. Hyllus obtained a victory over his enemies, and killed with his own hand Eurystheus, and sent his head to Alemena, his grandmother. Some time after he attempted to recover the Peloponnesus, with the Heraclidæ, and was killed in single combat by Echemus, king of Arcadia. (*Vid.* Heraclidæ, Hercules.) *Herod.* 7, 204, &c.—*Strab* 9.—*Diod.* 4.—*Ovid. Met.* 9, 279.——A river of Lydia which falls into the Hermus. Strabo states that in his time it commonly bore the name of Phrygius. *Herod.* 1, 80.—*Homer. Il.* 20, 392.

HYLONOME, the wife of Cyllarus, who killed herself the moment her husband was murdered by the Lapithæ. *Ovid Met.* 12. 405.

HYLOPHAGI, a people of Æthiopia. *Diod.* 3.

HYMENÆUS and HYMEN, the god of marriage among the Greeks, was son of Bacchus and Venus, or according to others, of Apollo and one of the Muses. Hymenæus, according to the more received opinions, was a young Athenian of extraordinary beauty, but ignoble origin He became enamoured of the daughter of one of the richest and noblest of his countrymen, and, as the rank and elevation of his mistress removed him from her presence and conversation, he contented himself to follow her wherever she went. In a certain procession, in which all the matrons of Athens went to Eleusis, Hymenæus, to accompany his mistress, disguised himself in woman's clothes, and joined the religious troop. His youth, and the fairness of his features, favoured his disguise. A great part of the procession was seized by the sudden arrival of some pirates, and Hymenæus, who shared the captivity of his mistress, encouraged his female companions, and assassinated their ravishers while they were asleep. Immediately after this, Hymenæus repaired to Athens, and promised to restore to liberty the matrons who had been enslaved, provided he was allowed to marry one among them who was the object of his passion The Athenians consented, and Hymenæus experienced so much felicity in his marriage state, that the people of Athens instituted festivals in his honour, and solemnly invoked him at their nuptials, as the Latins did their Thalassius. Hymen was generally represented as crowned with flowers, chiefly with marjoram or roses, and holding a burning torch in one hand, and in the other a vest of a purple colour. It was supposed that he always attended at nuptials; for, if not, matrimonial connexions were fatal, and ended in the most dreadful calamities, and hence the people ran about calling aloud, Hymen! Hymen! &c. *Ovid. Medea. Met.* 12, 215 — *Virg. Æn.*), &c.—*Catull ep* 62.

HYMETTUS, a mountain of Attica, south-east of Athens. It was celebrated for its fragrant flowers and excellent honey. It was also famous for its marble. On its summit stood a statue of Jupiter Hymettius, and the altars of Jupiter Pluvius, and Apollo Providus. It is now called *Trello-couni* or *Monte Matto Strab.* 9.—*Ital* 14, 200. —*Plin.* 36, 3.—*Horat. Od.* 2, 18, 3. *Sat.* 2, 2, 15. —*Ov. Fas.* 2, 24.

HYPÆPA or IPEPÆ, a town of Lydia, sacred to Venus, between mount Tmolus and the Caystrus Its ruins are to be seen near the modern *Pirghe*, or *Burkhe. Strab* 13.—*Ovid. Met.* 11, 152.

HYPÄNIS, a river of Sarmatia Europæa, rising in the Peucini Montes near Amadoca Palus, and flowing with a south easterly course into the sea, close to the mouth of the Borysthenes It is now the *Boug. Herod.* 4, 52, &c.—*Ovid. Met* 15, 285. ——A river of India, the same as the Hyphasis. ——Another rising on the northern side of the Caucasus, and running into the Palus Mœotis. (*Vid.* Vardanus.)——Another of Pontus. *Cic. Tusc* 2, 39.——A Trojan who joined himself to Æneas, and was killed by his own people, who took him for one of the enemy, in the night that Troy was burned by the Greeks. *Virg Æn.* 2, 428.

HYPARINUS, a son of Dion, who reigned at Syracuse for two years after his father.——The father of Dion.

HYPATA, the chief town of the Æniænes, in Thessaly, on the river Sperchius. Its women were famed for their skill in magic. Its site bears the name of *Castritza Lav* 36, 14 —*Apul. Met* 1. · *Theophr. H. Plant.* 9, 2.

HYPATES, a river of Sicily, near Camarina. *Ital.* 14 231.

HYPATIA, the daughter of Theon, president of the Platonic school at Alexandria, in the fourth century. She succeeded her father in the academy, and excelled him in every branch of science, particularly astronomy. Among her

pupils was Synesius, afterwards bishop of Ptolemais, who ever held her in the highest esteem. Orestes, the governor of the city, also entertained the greatest respect for Hypatia, which brought upon her the hatred of the bigoted monks, who waylaid and murdered her, in a most horrible manner, about A. D. 415.

HYPENOR, a Trojan killed by Diomedes at Troy *Homer. Il.* 5, 144.

HYPERBATUS, a prator of the Athenians, B. C. 224

HYPERBIUS, a son of Ægyptus *Apollod.*

HYPERBOREI, a nation in the northern parts of Europe and Asia, who were said to live to an incredible age, even to a thousand years, and in the enjoyment of all possible felicity. The sun was said to rise and set to them but once a-year, and, therefore, perhaps, they are placed by Virgil under the north pole. The word signifies *people who inhabit beyond the wind Boreas.* Thrace was the residence of Boreas, according to the ancients. Whenever the Hyperboreans made offerings, they always sent them towards the south, and the people of Dodona were the first of the Greeks who received them. The word Hyperboreans, is applied, in general, to all those who inhabit any cold climate *Plin* 4, 12. 6, 17. —*Mela*, 3, 5.—*Virg. G.* 1, 240. 3, 169 et 381.—*Herod.* 4, 13, &c.—*Cic. N. D.* 3, 23. 4, 12.

HYPERIA, a fountain of Thessaly, in the vicinity of Pheræ. *Strab.* 9.

HYPERESIA, the more ancient name of Ægira in Achaia.

HYPERIDES, an eminent Grecian orator, the son of Glaucippus, was born at Athens, and studied under Plato and Isocrates. He cultivated the art of eloquence, became one of the most distinguished orators of his time, and acquired that sway in state affairs which popular oratorical talents never failed to obtain in the ancient democracies. He was the steady and zealous opponent of Philip of Macedon, and his zeal caused him to be made commander of a galley, in which capacity he gained much credit by his promptness and zeal in succouring the Byzantians. When Philip threatened an invasion of Eubœa, Hyperides procured a tax to be levied for the equipment of forty galleys, and set the example by contributing one for himself and another for his son. In the time of Alexander he was possessed of the chief influence in Athens, and when that prince demanded galleys and officers from the Athenians, he opposed the grant of either. His life was fully devoted to his country. He moved distinguished honours to Demosthenes his great competitor in eloquence; but when this prince of orators was suspected of having taken a bribe from Harpalus, he was appointed to conduct the prosecution against him. Hyperides was himself accused of having acted contrary to the laws, by procuring a decree for granting citizenship to foreigners, and liberty to the slaves, whose families he caused to be transported to the Piræus, but he justified himself on the ground of state necessity. and proved that it was not he who passed the decrees, but the alarm with which Athens was seized, and the defeat of Chæronea. Hyperides continued his opposition to the Macedonian power after the death of Alexander, and when Antipater sent deputies to Athens, who made a high eulogy upon their master as the worthiest of men: "I know," replied Hyperides, "that he is a very worthy man, but we will have no master, however worthy he may be." The approach of Antipater obliged Hyperides and the other leading characters to quit Athens, and he had an interview with Demosthenes, also a fugitive, at Ægina. Departing thence, he was seeking for a safer place of refuge, when he was apprehended by Archias in the temple where he had taken sanctuary, and carried to Antipater at Cleonæ. He was put to the torture with the hope of obtaining from him some state secrets: to prevent this, he is said to have bit off part of his tongue; but another account relates that his tongue was cut out by the tyrant as a punishment due to his silence. His body was left unburied till some of his relations secretly committed it to the funeral pile, and brought his ashes to Athens. Quintilian characterizes the oratory of Hyperides as singularly sweet and acute, better adapted to little than to great causes In the time of Photius, fifty-two of his orations were extant *Plut. in Phoc. et Demost.*—*Cic. in Orat.* 1, 31. 2, 53. 3, 16.—*Quintil.* 10, 1. 12, 10.

HYPERION, a son of Cœlus and Terra, who married Thea, by whom he had Aurora, the sun and moon Hyperion is often taken by the poets for the sun itself. *Hesiod. Theog.* – *Apollod.* 1, 1 et 2.—*Homer. Hymn. ad Ap* ——A son of Priam. *Apollod.* 1, 2.

HYPERMNESTRA, one of the fifty daughters of Danaus, who married Lynceus, son of Ægyptus. She disobeyed her father's bloody commands, who had ordered her to murder her husband the first night of her nuptials, and suffered Lynceus to escape unhurt from the bridal bed. Her father summoned her to appear before a tribunal for her disobedience, but the people acquitted her, and Danaus was reconciled to her and her husband, to whom he left his kingdom at his death. Some say, that Lynceus returned to Argos with an army, and that he conquered and put to death his father-in-law, and usurped his crown. *Vid.* Danaides. *Paus.* 2, 19.—*Apollod.* 2, 1.—*Ovid. Heroid.* 14.——A daughter of Thestius. *Apollod.*

HYPEROCHUS, a man who wrote a poetical history of Cuma. *Paus.* 10, 12.

HYPHÆUS, a mountain of Campania. *Plut. in Syll.*

HYPHASIS, a tributary of the Indus, now the *Reypasha*, or, as it is more commonly written, *Beyah*. It was the limit of Alexander's conquests, and he built altars on its banks in memory of his expedition.

HYLSA, now the *Belici*, a river of Sicily, falling into the Crinisus, and then into the Mediterranean near Selinus. *Ital.* 14, 228.

HYPSEA, a Roman matron, of the family of the Plautii. She was blind, according to Horace; or, perhaps, was partial to some lover, who was recommended neither by personal nor mental excellence. *Horat Sat.* 1, 2, 91.

HYPSENOR, a priest of the Scamander, killed during the Trojan war. *Homer. Il* 5.

HYPSEUS, a son of the river Peneus. ——A pleader at the Roman bar before the age of Cicero. *Cic de Orat.* 1, 36

HYPSICLES, an astronomer of Alexandria, who flourished under Ptolemy Physcon, about 146 B. C. He was the author of a work entitled Ἀναφορικὸς, in which he gives a method, far from exact, of calculating the risings of each sign or portion of the ecliptic. He is supposed to have been the author of the fourteenth and fifteenth books of the Elements of Geometry, which are usually attributed to Euclid.

HYPSICRATEA, the wife of Mithridates, who accompanied her husband in man's clothes, when he fled before Pompey. *Plut. in Pomp.*

HYPSICRATES, a Phœnician, who wrote a history of his country, in the Phœnician language. This history was saved from the flames of Carthage, when that city was taken by Scipio, and translated into Greek.

HYPSIPYLES, a Macedonian in Alexander's army, famous for his friendship for Menedemus, &c. *Curt.* 7. 7.

HYPSIPYLE, a queen of Lemnos, daughter of Thoas and Myrine. During her reign, Venus, whose altars had been universally slighted, punished the Lemnian women, and rendered their mouths and breaths so extremely offensive to the smell, that their husbands abandoned them and gave themselves up to some female slaves, whom they had taken in a war against Thrace. This contempt was highly resented by all the women of Lemnos and they resolved on revenge, and all unanimously put to death their male relations, Hypsipyle alone excepted, who spared the life of her father Thoas. Soon after this cruel murder, the Argonauts landed at Lemnos, in their expedition to Colchis, and remained for some time in the island During their stay the Argonauts rendered the Lemnian women mothers, and Jason, the chief of the Argonautic expedition, left Hypsipyle pregnant at his departure, and promised her eternal fidelity Hypsipyle brought twins, Euneus and Nebrophonus, whom some have called Deiphilus or Thoas. Jason forgot his vows and promises to Hypsipyle, and the unfortunate queen was soon after forced to leave her kingdom by the Lemnian women, who conspired against her life, still mindful that Thoas had been preserved by means of his daughter. Hypsipyle, in her flight, was seized by pirates, and sold to Lycurgus, king of Nemæa. She was intrusted with the care of Archemorus, the son of Lycurgus; and, when the Argives marched against Thebes, they met Hypsipyle, and obliged her to show them a fountain, where they might quench their thirst. To do this more expeditiously, she laid down the child on the grass, and in her absence he was killed by a serpent. Lycurgus attempted to revenge the death of his son, but Hypsipyle was screened from his resentment by Adrastus, the leader of the Argives. *Ovid. Heroid.* 6.—*Apollon.* 1.—*Stat Theb.* 5, 27.—*Flac.* 2, 113.—*Apollod.* 1, 9 3, 6.—*Hygin. fab.* 15, 74, &c. *Vid* Archemorus.

HYRCANIA, a country of Asia, touching to the north upon Scythia, to the east upon Margiana, to the south upon Parthia, and to the west upon Media and the Caspian sea. It answered to the modern province of *Astarabad*, and the north-western part of that of *Khorassan*. It was famous for its tigers and serpents as well as for its vines, figs, olives, and honey. *Virg. Æn* 4. 367.—*Cic. Tusc* 1, 45 —*Strab* 2 et 11 —*Liv.* 37, 38.

HYRCANUM MARE, the south-eastern part of the Caspian, lying along the shores of Hyrcania. *Vid.* Caspium Mare.

HYRCANUS, John, high priest and prince of the Jewish nation, succeeded his father Simon Maccabeus, who had been treacherously slain by the orders of Ptolemæus, his son in law. Hyrcanus commenced his reign by punishing the assassin, whereupon Ptolemæus applied for aid to Antiochus, king of Syria, who laid siege to Jerusalem, and compelled Hyrcanus to pay him tribute. At the death of Antiochus, however, he profited by the troubles of Syria to effect the deliverance of his country from this foreign yoke. He took several cities in Judæa, subjugated the Idumæans, demolished the temple at Gerazim, and made himself master of Samaria. He died not long after, B. C. 106.——The eldest son of Alexander I., succeeded his father in the high priesthood, B C 78. Aristobulus, his brother, disputed the crown with him, on the death of Alexandra the mother, and proved victorious, B. C 66. Hyrcanus, reduced to the simple office of the priesthood, had recourse to Aretas, king of Arabia, who besieged Aristobulus in the temple. Scaurus, the lieutenant of Pompey, however, whom Aristobulus had engaged in his interests, compelled Aretas to raise the siege, and Hyrcanus was forced to content himself with the office of high priest. He was put to death by Herod, at the age of eighty years, B C. 30, on his attempting to take refuge once more among the Arabians.

HYRIUM, a town of Apulia, also called Uria. *Vid.* Uria.

HYRIA, a town built by the Cretans, who assumed the name of Iapyges Messapii It was situated in the interior of the country, between Brundusium and Tarentum It is now *Oria*. *Herod.* 7, 170.——A town of Isauria, on the Calycadnus.

HYRIEUS or HYREUS, a peasant, or, as some say, a prince of Tanagra, son of Neptune and Alcyone, who kindly entertained Jupiter Neptune, and Mercury, when travelling over Bœotia. Being childless, he asked of the gods to give him a son without his marrying, as he promised his wife, who was lately dead, and whom he tenderly loved, that he never would marry again. The gods, to reward the hospitality of Hyreus, made water in the hide of a bull, which had been sacrificed the day before to their divinity, and they ordered him to wrap it up and bury it in the ground for nine months. At the expiration of the nine months, Hyreus opened the earth, and found a beautiful child in the bull's hide, whom he called Orion. *Vid.* Orion. *Ovid. Fast.* 5, 493 et 535.—*Hygin. A. P.* 2, 34 *Fab.* 195

HYRMINA, a town of Elis, in Peloponnesus. *Strab.* 8.

HYRNETO and HYRNETHO, a daughter of Temenus, king of Argos, who married Deyphon, son of Celeus. She was the favourite of her father, who greatly enriched her husband. *Apollod.* 2, 6 —*Paus* 2, 19.

HYRNITHIUM, a plain of Argos, near Epidaurus, fertile in olives. *Strab* 6.

HYRTÆCUS, a Trojan of mount Ida, father to Nisus, one of the companions of Æneas. *Virg. Æn.* 9, 177 et 406. Hence the patronymic of *Hyrtacides* is applied to Nisus. It is also applied to Hippocoon. *Id.* 5, 492.

HYSIA, a town of Bœotia, at the foot of Cithæron, and to the east of Platæa. It was in ruins in the time of Pausanias. *Paus* 9, 2 ——A small town of Argolis, not far from the village of Cenchreæ, and on the road from Argos to Tegea in Arcadia. It was destroyed by the Lacedæmonians in the Peloponnesian war. *Thucyd.* 5, 83

HYSPA, a river of Sicily. *Vid.* Hypsa. *Itin* 14, 228.

HYSSUS and HYSSI, a port and river of Cappadocia on the Euxine sea.

HYSTASPES, a noble Persian, of the family of the Achæmenides His father's name was Arsames. His son Darius reigned in Persia, after

the murder of the usurper Smerdis. It is said, by Ctesias, that he wished to be carried to see the royal monument which his son had built between two mountains. The priests who carried him, as reported, slipped the cord with which he was suspended in ascending the mountain, and he died of the fall. Hystaspes was the first who introduced the learning and mysteries of the Indian Brachmans into Persia, and to his researches in India the sciences were greatly indebted, particularly in Persia. Darius is called *Hystaspes*, or son of Hystaspes, to distinguish him from his royal successors of the same name. *Herod.* 1, 209 5, 63 —*Ctesias Fragm.*

HYSTIEUS. *Vid.* Histiæus.

I & J

IA, the daughter of Midas, who married Atys, &c.

IACCHUS, a surname of Bacchus, *ab* ἰαχειν, from the *noise* and *shouts* which the Bacchanals raised at the festivals of this deity *Virg. Ecl.* 6 *G.* 1, 166.—*Ovid. Met.* 4, 15.——Some suppose him to be a son of Ceres, who accompanied his mother in her travels through the world, and who assuaged her grief for the loss of Proserpine, by giving her to drink a liquor called Cyceon In consequence of this, it is said, that in the celebration of the Eleusinian mysteries, the word Iacchus was frequently repeated. *Herod.* 8, 65.—*Paus.* 1, 2

IALEMUS, a wretched singer, son of the muse Calliope. *Athen.* 14.

IALMENUS, a son of Mars and Astyoche, who went to the Trojan war, with his brother Ascalaphus, with thirty ships at the head of the inhabitants of Orchomenes and Aspledon, in Bœotia. *Paus* 9, 37.—*Homer. Il* 2, 15.

IALYSUS, a town of Rhodes, built by Ialysus, of whom Protogenes was making a beautiful painting when Demetrius Poliorcetes took Rhodes. The Telchines were born there *Ovid. Met.* 7, *fab.* 9.—*Plan.* 35, 6 —*Cic ad Attic.* 2, 21. —*Plut. in Dem.*—*Ælian* 12, 5

IAMBE, a servant maid of Metanira, wife of Celeus, king of Eleusis, who tried to exhilarate Ceres when she travelled over Attica in quest of her daughter Proserpine. From the jokes and stories which she made use of, free and satirical verses have been called *Iambics*. *Apollod.* 1, 5.

IAMBLICHUS, a native of Chalcis in Syria, who flourished at the beginning of the fourth century of the Christian era. He was the disciple of Anatolius and Porphyry, from whom he learned the mysteries of the Plotinian system of philosophy, which he taught with reputation, though he clothed it in obscure terms. He died about A. D. 333. He wrote "The Life of Pythagoras," "An Exhortation to the Study of Philosophy," "Three books on Mathematical Learning," "A Commentary upon Nicomachus," "A Treatise upon the Mysteries of the Egyptians," &c. The best edition of the last named work is that of Gale, Oxon. 1678, fol , and of the life of Pythagoras, that of Kuster, Amstel. 1707, 4to.

IAMENUS, a Trojan killed by Leonteus. *Homer Il.* 12, 139 et 193

IAMIDÆ, certain prophets among the Greeks, descended from Iamus, a son of Apollo, who received the gift of prophecy from his father, which remained among his posterity. *Paus* 6, 2.

JANICULUM and JANICULARIUS MONS, one of the seven hills at Rome, joined to the city by Ancus Martius, and made a kind of citadel, to protect the place against an invasion This hill (*Vid.* Janus), which was on the opposite shore of the Tiber, was joined to the city by the bridge Sublicius, the first ever built across that river, and perhaps in Italy. It was less inhabited than the other parts of the city, on account of the grossness of the air, though from its top, the eye could have a commanding view of the whole city It is famous for the burial of king Numa and of the poet Italicus. Porsenna, king of Etruria, pitched his camp on mount Janiculum, and the senators took refuge there in the civil wars, to avoid the resentment of Octavius. *Liv* 1, 33, &c —*Dio* 47.—*Ovid. Fast* 1, 246.—*Virg. Æn* 8, 358 —*Mart.* 4, 64. 7, 16.

IANIRA, one of the Nereides

IANTHE, a girl of Crete, who married Iphis. (*Vid* Iphis.) *Ovid. Met* 9, 714, &c.

IANTHEA, one of the Oceanides.——One of the Nereides *Paus.* 4, 30.—*Homer. Il.* 8, 47.

JANUS, the most ancient king who reigned in Italy He was a native of Thessaly, and son of Apollo, according to some. He came to Italy, where he planted a colony and built a small town on the river Tiber, which he called Janiculum. Some authors make him son of Cœlus and Hecate, and others make him a native of Athens. During his reign, Saturn, driven from heaven by his son Jupiter, came to Italy, where Janus received him with much hospitality, and made him his colleague on the throne. Janus is represented with two faces, because he was acquainted with the past and the future; or, according to others, because he was taken for the sun who opens the day at his rising, and shuts it at his setting. Some statues represented Janus with four heads. He sometimes appeared with a beard, and sometimes without. In religious ceremonies, his name was always invoked the first, because he presides over all gates and avenues, and it is through him only that prayers can reach the immortal gods. From that circumstance, he often appears with a key in his right hand, and a rod in his left. Sometimes he holds the number 300 in one hand, and in the other 65, to show that he presides over the year, of which the first month bears his name. Some suppose that he is the same as the world, or Cœlus; and, from that circumstance, they call him Eanus, *ab eundo*, because of the revolution of the heavens. He was called by different names, such as *Consivius, a conserendo*, because he presided over generation; *Quirinus* or *Martialis*, because he presided over war. He is also called *Patulcius and Clusius*, because the gate of his temples were opened during the time of war, and shut in time of peace. He was chiefly worshipped among the Romans, where he had many temples, some erected to Janus Bifrons, others to Janus Quadrifrons. The temples of Quadrifrons were built with four equal sides, with a door and three windows on each side. The four doors were the emblems of the four seasons of the year, and the three windows in each of the sides the three months in each season, and, all together, the twelve months of the year. Janus was generally represented in statues as a young man. The first day of the year was particularly devoted to him, when incense and aromatic plants were burned on his altars, young bullocks fattened in the

plains of Falisci were offered in sacrifice, and the votaries appeared at the capitol, each attired in new garments. Janus was ranked among the gods, for the popularity of his government, and the civilization which he had introduced among the wild inhabitants of Italy. His temple, which was always open in times of war, was shut only three times during above 700 years, under Numa, 234 B. C. and under Augustus; and during that long period of time, the Romans were continually employed in war. As the statues of the god looked both ways, the word Janus is used to express a passage or thoroughfare which has an opening at both ends. *Ovid. Fast.* 1, 65, &c — *Virg. Æn.* 7, 607.—*Varro de L. L.* 1.—*Macrob. Sat.* 1, 9.——A street at Rome, near the temple of Janus. It was generally frequented by usurers and money brokers, and booksellers also kept their shops there. *Horat.* 1, *ep* 1, 54.

IAPETIDES, a musician at the nuptials of Perseus and Andromeda. *Ovid. Met* 5, 111.

IAPETUS, a son of Cœlus or Titan, by Terra, who married Asia, or according to others, Clymene, by whom he had Atlas, Menœtius, Prometheus, and Epimetheus. The Greeks looked upon him as the father of all mankind, and therefore from his antiquity old men were frequently called Iapeti. His sons received the patronymic of *Iapetionides*. *Ovid. Met.* 4, 631.—*Hesiod. Theog.* 136, 508.—*Apollod.* 1, 1.

IAPIS, an Ætolian, who founded a city upon the banks of the Timavus. *Virg. G.* 3, 475.——A Trojan, favourite of Apollo, from whom he received the knowledge of the power of medicinal herbs. *Id. Æn.* 12, 391.

IAPYDES, a people of Dalmatia, who dwelt contiguous to Istria, under the range of mount Albius, and whose country answers to a province of *Croatia* called *Murlakia*.

IAPYDIA, a district of Illyricum, now *Carniola Lib.* 43, 5.—*Tibull.* 4, 109.—*Cic Balb.* 14.

IAPYGIA, a division of Italy, forming what is called the heel. It is said to have received its name from Iapyx, the son of Daedalus. It was inhabited by the Calabri, who have left their name in the modern *Calabria;* by the Messapii, from whom the whole of Iapygia was sometimes called Messapia; and by the Salentini, whose name is also used to denote the greater part of Iapygia. *Strab.* 6.—*Plin* 3, 11.

IAPYGIUM or SALLENTINUM PROMONTORIUM, a famous promontory of Italy, at the southern extremity of Iapygia, now *Capo di Leuca.*

IAPYGUM TRIA PROMONTORIA, three capes on the coast of Magna Græcia, to the south of the Lacinian promontory They are now called *Capo delle Castella, Capo Rizzuto,* and *Capo della Nave.*

IAPYX, a son of Daedalus, who conquered a part of Italy, which he called *Iapygia. Ovid. Met.* 14, 453.——A name given to the west-north-west wind It was so called from Iapygia, in Lower Italy, which country lay partly in the line of its direction. It is the same with the Ἀφρικός of the Greeks, and was the most favourable wind for sailing from Brundisium towards the southern parts of Greece. *Hor. Od* 1, 3, 4 3, 7, 30.

IARBAS, a son of Jupiter and Garamantis, king of Gætulia, from whom Dido bought land to build Carthage. He courted Dido, but the arrival of Æneas prevented his success, and the queen, rather than marry Iarbas, destroyed herself. *Vid* Dido *Virg Æn* 4, 36, &c.—*Justin.* —*Ovid. Fast.* 3, 552.

IARCHAS and JARCHAS, a celebrated Indian philosopher. His seven rings were famous for their power of restoring old men to the bloom and vigour of youth, according to the tradition of *Philostr. in Apoll.*

IARDANUS, a Lydian, father of Omphale, the mistress of Hercules. *Herod.* 1, 7.——A river of Arcadia.——Another in Crete. *Homer. Il.* 7, 135.

IASIDES, a patronymic given to Palinurus as descended from a person of the name of Jasius. *Virg. Æn.* 5, 843.——Also of Jasus. *Id.* 12, 392.

IASION and IASIUS, a son of Jupiter and Electra, one of the Atlantides, who reigned over part of Arcadia, where he diligently applied himself to agriculture. He married the goddess Cybele or Ceres, and all the gods were present at the celebration of his nuptials. He had by Ceres two sons, Philomelus and Plutus, to whom some have added a third, Corybas, who introduced the worship and mysteries of his mother in Phrygia. He had also a daughter, whom he exposed as soon as born, saying that he would raise only male children. The child who was suckled by a she-bear and preserved, rendered herself famous afterwards under the name of Atalanta. Iasion was killed with a thunderbolt of Jupiter, and ranked among the gods after death, by the inhabitants of Arcadia. *Hesiod. Theog.* 970.—*Virg. Æn.* 3, 168.—*Hygin. Poet* 2, 4.

IASIS, a name given to Atalanta, daughter of Iasius.

IASUS, a son of Abas, king of Argos.——A son of Jupiter. *Vid.* Iasion.

JASON, a celebrated hero, son of Alcimede, daughter of Phylacus, by Æson the son of Cretheus and Tyro the daughter of Salmoneus. Tyro, before her connexion with Cretheus, the son of Æolus, had two sons, Pelias and Neleus, by Neptune. Cretheus was king of Iolchos, and at his death the throne was usurped by Pelias, and Æson the lawful successor was driven to retirement and obscurity. The education of young Jason was entrusted to the care of the Centaur Chiron, and he was removed from the presence of the usurper, who had been informed by an oracle that one of the descendants of Æolus would dethrone him. After he had made the most rapid progress in every branch of science, Jason left the Centaur, and by his advice went to consult the oracle. He was ordered to go to Iolchos his native country, covered with the spoils of a leopard, and dressed in the garments of a Magnesian. In his journey he was stopped by the inundation of the river Evenus or Enipeus, over which he was carried by Juno, who had changed herself into an old woman In crossing the stream he lost one of his sandals, and at his arrival at Iolchos the singularity of his dress and the fairness of his complexion attracted the notice of the people, and drew a crowd around him in the market-place. Pelias came to see him with the rest, and as he had been warned by the oracle to beware of a man who should appear at Iolchos with one foot bare, and the other shod, the appearance of Jason, who had lost one of his sandals, alarmed him. His terrors were soon after augmented. Jason, accompanied by his friends, repaired to the palace of Pelias, and boldly demanded the kingdom which he had unjustly usurped. The boldness and popularity of Jason intimidated Pelias; he was unwilling to abdicate the crown, and yet he feared the resentment of his adversary As Jason was young and ambitious of glory, Pe-

lias, at once to remove his immediate claims to the crown, reminded him that Æetes king of Colchis had severely treated, and inhumanly murdered their common relation Phryxus. He observed that such a treatment called aloud for punishment, and that the undertaking would be accompanied with much glory and eternal fame. He further added, that his old age had prevented him from avenging the death of Phryxus, and that of Jason would undertake the expedition, he would resign to him the crown of Iolchos when he returned victorious from Colchis. Jason readily accepted a proposal which seemed to promise such military fame. His intended expedition was made known in every part of Greece, and the youngest and the bravest of the Greeks assembled to accompany him, and share his toils and glory. They embarked on board a ship called Argo, and after a series of adventures they arrived at Colchis. (*Vid.* Argonautæ.) Æetes promised to restore the golden fleece, which was the cause of the death of Phryxus, and of the voyage of the Argonauts, provided they submitted to his conditions. Jason was to tame bulls which breathed flames, and which had feet and horns of brass, and to plough with them a field sacred to Mars. After this he was to sow in the ground the teeth of a serpent from which armed men would arise, whose fury would be converted against him who ploughed the field. He was also to kill a monstrous dragon which watched night and day at the foot of the tree on which the golden fleece was suspended. All were concerned for the fate of the Argonauts; but Juno, who watched with an anxious eye over the safety of Jason, extricated them from all these difficulties. Medea, the king's daughter, fell in love with the Grecian hero, and as her knowledge of herbs, enchantments, and incantations was uncommon, she pledged herself to deliver her lover from all his dangers if he promised her eternal fidelity. Jason, not insensible to her charms and to her promise, vowed eternal fidelity in the temple of Hecate, and received from Medea whatever instruments and herbs could protect him against the approaching dangers. He appeared in the field of Mars, he tamed the fury of the oxen, ploughed the plain, and sowed the dragon's teeth. Immediately an army of men sprang from the field, and ran towards Jason. He threw a stone among them, and they fell one upon the other till all were totally destroyed. The vigilance of the dragon was lulled to sleep by the power of herbs, and Jason took from the tree the celebrated golden fleece, which was the sole object of his voyage. These actions were all performed in the presence of Æetes and his people, who were all equally astonished at the boldness and success of Jason. After this celebrated conquest, Jason immediately set sail for Europe with Medea, who had been so instrumental in his preservation. Upon this, Æetes, desirous to revenge the perfidy of his daughter Medea, sent his son Absyrtus to pursue the fugitives. Medea killed her brother, and strewed his limbs in her father's way, that she might more easily escape, while he was employed in collecting the mangled body of his son. (*Vid.* Absyrtus.) The return of the Argonauts into Thessaly was celebrated with universal festivity; but Æson, Jason's father, was unable to attend on account of the infirmities of old age. This obstruction was removed, and Medea, at the request of her husband, restored Æson to the vigour and sprightliness of youth. (*Vid.* Æson.) Pelias the usurper of the crown of Iolchos, wished also to see himself restored to the flower of youth, and his daughters, persuaded by Medea, who wished to avenge her husband's wrongs, cut his body to pieces, and placed his limbs in a caldron of boiling water. Their credulity was severely punished. Medea suffered the flesh to be consumed to the bones, and Pelias was never restored to life. This inhuman action drew the resentment of the populace upon Medea, and she fled to Corinth with her husband Jason, where they lived in the enjoyment of undisturbed love during ten successive years. Jason's partiality for Glauce, the daughter of the king of the country, afterwards disturbed their matrimonial happiness, and Medea was divorced that Jason might more freely indulge his amorous propensities. This infidelity was severely revenged by Medea, (*Vid.* Glauce,) who destroyed her children in the presence of their father. (*Vid* Medea.) After his separation from Medea, Jason lived an unsettled and melancholy life. As he was one day reposing himself by the side of the ship which had carried him to Colchis, a beam fell upon his head, and he was crushed to death. This tragical event had been predicted to him before by Medea, according to the relation of some authors. Some say that he afterwards returned to Colchis, where he seized the kingdom and reigned in great security. *Eurip. in Med. Ovid. Met.* 7, *fab* 2, 3, &c.—*Diod* 4.—*Paus.* 2 et 3.—*Apollod.* 1, 9.—*Cic. de Nat. D.* 3.—*Ovid Trist* 3, 9.—*Stat.* 7.—*Apoll. Flacc.*—*Hygin.* 5, &c.—*Pindar. Nem.* 3.—*Justin.* 42, 2, &c.—*Senec. in Med.*—*Tzetz ad Lycophr.* 175, &c.—*Athen.* 13.——A tyrant of Thessaly, born at Pheræ, and descended from one of the richest and most distinguished families of that city. He usurped the supreme power in his native place, while still quite young, about 375 B. C., reduced nearly all Thessaly under his sway; and caused himself to be invested with the title of generalissimo, which soon became in his hands only another name for monarch of the country. The success which attended his other expeditions also, against the Dolopes, the Phocians, &c.; his alliances with Athens, Macedon, and Thebes; in fine, his rare military talents emboldened him to think of undertaking some enterprise against Persia; but before he could put these schemes into operation, he was assassinated whilst celebrating some public games at Pheræ, in the third year of his reign. Jason was a popular tyrant among his immediate subjects. He cultivated letters and the oratorical art, and was intimate with Isocrates, and Gorgias of Leontium. He had contracted a friendship also with Timotheus, the son of Conon, and went himself to Athens to save him from a capital accusation.——A native of Argos, who flourished during the second century. He wrote a work on Greece, in four books, comprehending the earlier times of the nation, the wars against the Persians, the exploits of Alexander, the actions of Antipater, and ending with the capture of Athens. He composed also a treatise on the Temples (or, as others render it, Sacrifices) of Alexander. Περὶ τῶν Ἀλεξάνδρου ἱερῶν.——A Rhodian, grandson of Posidonius, who succeeded his grandfather in the Stoic school of his native island. His works have not reached us.

JASONIDÆ, a patronymic of Thoas and Euneus sons of Jason and Hypsipyle. *Stat. Theb.* 6, 240.

IASUS, a king of Argos, who succeeded his

father Triopas. *Paus.* 2, 16.——A son of Argus, father of Agenor ——A son of Argus and Ismena. ——A son of Lycurgus of Arcadia.——A city of Asia Minor, situate on a small island very near the coast of Caria, and giving to the adjacent gulf the name of Sinus Iasius. It was a rich and flourishing city, and the inhabitants were chiefly occupied with fisheries along the adjacent coasts. It is now in ruins, though many vestiges remain of it. The name of the place is *Asem-kalessi*. *Plin.* 5, 28.—*Liv.* 32, 33. 37, 17.

IAXARTES, a large river of Asia, rising in the chain of Mons Imaus, and running with a north-western course into the *Aral sea*. It was called Silis by the Scythians; but the Macedonians named it Tanais out of compliment to Alexander, a confusion which was farther increased by some of the ancients asserting that it ran into the Caspian sea. It is now the *Sihon*. *Curt.* 6 et 7.—*Plin.* 6, 16.—*Arrian.* 4, 15.

IAZYGES, a people of Scythia. Of these there were the Iazyges Mæotæ, who occupied the northern coast of the Palus Mæotis, the Iazyges Metanastæ, who inhabited the angular territory formed by the Tibiscus, the Danube, and Dacia: they lived in the vicinity of Dacia, and are called by Pliny Sarmates. The Iazyges Basilii, or Royal, were a people of Sarmatia, joined by Strabo to the Iazyges on the coast of the Euxine, between the Tyras and the Borysthenes. Ptolemy speaks only of the Metanastæ, who were probably the most considerable of the three. The territory of this latter people was, towards the decline of the empire, occupied by the Vandals, and afterwards became a part of the empire of the Goths. About the year 350, they were expelled by the Huns. It has since formed a part of *Hungary*, and of the *Bannat of Temeswar*. *Ptol.*—*Ovid. Ep. ex Pont.* 1, 2, 79. *Trist.* 2. 191.

IBERIA, a country of Asia, bounded on the west by Colchis, on the north by mount Caucasus, on the east by Albania, and on the south by Armenia. It answers now to *Imeriti, Georgia*, the country of the *Gurians*, &c. The name of Imeriti is an evident derivation from the ancient one. The Cyrus, or *Kur*, flowed through this country. Ptolemy enumerates several towns of this country, such as Agiuna, Vasada, Varica, &c. The Iberians were allies of Mithridates, and were therefore attacked by Pompey, who defeated them in a great battle, and took many prisoners. Plutarch makes the number of slain to have been not less than 9,000, and that of the prisoners 10,000. The same writer states that the Iberians had never been subject to the Medes, or to the Persians; they had escaped even the Macedonian yoke, because Alexander was obliged to quit Hyrcania in haste. *Plin.* 6, 4. 10, 3.—*Strab.* 11.—*Ptol.* 5, 11.——One of the ancient names of Spain, derived from the river Iberus.

IBERI, a powerful nation of Spain, situate along the Iberus, and who, mingling with Celtic tribes, took the name of Celtiberi.

IBERUS, a river of Spain, rising in the angle formed by the mountains Vinnius and Idubeda, and flowing with a south-eastern course into the Mediterranean sea. It is now the *Ebro*, and is in general very rapid and unfit for navigation, being full of rocks and shoals. At the close of the first Punic war, the Iberus was made the boundary between the Roman and Carthaginian possessions in Spain, the Romans agreeing not to pass the right bank of the river, and obtaining the protection of Saguntum, although it was in the Punic territory. *Lucan.* 4, 335.—*Plin.* 3, 3.—*Mela*, 2, 6.—*Liv.* 21, 5.——A river of Iberia in Asia, flowing from mount Caucasus into the Cyrus, probably the modern *Iora*.

IBIS, a poem of the poet Callimachus, in which he bitterly satirizes the ingratitude of his pupil the poet Apollonius. Ovid has also written a poem which bears the same name, and which, in the same satirical language, seems, according to the opinion of some, to inveigh bitterly against Hygenus, the supposed hero of the composition. *Suidas.*

IBYCUS, a lyric poet of Rhegium, about 540 years before Christ. He was murdered by robbers, and at the moment of death he implored the assistance of some cranes which were then flying over his head. Some time after, as the murderers were in the market place, one of them observed some cranes in the air, and said to his companions, αἱ Ἴβύκου ἵκέται φάρεσιν, *there are the birds that are conscious of the death of Ibycus*. These words and the recent murder of Ibycus raised suspicions in the people: the assassins were seized and tortured, and they confessed their guilt. *Cic. Tusc.* 4, 43.—*Ælian. V. H* ——The husband of Chloris, whom Horace ridicules, 3, *od.* 15.

ICADIUS, a robber killed by a stone, &c. *Cic. Fat.* 3.

ICARIA, an island of the Ægean, west of Samos. It is said to have obtained its name from Icarus, son of Dædalus, whose body was washed upon its shores after the unfortunate termination of his flight. It was of small extent, being long but narrow. In Strabo's time it was thinly inhabited, and the Samians used it principally for the pasturage of their cattle. Its modern name is *Nicaria*. *Strab.* 14.

ICARIS and ICARIOTIS, a name given to Penelope, as daughter of Icarius. *Propert.* 3, 13, 10.

ICARIUM MARE, a part of the Ægean sea near the islands of Mycone and Gyaros. The ancient mythologists deduce the name from Icarus, who fell into it and was drowned. *Vid.* Icarus.

ICARIUS, an Athenian, father of Erigone. He gave wine to some peasants, who drank it with the greatest avidity, ignorant of its intoxicating nature. They were soon deprived of their reason, and the fury and resentment of their friends and neighbours were immediately turned upon Icarius, who perished by their hands. After death he was honoured with public festivals, and his daughter was led to discover the place of his burial by means of his faithful dog Mœra. Erigone hung herself in despair, and was changed into a constellation called Virgo. Icarius was changed into the star Bootes, and the dog Mœra into the star Canis. *Hygin. fab.* 130.—*Apollod.* 3, 14.——A son of Œbalus of Lacedæmon. He gave his daughter Penelope in marriage to Ulysses king of Ithaca, but he was so tenderly attached to her, that he wished her husband to settle at Lacedæmon. Ulysses refused, and when he saw the earnest petitions of Icarius, he told Penelope as they were going to embark, that she might choose freely either to follow him to Ithaca, or to remain with her father. Penelope blushed in the deepest silence, and covered her head with her veil. Icarius, upon this, permitted his daughter to go to Ithaca, and immediately erected a temple to the goddess of modesty, on the spot where Penelope had covered her blushes with her veil. *Homer. Od.* 16, 435.

ICARUS, a son of Dædalus, who, with his

father, flew with wings from Crete to escape the resentment of Minos. His flight being too high, proved fatal to him, the sun melted the wax which cemented his wings, and he fell into that part of the Ægean sea which was called after his name. *Vid.* Daedalus. *Ovid. Met.* 8, 178, &c. ——A mountain of Attica.

ICCIUS, a lieutenant of Agrippa in Sicily. Horace writes to him, 1 *od* 29, and ridicules him for abandoning the pursuits of philosophy and the muses for military employments.——One of the Rhemi in Gaul, ambassador to Cæsar. *Cæs. B G.* 2, 3.

ICELOS, one of the sons of Somnus, who changed himself into all sorts of animals, whence the name (εἰκελος, *similis*). *Ovid. Met.* 11, 640.

ICENI, or CENIMAGNI, a people of Britain, who were situated to the north of the Trinobantes, and inhabited that country, which is now divided into the counties of *Norfolk, Suffolk, Cambridge,* and *Huntingdon.* They were a brave nation, who, on being pillaged by the Romans, and their queen Boadicea, with her daughters, shamefully insulted, took up arms against them in conjunction with their neighbours, defeated them in several engagements, and destroyed Camelodunum and Verolamium; but they were conquered in their turn by Suetonius Paulinus, A. D. 61. Their capital was Venta Icenorum now *Caister,* near *Norwich. Tacit. Ann.* 12, 31.—*Cæs. B G.* 5, 21.

ICETAS, a man who obtained the supreme power at Syracuse after the death of Dion. He attempted to assassinate Timoleon, for which he was conquered, &c B C 340. *C. Nep in Tim*

ICHNÆ, a town of Macedonia, placed by Herodotus in Bottiæa, and situated probably at the mouth of the Ludias. From other authors, cited by Steph. Byz., it appears that the name was sometimes written Achnæ *Herod.* 7, 123.——A city of Thessaly, near Phyllus, and in the district of Phthiotis. The goddess Themis was especially reverred here. *Strab.* 9.—*Hom. Hymn. in Apoll* 94.

ICHNUSA, an ancient name of Sardinia, which it received from its likeness to the print of a foot, (ἴχνος). *Paus.* 10, 17.—*Plin.* 3, 7.—*Sil Ital* 12, 881.

ICHONÛPHYS, a priest of Heliopolis, at whose house Eudoxus resided when he visited Egypt with Plato. *Diog.*

ICHTHYOPHAGI, a name given by the Greek geographers to several tribes of barbarians in different parts of the ancient world, and which indicates a people "living on fish." A people of Gedrosia, on the coast of the Mare Erythræum. *Plin* 6, 23 ——A people in the north-eastern part of Arabia Felix, along the coast of the Sinus Persicus.——A people of Troglodítica, according to Strabo south-west of the island Topazos; probably near the straits of Diræ, or *Bab-el-Mandeb*

ICHTHYOPHAGORUM SINUS, a bay on the north-eastern coast of Arabia Felix.

ICILIUS, L a tribune of the people who made a law, A U. C. 397, by which mount Aventine was given to the Roman people to build houses upon. *Liv* 3, 54.——A tribune who made a law, A. U. C. 281, that forbade any man to oppose or interrupt a tribune while he was speaking in an assembly. *Liv.* 2, 58.——A tribune who signalized himself by his inveterate enmity against the Roman senate. He took an active part in the management of affairs after the murder of Virginia, &c.

ICIUS. *Vid* Itius Portus.

ICONIUM, now *Konsa,* the chief city of Lycaonia, in Asia Minor. It was fancied by the Greeks to have received its name from εἰκὼν, *imago,* owing to a little *statue,* which was here set up by Prometheus or Perseus. It is rendered very interesting from the labours of St Paul, as are also two cities to the south of it, called Derbe and Lystra. *Plin.* 5, 27 —*Acts* 14, 1—27.

ICOS, a small island near Scyros, said to have been colonized by the Cretans. It is now *Skyro Poulo. Strab* 9.

ICTINUS, a celebrated architect, 430 years before Christ. He built a famous temple to Apollo Epicurius at Phigalia, and to Minerva at Athens. This last was 100 feet on all sides, and was remarkable for its magnificence. *Paus* 8, 42.—*Strab.* 9.

ICULISNA, a town of Gaul, now *Angoulême,* on the *Charente.*

IDA, a nymph of Crete, who went into Phrygia, where she gave her name to a mountain of that country. *Virg. Æn.* 8, 177.——The mother of Minos the II.——A celebrated mountain, or more properly, a ridge of mountains in Troas, chiefly in the neighbourhood of Troy. The abundance of its waters became the source of many rivers, and particularly of the Simois, Scamander, Æsopus, Granicus, &c. It was on mount Ida that the shepherd Paris adjudged the prize of beauty to the goddess Venus. It was covered with green woods, and the elevation of its top opened a fine extensive view of the Hellespont and the adjacent countries, from which reason the poets say that it was frequented by the gods during the Trojan war. *Strab.* 13.—*Mela,* 1, 18.—*Homer Il.* 14, 283.—*Virg. Æn.* 3, 5, &c.—*Ovid Fast.* 4, 79.—*Lucan.* 3, *ol.* 11 ——A mountain of Crete, the highest in the island, where it was reported that Jupiter was educated by the Corybantes, who, on that account, were called Idæi. *Strab* 10.

IDÆA, the surname of Cybele, because she was worshipped on mount Ida. Her worship was introduced into Italy, and received the firmest support from the power which she exerted to vindicate the suspected innocence of Claudia. The Romans adopted the same ceremonies as were observed in Phrygia, and the goddess was served by a priest born at Troas. *Apollon Arg.* 2, 1127. —*Tibull.* 1, *el* 4.—*Eurip. in Orest.* 1456.—*Virg. Æn* 10, 252.—*Propert.* 4, *el* 11.—*Dionys. Hal.* 1. —*Liv* 29.—*Lucret.* 2, 611.

IDÆUS, a surname of Jupiter.——An armour-bearer and charioteer of king Priam, killed during the Trojan war. *Virg. Æn.* 6, 487.——One of the attendants of Ascanius. *Id.* 9, 500.

IDALIS, the country round mount Ida. *Lucan.* 3, 204.

IDALIUM, or IDALIA, a height and grove of Cyprus, near the promontory of Pedalium. It was the favourite abode of Venus, hence called Idalia, and here too Adonis was killed by the tooth of the boar. *Theocr. Idyl.* 15, 101.—*Virg Æn.* 1, 681.—*Catull* 61, 17.

IDANTHYRSUS, a powerful king of Scythia, who refused to give his daughter in marriage to Darius the I., king of Persia. This refusal was the cause of a war between the two nations, and Darius marched against Idanthyrsus, at the head of 700,000 men. He was defeated, and retired to Persia, after an inglorious campaign. *Strab.* 13.

IDARNES, an officer of Darius, by whose negligence the Macedonians took Miletus. *Curt.* 4, 5

IDAS, a son of Aphareus and Arane, famous for his valour and military glory. He was among the Argonauts, and married Marpessa, the daughter of Evenus king of Ætolia. Marpessa was carried away by Apollo, and Idas pursued his wife's ravisher with bow and arrows, and obliged him to restore her. (*Vid.* Marpessa.) According to Apollodorus, Idas with his brother Lynceus associated with Pollux and Castor to carry away some flocks; but when they had obtained a sufficient quantity of plunder, they refused to divide it into equal shares. This provoked the sons of Leda. Lynceus was killed by Castor, and Idas to revenge his brother's death, immediately killed Castor, and in his turn perished by the hand of Pollux. According to Ovid and Pausanias, the quarrel between the sons of Leda and those of Aphareus arose from a more tender cause; Idas and Lynceus, as they say, were going to celebrate their nuptials with Phœbe and Hilaira the two daughters of Leucippus; but Castor and Pollux, who had been invited to partake the common festivity, offered violence to the brides, and carried them away. Idas and Lynceus fell in the attempt to recover their wives *Homer Il.* 9, 549.—*Hygin. fab.* 14, 100, &c.—*Ovid. Fast.* 5, 700 —*Apollod* 1 et 3 —*Paus.* 4, 2, 5, 18.—A son of Ægyptus.—A Trojan killed by Turnus. *Virg. Æn.* 9, 575.

IDÆA or IDÆA, a daughter of Dardanus, who became the second wife of Phineus king of Bithynia, and abused the confidence reposed in her by her husband. (*Vid* Phineus.) *Apollod.* 3.—The mother of Teucer by Scamander. *Apollod.*

IDESSA, a town of Iberia on the confines of Colchis. *Strab.* 11.

IDEX, a small river of Italy, now *Idice*, near Bononia.

IDISTAVISUS, a plain, now *Hastenbach*, where Germanicus defeated Arminius, near Oldendorp on the Weser in Westphalia. *Tacit A* 2, 16.

IDMON, son of Apollo and Asteria, or as some say, of Cyrene, was the prophet of the Argonauts. He was killed in hunting a wild boar in Bithynia, where his body received a magnificent funeral. He had predicted the time and manner of his own death. *Apollod.* 1, 9.—*Orpheus.*—A dyer of Colophon, father to Arachne. *Ovid. Met.* 6, 8.—A man of Cyzicus, killed by Hercules, &c. *Flacc.* 3 —A son of Ægyptus, killed by his wife. *Vid.* Danaides.

IDOMÈNE, a daughter of Pheres, who married Amythaon. *Apollod.* 1, 9.

IDOMENEUS, succeeded his father Deucalion on the throne of Crete, and accompanied the Greeks to the Trojan war, with a fleet of ninety ships. During this celebrated war he rendered himself famous by his valour, and slaughtered many of the enemy. At his return he made a vow to Neptune in a dangerous tempest, that if he escaped from the fury of the seas and storms, he would offer to the god whatever living creature first presented itself to his eye on the Cretan shore. This was no other than his own son, who came to congratulate his father upon his safe return. Idomeneus performed his promise to the god, and the inhumanity and rashness of his sacrifice rendered him so odious in the eyes of his subjects, that he left Crete, and migrated in quest of a settlement. He came to Italy, and founded a city on the coast of Calabria, which he called Salentum. He died in an extreme old age, after he had had the satisfaction of seeing his new kingdom flourish, and his subjects happy. According to the Greek scholiast of Lycophron, ver. 1217, Idomeneus, during his absence in the Trojan war, entrusted the management of his kingdom to Leucus, to whom he promised his daughter Clisithere in marriage at his return. Leucus, at first governed with moderation; but he was persuaded by Nauplius, king of Eubœa, to put to death Meda the wife of his master, with her daughter Clisithere, and to seize the kingdom. After these violent measures, he strengthened himself on the throne of Crete; and Idomeneus, at his return, found it impossible to expel the usurper. *Ovid. Met.* 13, 258.—*Hygin.* 92.—*Homer Il.* 11, &c. *Od.* 19.—*Paus.* 5, 25 —*Virg. Æn.* 3, 122.—A son of Priam.—A Greek historian of Lampsacus, in the age of Epicurus. He wrote a history of Samothrace, the life of Socrates, &c.

IDOTHÉA, a daughter of Proetus, king of Argos. She was restored to her senses with her sisters, by Melampus (*Vid.* Proetides) *Homer. Od.* 11. —A daughter of Proteus, the god who told Menelaus how he could return to his country in safety. *Homer. Od.* 4, 363.— One of the nymphs who educated Jupiter.

IDRIEUS, the son of Euromus of Caria, brother to Artemisia, who succeeded to Mausolus, and invaded Cyprus. *Diod.* 16.—*Polyæn* 7.

IDUBEDA, a range of mountains in Spain, commencing among the Cantabri, and traversing with a winding course the eastern part of Spain, till it reaches the Mediterranean coast, near Saguntum, which lay at its foot. *Strab* 3.

IDUMÆA, a province of Arabia, which derives its name from Edom, or Esau, who there settled in the mountains of Seir, in the land of the Horites, south east of the Dead Sea. His descendants afterwards extended themselves throughout Arabia Petræa, and south of Palestine, between the Dead Sea and the Mediterranean. During the Babylonish captivity, and when Judæa was almost deserted, they seized the south of Judah, and advanced to Hebron. Hence that tract of Judæa, which they inhabited, retained the name of Idumæa in the time of our Saviour. Under Moses and Joshua, and even under the kings of Judah, the Idumæans were confined to the east and south of the Dead Sea, in the land of Seir; but afterwards they extended their territories more to the south of Judah. The capital of east Idumæa was Bozra, or *Bosra*; and that of south Idumæa, Petra, or *Jactael*. Idumæa was famous for its palm trees. In general, however, the country was hot, dry, mountainous, and in some parts barren. It is now inhabited by some tribes of wild Arabs. *Virg. G.* 3, 12.

IDYIA, one of the Oceanides, who married Æetes king of Colchis, by whom she had Medea, &c *Hygin.*—*Hesiod. Th.* 960.—*Cic. de Nat. D.* 3, 19.

JENISUS, a town of Arabia, near the Palus Sirbonis.

JERA, one of the Nereides. *Homer Il* 18, 42.

JERICHO, a city of Judæa, in the tribe of Benjamin, about seven leagues from Jerusalem, and two from the Jordan. Moses calls it the city of palm-trees, because of the palm-trees growing in the plain of Jericho. Josephus says, that in the territory of this city were not only many palm-trees, but also the balsam-tree. Jericho was the first city of Canaan taken by Joshua, who destroyed it A new city was afterwards built by Hiel of Bethel, but it would seem that before the

time of Hiel there was another Jericho built near the site of the old. *Deut.* 34, 3.—*Josh.* 2, 1, 2, &c. —*Judges* 3, 13.

IERNE, now *Ireland*, a large island lying to the west of Britain, from which it is separated by the Mare Hibernicum, or *St George's Channel*, and the Mare Vergivium, or the *Irish Sea*. It is otherwise called Iuverna, Iris, Ivernia, and Hibernia. Its greatest length is 260 miles, and its average breadth about 140; but, owing to the deep indentations of the coast, there is not a spot in the whole island that is fifty miles distant from the sea. *Orpheus — Aristot. — Jur.* 2, 160.—*Mela*, 3, 6.—*Dod. Sic.* 1, 353.—*Ptol.* 2, 2.—*Cæs. Bell. G.* 13.—*Plin.* 4, 16.

JEROMUS and JERONYMUS, a Greek of Cardia, who wrote a history of Alexander.——A native of Rhodes, disciple of Aristotle, of whose compositions some few historical fragments remain. *Dionys Hal* 1.

JERUSALEM, the capital of Judea. *Vid* Hierosolyma

IGILGILIS, a town of Mauritania Cæsariensis, west of the mouth of the river Ampsagas. It is now *Zezeli*.

IGILIUM, now *Giglio*, an island of Italy, near the coast of Etruria, off the promontory of Argentarius. The thick woods of this island served as a place of refuge for a great number of Romans, who fled from the sack of Rome by Attila. *Mela*, 2, 7.—*Rutilius*, *It.* 1, 325.

IGNATIUS, an officer of Crassus in his Parthian expedition.——One of the apostolical fathers, born in Syria. He was brought up under St John the Evangelist; and there are those who affirm that he was one of the children brought to our Saviour. He became bishop of Antioch, A. D. 51, and continued there till 107, when Trajan entered the city in triumph, after having conquered the Scythians and Daci A persecution of the Christians followed, and Ignatius, after a long conference with the emperor, was sent to Rome, to suffer death in the amphitheatre. On his arrival there the Christians went out to meet him, with a mixture of joy and sorrow; and as the execution was not to take place till the Saturnalia, the interval was spent in holy rites and prayers for the church He suffered with great fortitude, Dec. 20 of that or the following year, and his remains were gathered up and transported to Antioch, by the companions of his journey. Seven of his epistles were published by archbishop Usher, at Oxford, in 1645, but the best edition is that of Cotelerius in the Patres Apostolici. They have been translated by archbishop Wake. The fewer epistles, which pass under his name, are spurious, though supported by Whiston.

IGNIGENA, a surname applied to Bacchus, as saved from the flames which consumed his mother Semele *Ovid. Met.* 4, 12

IGUVIUM, a town of Umbria, on the Via Flaminia, now *Gubbio*. *Cæs. B. C.* 1, 12.—*Sil. Ital.* 8, 460

ILAIRA, a daughter of Leucippus, carried away with her sister Phœbe, by the sons of Leda, as she was going to be married, &c.

ILBA or ILVA, an island of the Tyrrhene sea, off the coast of Etruria, and about ten miles from the promontory of Populonium. It was famed for its iron mines. It was called Æthalia by the Greeks. It is now *Elba*. *Virg. Æn.* 10, 173.

ILERCAONES, a Spanish tribe, east of the Edetani, on both sides of the Iberus, near its mouth. Dertosa, now *Tortosa*, and Terraco, now *Tarragona*, were two of their towns.

ILERDA, the capital city of the Ilergetes in Spain, situate on the Sicoris, or *Segre*, a tributary of the Iberus. Its situation at the foot of the Pyrenees, exposed it incessantly to the horrors of war, from the time that the Romans began to penetrate into Spain Under Gallienus, it was almost entirely destroyed by the barbarians, who, migrating from Germany, ravaged the western parts of the empire. It is now *Lerida* in Catalonia. *Strab.* 3.—*Cæs. B. C.* 1, 61.—*Flor.* 4, 12.—*Appian B. C* 2, 42.

ILERGETES. *Vid.* Ilerda.

ILIA or RHEA, a daughter of Numitor, king of Alba, consecrated by her uncle Amulius to the service of Vesta, which required perpetual chastity, that she might not become a mother to dispossess him of his crown. He was however disappointed; violence was offered to Ilia, by the god Mars, and she brought forth Romulus and Remus, who drove the usurper from his throne, and restored the crown to their grandfather Numitor, its lawful possessor. Ilia was buried alive by Amulius, for violating the laws of Vesta; and because her tomb was near the Tiber, some suppose that she married the god of that river. *Horat. Od.* 1, 2.—*Virg. Æn.* 1, 277.—*Ovid. Fast.* 2, 598.——A wife of Sylla.

ILIACI LUDI, games instituted by Augustus, in commemoration of the victory which he had obtained over Antony and Cleopatra. They are supposed to be the same as the *Trojani ludi* and the *Actia*, and Virgil says, they were celebrated by Æneas, not only because they were instituted at the time when he wrote his poem, but because he wished to compliment Augustus, by making the founder of Lavinium solemnize games on the very spot which was, many centuries after, to be immortalized by the trophies of his patron. During these games were exhibited horse races, and gymnastic exercises. *Virg. Æn.* 3, 280.

ILIACUS, an epithet applied to such as belong to Troy *Virg Æn* 1, 101.

ILIADES, a surname given to Romulus, as son of Ilia. *Ovid.*—— A name given to the Trojan women. *Virg Æn.* 1, 494.

ILIAS, a celebrated poem composed by Homer upon the Trojan war. It delineates the wrath of Achilles, and all the calamities which befell the Greeks, from the refusal of that hero to appear in the field of battle. It finishes at the death of Hector, whom Achilles had sacrificed to the shades of his friend Patroclus. It is divided into twenty-four books. (*Vid.* Homerus.)——A surname of Minerva, from a temple which she had at Daulis in Phocis. This sacred spot was remarkable for some dogs kept by the priests, which were said to bark only at such persons as were not natives of the country. The temple was erected, as some suppose, after the return of Ulysses from his embassy to Troy, by the Greeks, who had made a vow which they thus fulfilled in honour of the Trojan goddess. *Xenoph. in Hell.*

ILIENSES, a people of Sardinia, fabled to have been descended from some Trojans who came to that island after the fall of Troy. They were driven into the mountains by Libyan colonies, and here, according to Pausanias, the name Ilei is existed even in his time. *Paus.* 10, 17.

ILIONE, the eldest daughter of Priam, who married Polymnestor, king of Thrace. *Virg. Æn.* 1, 657.

ILIONEUS, a Trojan, son of Phorbas. He

came into Italy with Æneas. *Virg. Æn.* 1, 525. ——A son of Artabanus, made prisoner by Parmenio, near Damascus. *Curt.* 3, 13.——One of Niobe's sons. *Ovid. Met.* 6, *fab.* 6.

ILIPA, a town of Bætica. *Liv.* 35, 1.

ILISSUS, a small river of Attica, falling into the sea near the Piræus. There was a temple on its banks, sacred to the Muses *Stat. Theb.* 4, 52.

ILITHYIA, a goddess called also Juno Lucina Some suppose her to be the same as Diana. She presided over the travails of women; and in her temple at Rome, it was usual to carry a small piece of money as an offering. This custom was first established by Servius Tullius, who, by enforcing it, was enabled to know the *exact* number of the Roman people. *Hesiod. Th* 450 — *Homer. Il.* 11, 269. *Odyss* 19, 188.—*Apollod.* 1 et 2.—*Horat. Carm. Secul.*—*Ovid. Met.* 9, 283

ILIUM or ILION, another name for the city of Troy, or, more properly, the true one, since Troja, the appellation given to the place by the Roman writers, was, strictly speaking, the name of the district. (*Vid* Troja.)——Novum, a city of the Troad, originally a small village, but enlarged by the Macedonians, from the time of Alexander, and after them by the Romans. It was situated on the right bank of the Simois, about thirty stadia lower down than Troy

ILIBERRIS, or ELIBERRI, a town of Gallia Narbonensis, south of Ruscino, and in the territory of the Sardones, the same probably with the Volcæ Tectosages It was a flourishing place when Hannibal passed through on his march into Italy, and here he established a garrison It sank in importance afterwards; until Constantine almost rebuilt it, and called it, in memory of his mother Helena, *Helenensis civitas.* In this place Magnentius slew Constans, and here Constantine died in a castle built by himself. It is now *Rine.*

ILLICE, now *Elche*, a city of the Contestani in Spain, north-east of Carthago Nova. *Mela*, 2, 6 —*Plin.* 3, 3.

ILLICITANUS SINUS, a bay on the south-east coast of Spain, extending from Carthago Nova to the Dianium Promontorium. It is now the bay of *Alicant*. *Mela*, 2, 6.

ILLITURGIS, ILITURGIS, or ILIRGIA, a city of Spain, near the modern *Andujar*, in Andalusia, on the river Bætis, destroyed by Scipio for having revolted to the Carthaginians. *Liv.* 23, 49. 24, 41. 25. 17.

ILLYRICUM, ILLYRIS, and ILLYRIA, a country bordering on the Adriatic sea, opposite Italy. It was wholly contained between the rivers Naro, or *Narenta*, and; Drilo. Some authors, among whom are Pliny and Ptolemy, extend the limits of this country so as to include Liburnia and Dalmatia. D'Anville has assigned to Illyricum the whole country which lies between Istria and the small river Arsia, as far as the mouth of the Drilo; but he observes that the Illyric nations extended much farther. They spread themselves at a very early period along the eastern coast of Italy, to the south of the Padus, or *Po*, in which quarter traces of them were found even in the time of the Romans. They were very famous for their early acquaintance with, and subsequent skill in, navigation; and the light Liburnian galleys aided not a little in securing to Augustus the victory at Actium. Illyricum answers now in part to modern *Albania*. *Strab.* 2 et 7.—*Paus.* 4, 35.—*Mela*, 2, 2, &c.—*Plin.* 1, 18. 4, 2.—*Ptol.* 2, 17.

ILLYRIUS, a son of Cadmus and Hermione, from whom Illyricum received its name. *Apollod.*

ILORCI, now *Lorca*, a town of Spain. *Plin.* 3, 3.

ILURO, now *Oleron*, a town of Gascony in France.

ILUS, the fourth king of Troy, was son of Tros by Callirhoe. He married Eurydice the daughter of Adrastus, by whom he had Themis, who married Capys, and Laomedon the father of Priam. He built, or rather embellished, the city of Ilium, called also Troy from his father Tros Jupiter gave him the Palladium, a celebrated statue of Minerva, and promised that as long as it remained in Troy, so long would the town remain impregnable When the temple of Minerva was in flames, Ilus rushed into the middle of the fire to save the Palladium, for which action he was deprived of his sight by the goddess, though he recovered it some time after. *Homer. Il.*—*Strab.* 13 - *Apollod.* 3, 12.—*Ovid. Fast.* 4, 33 6, 419.——A name of Ascanius, while he was at Troy. *Virg Æn.* 1, 272.——A friend of Turnus, killed by Pallas. *Virg. Æn.* 10, 400.

ILVA *Vid.* Ilba.

ILYRGIS, a town of Hispania Bætica, now *Lora. Polyb*

IMANUENTIUS, a king of part of Britain, killed by Cassivelaunus, &c. *Cæs. Bell. G* 5.

IMAUS, the name of a large chain of mountains, which in a part of its course divided, according to the ancients, the vast region of Scythia into Scythia intra Imaum and Scythia extra Imaum. It is, in fact, merely a continuation of the great Tauric range. That part of the Tauric chain over which Alexander crossed, and whence the Indus springs, was called Paropamisus. Farther on were the Emodi Montes, giving rise to the Ganges, and still farther to the east the range of Imaus, extending to the eastern ocean Imaus is generally thought to answer to the *Himalah* mountains of *Thibet;* strictly speaking, however, this name belongs to the Emodi Montes; and Imaus, in the early part of its course, is the modern *Mustag*, or the chain which branches off to the north-west from the centre of the *Himalah* range. All the names by which this chain is distinguished are derived from the Sanscrit term *Hem*, signifying "snow." Hence have arisen the names *Imaus* and *Emodus* among the ancients, and *Himalah, Himadri, Himachal*, and *Himalaya*, among the moderns. As the chain of Imaus proceeds on to the east, it ceases to be characterized as snowy, and, in separating the region of Scythia into its two divisions, answers to the modern range of *Altai* The highest summit in the *Himalah* chain is *Dwalaghiri*, or, the White Mountain, which is 26,872 feet above the level of the sea. *Plin* 6, 17.—*Strab.* 1

IMBARUS, a part of mount Taurus in Armenia.

IMBRACIDES, a patronymic given to Asius, as son of Imbracus. *Virg Æn.* 10 123.

IMBRASIDES, a patronymic given to Glaucus and Lades, as sons of Imbrasus. *Virg. Æn.* 12, 343.

IMBRASUS, or PARTHENIUS, a river of Samos. Juno, who was worshipped there, received the surname of *Imbrasia*, and the inhabitants boasted that the goddess was born on the banks under a willow-tree, which they still showed in the age of Pausanias. *Plin.* 5. 2.—*Paus.* 7, 4.——The father of Pirus, the leader of the Thracians during the Trojan war. *Virg. Æn.* 10, 123. 12, 343. —*Homer Il.* 4. 520.

IMBREUS, one of the Centaurs, killed by Dry-

as, at the nuptials of Pirithous. *Ovid. Met.* 12, 310

IMBREX, C. Licinius, a poet. *Vid.* Licinius.

IMBRIUS, a Trojan of Pedeo, killed by Teucer, son of Mentor. He had married Medesicaste Priam's daughter. *Homer Il.* 13, 170.

IMBROS, an island of the Ægean, twenty two miles east of Lemnos, and now called *Imbro*. Like Lemnos, it was at an early period the seat of the Pelasgi, who worshipped the Cabiri and Mercury by the name of Imbramus. Imbros is generally mentioned by Homer in conjunction with Lemnos. It was first conquered by the Persians, and afterwards by the Athenians, who derived from thence excellent darters and targeteers. There was a town, probably of the same name with the island, the ruins of which are to be seen at a place called *Castro*. *Plin.* 4, 12. — *Hom. Hymn. in Apoll.* 36. — *Herod.* 5, 27. *Thucyd.* 4, 28

INACHI, a name given to the Greeks, particularly the Argives, from king Inachus

INACHIA, a name given to Peloponnesus, from the river Inachus. — A festival in Crete in honour of Inachus; or, according to others, of Io's misfortunes. — A courtezan in the age of Horace. *Epod* 11. 5. 12. 14.

INACHIDÆ, the name of the eight first successors of Inachus, on the throne of Argos.

INACHIDES, a patronymic of Epaphus, as grandson of Inachus. *Ovid Met* 1, 704. — Also of Perseus, descended from Inachus. *Id* 4. *fab.* 11.

INACHIS, a patronymic of Io, as daughter of Inachus. *Ovid. Fast* 1, 451.

INACHUS, a son of Oceanus and Tethys, father of Io, and also of Phoroneus and Ægialeus. He founded the kingdom of Argos, and was succeeded by Phoroneus, B. C. 1807, and gave his name to a river of Argos, of which he became the tutelary deity He reigned sixty years. *Virg G* 3, 151. — *Apollod.* 2. 3. — *Paus.* 2, 15. — A river of Argolis, flowing past the foot of the Acropolis of Argos, and emptying itself into the bay of Nauplia. Its source was in mount Lyceus on the confines of Arcadia, but the poets feigned it to be a branch of the Inachus of Amphilochia, which, after joining the Achelous, passed underground and reappeared in Argolis. It is now called the *Xeria*. *Strab.* 6 et 8 — A river of the Amphilochian district in Acarnania It was said to rise in that part of mount Pindus called Laemon, and joining the Achelous, to pass under the sea till it reached the Peloponnesian Argos. Others, however, affirmed, that the Peloponnesian Inachus was a different river from that of the Amphilochians. *Strab.* 6.

INAMAMES, a river in the east of Asia, as far as which Semiramis extended her empire. *Polyæn*

INARIME, an island near Campania, with a mountain under which Jupiter confined the giant Typhœus. It is now called *Ischia*, and is remarkable for its fertility and population. There was formerly a volcano in the middle of the island. *Virg. Æn.* 9, 716

INARUS, a son of Psammeticus, king of that part of Libya which borders upon Egypt. Sallying forth from Marea, he drew over the greater part of Egypt to revolt from Artaxerxes, the Persian emperor, and, becoming himself their ruler, called in the Athenians to his assistance, who happened to be engaged in an expedition against Cyprus, with two hundred ships of their own and their allies. The enterprise at first was eminently successful, and the whole of Egypt fell under the power of the invaders and their ally. Eventually, however, the Persian arms triumphed, and Inarus, being taken by treachery, was crucified. *Thucyd.* 1, 104, 109 et 110.

INCITATUS, a horse of the emperor Caligula, made one of his priests, and intended also for the consulship.

INDATHYRSUS *Vid* Idanthyrsus.

INDIA, an extensive country of Asia, divided by Ptolemy and the ancient geographers into India intra Gangem, and India extra Gangem, or India on this side, and India beyond, the Ganges. The first division corresponds with the modern *Hindoostan*; the latter with the *Burmah Empire*, and the dominions of *Pegu, Siam, Laos, Cambodia, Cochin China, Tonquen*, and *Malacca*. India derived its name from the river Indus, which formed its western boundary. The Greeks knew but little of India till its invasion by Alexander the Great, as may be inferred from none of their existing poets mentioning even its name The fabled campaigns, which some of their mythologists represent Dionysius, or Bacchus, and Hercules, to have undertaken against it, were invented after they had arrived at a considerable knowledge of the country, and the accounts which they received concerning the Indians, may for the most part be classed amongst those fables, which were related on all sides of the people dwelling at the extremities of the then known world Amongst these fables may be included that of the Pygmæi or nation of black dwarfs, who were so small that the tallest among them seldom exceeded two feet in height They were admirable archers; their animals were all of a proportionable stature with themselves, and upon these they went out to make war against certain birds, called cranes, which came annually from Scythia to plunder them. Later traditions, however, remove these Pygmies to the deserts of Africa, where they represent them as attacked Hercules, when sleeping after his victory over Antæus. The campaign of Alexander was confined to the countries watered by the Indus and its branches. He entered India near *Cabul*, and crossed the Indus and Hydaspes, on the banks of which last, he defeated Porus, one of the Indian kings, whose dominions, however, he afterwards increased by the addition of several new provinces. Alexander then traversed the *Punjaub* as far as the banks of the Hyphasis, or *Beyah*, when his troops refused to proceed farther eastward. This disobedience was confirmed by the reports of the warlike preparations made against them by the king of the Gangaridæ and Prasii, which filled even the veterans with such apprehension, that they declared openly they would follow their chief no farther in that direction. In this crisis of his affairs, Alexander yielded to the general wish; he accordingly made preparations for retreating, but first having enlarged the circuit of his encampment, he built twelve immense altars on the banks of the river, and ordered beds and other pieces of furniture to be left behind, of greater dimensions than corresponded with the ordinary proportions of man, intending them as a subject of wonder for all posterity. He then retreated to the Hydaspes, and descended the Indus to Patala, and subsequently to the sea. Having performed sacrifices to Neptune, he ascended the Indus to Xylempolis, which he had ordered to be built in his absence;

and finally set off at the head of his army, traversed the southern provinces of Persia, in the deserts of which he lost the greater part of his troops, and arrived at length at Babylon. India is said to have contained more than a hundred different nations; its inhabitants were a fine, athletic race, and were divided anciently into seven castes. India was reckoned by the ancients amongst the most opulent of all the countries of Asia; it was also exceedingly fertile, producing almost every kind of grain, as well as many sorts of spices in great abundance. Its elephants were especially famed for their size and strength, and were much preferred to the African; it was also greatly celebrated for its tigers and serpents. India produced many perfumes, as well as precious stones and gold, its woods, and the trees in them, were of a vast magnitude and height, and its ebony was very famous; there is likewise some slight mention made of its indigo and sugar-cane. *Diod* 1.—*Strab* 1, &c.—*Mela*, 3, 7.—*Plin.* 5, 28.—*Curt.* 8, 10.—*Justin.* 1, 2. 12, 7.

INDIBILIS, a princess of Spain, betrothed to Albutius.

INDIGETES, a name given to those deities who were worshipped only in some particular places, or who were become gods from men, as Hercules, Bacchus, &c. Some derive the word from *inde et genus*, born at the same place where they received their worship. *Virg. G.* 1, 498.—*Ovid. Met.* 14, 608.

INDUS, a celebrated river of India, falling, after a course of 1300 miles, into the Indian Ocean. Its sources are supposed to be situated in the northern declivity of the *Caulas* branch of the *Himalah* mountains, in about lat. 31° 20′ N., and long 80° 30′ E., within a few miles of the sources of the *Sutlege*, its principal tributary. Its name in Sanscrit is *Sindh* or *Hindh*, an appellation which is obtains from its blue colour. Under the name Sindus it was known even to the Romans, besides its more common appellation of Indus. The Indus receives the waters of many large streams. The most remarkable on the eastern side, are the five rivers of the *Punyaub*, which unite in one stream called the *Punynud*. For seventy miles above the point of junction with the Indus, the two rivers run parallel to each other, and the distance between them is not more than ten miles. In July and August, the whole intermediate tract is under water, and the villages are, for the most part, mere temporary erections. The five rivers of the *Punyaub*, each of which is equal to the largest rivers of Europe, are, the Hydaspes or *Jhylum*, the Acesines or *Chunab*, which joins the Hydaspes; the Hydraotes or *Ravee*, the smallest of the five, which joins the former two; the Hyphasis or *Beyah*, which falls into the Zaradrus, and the mighty Zaradrus or *Sutlege* itself, which assumes, below the junction, the name of *Ghara* or *Ghavrah*. Although the Indus divides into several channels as it approaches the sea, it does not form a delta, the lateral streams being absorbed by the sand, before they can reach the ocean. An easterly branch, called the *Fullalee*, rejoins the main stream, forming the island upon which *Hyderabad* is built. Below this point, the river is generally about a mile in breadth, and from two to five fathoms in depth; and it reaches the sea by one mouth. The tides are not perceptible higher up than sixty or sixty-five miles; but from the sea to *Lahore*, a distance of 760 geographical miles, the Indus, as well as the *Ravee* its tributary, is navigable for vessels of 260 tons. *Cic. N. D.* 2, 52.—*Strab.* 15.—*Curt.* 8, 9.—*Diod.* 2.—*Ovid. Fast* 3, 720.—*Plin.* 6, 20.——A river of Caria. *Liv.* 38, 14.

INDUTIOMARUS, a Gaul, conquered by Cæsar, &c. *Cæs B. G.*

INFERUM MARE *Vid.* Tyrrhenum Mare.

INO, a daughter of Cadmus and Harmonia, who nursed Bacchus. She married Athamas, king of Thebes, after he had divorced Nephele by whom she had two children, Phryxus and Helle. Ino became mother of Melicerta and Learchus, and soon conceived an implacable hatred against the children of Nephele, because they were to ascend the throne in preference to her own. Phryxus and Helle were informed of Ino's machinations, and they escaped to Colchis, on a golden ram. (*Vid.* Phryxus.) Juno, jealous of Ino's prosperity, resolved to disturb her peace, and more particularly, because she was of the descendants of her greatest enemy, Venus. Tisiphone was sent, by order of the goddess, to the house of Athamas; and she filled the whole palace with such fury, that Athamas, taking Ino to be a lioness and her children whelps, pursued her, and dashed her son Learchus against a wall. Ino escaped from the fury of her husband, and from a high rock she threw herself into the sea, with Melicerta in her arms. The gods pitied her fate, and Neptune made her a sea deity, which was afterwards called Leucothoe. Melicerta became also a sea god, known by the name of Palæmon *Homer. Od* 5, 333.—*Cic. Tusc. De Nat D* 3, 48.—*Plut Symp* 5.—*Ovid Met. fab.* 4, 13, &c.—*Paus.* 1, 2, &c.—*Apollod.* 2, 4.—*Hygin. fab.* 12, 14, 15.

INOA, festivals in memory of Ino, celebrated yearly with sports and sacrifices at Corinth. An anniversary sacrifice was also offered to Ino at Megara, where she was first worshipped, under the name of Leucothoe.——Another in Laconia, in honour of the same. It was usual at the celebration to throw cakes of flour into a pond, which, if they sank, were presages of prosperity, but if they swam on the surface of the waters, they were inauspicious and very unlucky.

INOUS, a patronymic given to the god Palæmon, as son of Ino. *Virg. Æn.* 5, 823

INOPUS, a river of Delos, which the inhabitants suppose to be the Nile, coming from Egypt under the sea. It was near its banks that Apollo and Diana were born. *Plin.* 2, 103.—*Plaut* 5, 105.—*Strab* 6.—*Paus.* 2, 4.

INSUBRES, the inhabitants of Insubria, a country near the Po, supposed to be of Gallic origin. They were conquered by the Romans, and the country became a province, where the modern towns of Milan and Pavia were built. *Strab.* 5. —*Tacit A* 11, 23.—*Plin.* 3, 17.—*Liv.* 5, 34.—*Flor.* 3, 1.

INSUBRIA, a country of Cisalpine Gaul, at the north of the Po, between the rivers Ticinus and Addua. *Vid.* Insubres

INSULA SACRA, an island formed at the mouth of the Tiber, by the separation of the two branches of that river *Procopius, Rer. Got.* 1.—*Rutil. Itin.* 1, 169.

INTAPHERNES, one of the seven Persian noblemen who conspired against Smerdis, who usurped the crown of Persia. He was so disappointed at not obtaining the crown, that he fomented seditions against Darius, who had been raised to the throne after the death of the usurper. When the king had ordered him and all his

family to be put to death, his wife, by frequently visiting the palace, excited the compassion of Darius, who pardoned her, and permitted her to redeem from death any one of her relations whom she pleased. She obtained her brother; and when the king expressed his astonishment, because she preferred him to her husband and children, she replied that she could procure another husband, and children likewise, but that she could never have another brother, as her father and mother were dead. Intaphernes was put to death. *Herod.* 3.

INTEMELIUM, a city of Liguria, on the coast. It was the capital of the Intemelii, and answers to the modern *Ventimaglia*. *Strab.* 4.—*Plin.* 3, 5.

INTERAMNA, an ancient city of Umbria, reputed to have been the birth-place of the historian Tacitus, and of the emperor of the same name. It is situate between two branches of the Nar (*inter amnes*), whence its name. It is now called *Terni*. *Varro L. L.* 4, 5.—*Tacit. Hist.* 2, 64.——A city of Picenum, in the territory of the Praetutii; hence called for distinction sake Praetutiana. Its modern name is *Teramo*, situate between the small rivers *Fuzola* and *Turdino*. *Plin.*——A city of New Latium, situate on the Liris, and between that river and the small stream now called *Sogne*, but the ancient name of which, Strabo, who states the fact, has not mentioned. It was usually called Interamna ad Lirim, to distinguish it from the other cities of similar name. *Strab.* 5.—*Liv.* 9, 28. 10, 36. 26, 9. 27, 9. —*Plin* 3, 5.——A town of the Frentani, near the river Trinius, now *Termoli*.

INTERCATIA, a town of Spain, now *Quantajalla del Monte*.

INTERREX, a supreme magistrate at Rome, who was intrusted with the care of the government after the death of a king, till the election of another. This office was exercised by the senators alone, and none continued in power longer than five days, or, according to Plutarch, only twelve hours. The first interrex mentioned in Roman history, is after the death of Romulus, when the Romans quarrelled with the Sabines concerning the choice of a king. An interrex was often chosen under the republic, when from contention between the patricians and plebeians, or any other cause, the comitia for electing magistrates could not be held in due time, or before the end of the year. He was chosen by the patricians out of their own number, and his authority continued for five days, after which, another was created to succeed him; and so on in succession new interreges were created every five days, till consuls were elected. The comitia were hardly ever held by the first interrex, sometimes by the second, sometimes by the third, and sometimes not even till the eleventh. *Liv.* 1, 17.—*Dionys* 2, 15

INUI CASTRUM. *Vid* Castrum Inui.

INYCUM, a city of Sicily, now *Menfrici*. *Paus.* 7.—*Herod.* 6, 23

Io, a daughter of Inachus, or, according to others, of Jasus or Pirenes, was priestess of Juno at Argos. Jupiter became enamoured of her; but Juno, jealous of his intrigues, discovered the object of his affections, and surprised him in the company of Io, though he had shrouded himself in all the obscurity of clouds and thick mists. Jupiter changed his mistress into a beautiful heifer; and the goddess, who well knew the fraud, obtained from her husband the animal, whose beauty she had condescended to commend. Juno commanded the hundred-eyed Argus to watch the heifer; but Jupiter, anxious for the situation of Io, sent Mercury to destroy Argus, and to restore her to liberty. (*Vid.* Argus.) Io, freed from the vigilance of Argus, was now persecuted by Juno; who sent one of the Furies, or rather a malicious insect, to torment her. She wandered over the greatest part of the earth, and crossed over the sea, till at last she stopped on the banks of the Nile, still exposed to the unceasing torments of Juno's insect. Here she intreated Jupiter to restore her to her ancient form; and when the god had changed her from a heifer into a woman, she brought forth Epaphus. Afterwards she married Telegonus king of Egypt, or Osiris, according to others, and she treated her subjects with such mildness and humanity, that after death she received divine honours, and was worshipped under the name of Isis. According to Herodotus, Io was carried away by Phoenician merchants, who wished to make reprisals for Europa, who had been stolen from them by the Greeks. Some suppose that to never came to Egypt. She is sometimes called *Phoronis*, from her brother Phoroneus. *Ovid. Met.* 1, 748.—*Paus.* 1, 25, 3, 18.—*Manthus*—*Apollod.* 2, 1.—*Lucr. Nat.* 7, 789.—*Hygin. fab* 145.——The word Io was used as an exclamation of joy among the Romans, and sometimes also of sorrow. *Virg. Ain* 7, 400.—*Tibull.* 2, 4, 6.—*Ovid. A. A.* 2, 1.—*Horat Od* 4, 2. *Epod* 9.

IOBATES and IOBATES, a king of Lycia, father of Stenoboea, the wife of Proetus, king of Argos. He was succeeded on the throne by Bellerophon, to whom he had given one of his daughters, called Philonoe, in marriage. *Vid* Bellerophon. *Apollod* 2, 2.—*Hygin. fab.* 57.

IOBES, a son of Hercules by a daughter of Thespius. He died in his youth. *Apollod.* 2, 7.

IOCASTA, a daughter of Menoeceus, who married Laius, king of Thebes, by whom she had Oedipus. She afterwards married her son Oedipus, without knowing who he was, and had by him Eteocles, Polynices, &c. (*Vid.* Laius, Oedipus.) When she discovered that she had married her own son, and had been guilty of incest, she hanged herself in despair. She is called *Epicasta* by some mythologists. *Stat. Theb.* 8, 42.—*Senec. et Sophocl. in Oedip.*—*Apollod.* 3, 5.—*Hygin fab* 66, &c.—*Homer. Od.* 11, 270.

JOHANNES DAMASCENUS, or John of Damascus, a saint of the Greek church, was born there about A. D 676. He succeeded his father as counsellor of state to the caliph, but at the close of life he went into a monastery, and died about 760. His works were printed at Paris in 2 vols. folio, 1712.

IOLAIA, a festival at Thebes, the same as that called Heracleia. It was instituted in honour of Hercules and his friend Iolas, who assisted him in conquering the hydra. It continued during several days, on the first of which were offered solemn sacrifices. The next day horse races and athletic exercises were exhibited. The following day was set apart for wrestling; the victors were crowned with garlands of myrtle, generally used at funeral solemnities. They were sometimes rewarded with tripods of brass. The place where the exercises were exhibited was called Iolaion, where there were to be seen the monument of Amphitryon, and the cenotaph of Iolas, who was buried in Sardinia. These monuments were strewed with garlands and flowers on the day of the festival.

IOLAS or IOLAUS, a son of Iphiclus, king of Thessaly, who assisted Hercules in conquering the hydra, and burned with a hot iron the place where the heads had been cut off, to prevent the growth of others (*Vid* Hydra) He was restored to his youth and vigour by Hebe, at the request of his friend Hercules. Some time afterwards, Iolas assisted the Heraclidæ against Eurystheus, and killed the tyrant with his own hand. According to Plutarch, Iolas had a monument in Bœotia and Phocis, where lovers used to go and bind themselves by the most solemn oaths of fidelity, considering the place as sacred to love and friendship According to Diodorus and Pausanias, Iolas died and was buried in Sardinia, where he had gone to make a settlement At the head of the sons of Hercules by the fifty daughters of Thespius *Ovid Met* 9, 399.—*Apollod.* 2, 4 —*Paus* 10, 17 —A friend of Æneas, killed by Catillus in the Rutulian wars *Virg. Æn.* 11, 640 —A son of Antipater, cupbearer to Alexander. *Phil.*—A shepherd mentioned by Virgil, *Ecl.* 2, 57 3, 79.

IOLCOS, a town of Thessaly, in the district of Magnesia, at the head of the Pelasgicus Sinus, and north-east of Demetrias. It was situate about seven stadia from the sea, on an eminence, and was the birth-place of Jason Strabo reckons this city in the number of those which were destroyed in order to people the town of Demetrias *Paus* 4, 2.—*Apollod.* 1, 9.—*Strab.* 8.—*Mela*, 2, 3 —*Lucan* 3 192.

IOLE, a daughter of Eurytus, king of Œchalia. Her father promised her in marriage to Hercules, but he refused to perform his engagements, and Iole was carried away by force (*Vid* Eurytus) It was to extinguish the love of Hercules for Iole, that Dejanira sent him the poisoned tunic, which caused his death. (*Vid* Hercules and Dejanira) After the death of Hercules, Iole married his son Hyllus, by Dejanira. *Apollod.* 2, 7.—*Ovid Met* 9, 270.

ION, a son of Xuthus and Creusa, daughter of Erechtheus, who married Helice, the daughter of Selinus, king of Ægiale. He succeeded on the throne of his father-in-law, and built a city, which he called Helice, on account of his wife His subjects from him received the name of Ionians, and the country that of Ionia. (*Vid.* Iones and Ionia.) *Apollod* 1, 7.—*Paus* 7, 1.—*Strab* 7. —*Herod.* 7, 94. 8, 44.—A tragic poet, a native of Chios, and surnamed Xuthus. He began to exhibit, Ol. 82, 2, B. C. 451. The number of his dramas is variously estimated at from twelve to forty. Bentley has collected the names of eleven The same great critic has also shown that this Ion was a person of birth and fortune, distinct from Ion Ephesius, a mere begging rhapsodist. Besides tragedies, Ion composed dithyrambs, elegies, &c., and several works in prose. Like Euripides, he was intimate with Socrates. Ion was so delighted with being decreed victor on one occasion, that he presented each citizen with a vase of Chian pottery. We gather from a joke of Aristophanes, on a word taken from one of his dithyrambs, that Ion died before the exhibition of the *Pax*, B. C. 419. *Diog. Laert.* 2, 23.—*Athen.* 1.—*Aristoph. Pax*, 833, &c.

IONE, one of the Nereides. *Apollod.* 1.

IONES, a name originally given to the subjects of Ion, who dwelt at Helice. In the age of Ion the Athenians made a war against the people of Eleusis and implored his aid against their enemies. Ion conquered the Eleusinians and Eumolpus, who was at their head; and the Athenians, sensible of his services, invited him to come and settle among them; and the more strongly to show their affection, they assumed the name of Ionians. Some suppose that, after this victory, Ion passed into Asia Minor, at the head of a colony. When the Achæans were driven from Peloponnesus by the Heraclidæ, eighty years after the Trojan war, they came to settle among the Ionians, who were then masters of Ægialea. They were soon dispossessed of their territories by the Achæans, and went to Attica, where they met with a cordial reception. Their migration from Greece to Asia Minor was about sixty years after the return of the Heraclidæ, B C 1044, and eighty years after the departure of the Æolians, and they therefore finally settled themselves, after a wandering life of about thirty years

IONIA, a country of Asia Minor, bounded on the north by Æolia, on the west by the Ægean and Icarian seas, on the south by Caria, and on the east by Lydia and part of Caria. It was founded by colonies from Greece, and particularly Attica, by the Ionians, or subjects of Ion Ionia was divided into twelve small states, which formed a celebrated confederacy, often mentioned by the ancients. These twelve states were Phocæa, Smyrna, Clazomenæ, Erythræ, Teos, Lebedus, Colophon, Ephesus, Priene, Myus, Miletus, Samos, and Chios The inhabitants of Ionia built a temple, which they called *Panionium*, from the concourse of people that flocked there from every part of Ionia. After they had enjoyed their freedom for many years, they were conquered by Crœsus, and subsequently paid tribute to the Asiatic monarchs, until they were restored to independence by the assistance of the Athenians They, however, soon forgot this essential service, as well as their relation to the mother-country, by joining Xerxes in his invasion of Greece They were afterwards delivered from the Persian yoke by Alexander; and at a later period, the Romans, on their obtaining the sovereignty of the country, granted them at first their full immunities, rather for the sake of creating a divided interest in the peninsula, than out of respect for the institutions of the colony. Ionia was much celebrated for the genius of its inhabitants, who were accounted a soft and luxurious people; its climate was good, and its soil very productive. *Herod* 1, 6 et 28.—*Strab* 14. —*Mela*. 1, 2, &c —*Paus* 7, 1.—An ancient name given to Hellas, or Achaia because it was for some time the residence of the Ionians.

IONIUM MARE, a part of the Mediterranean sea, at the bottom of the Adriatic, lying between Sicily and Greece. That part of the Ægean sea which lies on the coast of Ionia, in Asia, is called *the sea of Ionia*, and not the *Ionian sea*. According to some authors, the Ionian sea receives its name from Io, who swam across there, after she had been metamorphosed into a heifer. *Strab* 7, &c.—*Dionys. Perieg.*

IOPAS, an African chieftain among the suitors of Dido. He was an excellent musician, poet, and philosopher, and he exhibited his superior abilities at the entertainment which Dido gave to Æneas. *Virg. Æn.* 1, 744.

JOPPA, now *Yaffa*, a city of Palestine, situate on the coast, about seventy-miles north-west of Jerusalem. In the Old Testament it is called Japho. It was the only port possessed by the Jews, and the wood for the temple, which was

cut on mount Lebanon, was brought in floats to Joppa, thence to be sent to Jerusalem. It was hither that Jonah fled and took ship for Tarshish; here, too, the apostle Peter raised Dorcas to life, and fell into his remarkable trance. Joppa is mentioned by the profane authors, as the spot where Andromeda is said to have been chained to a rock to be devoured by a sea monster, from which she was rescued by Perseus. *Joshua*, 19, 46.—2 *Chron* 2, 16.—*Jonah*, 1, 3.—*Acts*, 9, 36, &c.—*Strab*, 16.——A daughter of Iphiclus, who married Theseus *Plut*

IOPHON, a son of Sophocles, who accused his father of imprudence in the management of his affairs The old man repeated before his judges the tragedy of Œdipus Coloneus which he had just finished, and convinced his audience that the meanest passions of avarice and unnatural disrespect had given rise to the accusation. *Suidas*.——A poet of Gnossus in Crete. *Paus* 1, 31

JORDANES, a river of Asia, forming the eastern boundary of Galilee and Judæa. It has a double source. According to Josephus, its true source was lake Phiala, so called from its being round like a *bowl* (φιάλη), but, according to captain Mangles, this lake has no apparent discharge, and the connexion between it and the Jordan must be, if it exists, subterranean; which is what Josephus probably means by saying, the water of the lake is carried to Paneum in an occult manner. The apparent source is near Paneas or Paneum, the modern *Banias*, and probably the Baal-Gad of the Hebrews, situated "under mount Hermon." It flows from under a cave at the foot of a precipice, in the perpendicular sides of which are several niches, adorned with pilasters, having Greek inscriptions. The hill, now called *Tel-el-Kadi*, is an hour and a quarter north east of *Banias*. There the springs, the waters of which unite immediately below, the larger source forming a rapid stream twelve or fifteen yards across At the distance of about an hour and a half, it is joined by the river Hasbeia, flowing from the vale of that name, which is the larger head-stream of the two. Near this confluence was situated the Dan of the Scriptures. The united streams form the great Jordan of Josephus, which, flowing through the marshes of lake Samachonites and the district now called *Ard Hoole*, enters the lake of Tiberias at its northern extremity, and, passing through it, continues its course in a southerly direction till it falls into the Dead Sea. At its mouth, it is deep and rapid, and between 290 and 300 feet in width; rolling its turbid waters through a deep channel, the perpendicular banks of which are from six to fifteen feet high, bordered with willows and reeds Its appearance and volume vary, however, very considerably with the season, which will explain the contradictory accounts given by travellers Between the end of January and the end of March, the Jordan, swelled by the rains, rises very rapidly nine or ten feet in perpendicular height, but owing, apparently, to its having worn for itself a deeper channel, it no longer overflows its banks, as in ancient times At the distance, however, of about a furlong, in some places, from the immediate bank of the stream, there is an outer bank, from which there is a descent of several feet, and to which the inundations seem to have formerly reached. The intermediate borders of the river are so covered with a thicket of willow, oleander, and other bushes and reeds, that the traveller cannot see the river till he has made his way through them; and this thicket still furnishes covert, for wild animals, as when, of old, the leopard was driven up into the plain by the swelling of Jordan. The name of the river is supposed to mean "the river of Dan." Between the lake Samachonites and the lake of Tiberias, it is still called *Ordeu*; but after its exit from the lake, it takes that of *Sheriat*, which it preserves till it reaches the Dead Sea. *Strab*. 16.

JORNANDES, a Goth by birth, secretary to one of the kings of the Alans, and, as some believe, afterwards bishop of Ravenna. In the year 552 of our era, he wrote a history of the Goths (*De rebus Geticis*). This is little more than an abridgment of a lost work on the same subject by Cassiodorus. He likewise composed a work, entitled, *De regnorum et temporum successione* in which the account of Roman affairs is a transcript from Florus. He is blamed for attributing to his countrymen all the great actions of the Scythians, and for suppressing whatever he thought discreditable to them

JOS, now *Nio*, an island in the Myrtoan sea, at the south of Naxos, celebrated as the place where Homer's mother was born, and where he himself, in the opinion of some, died on his voyage from Samos to Greece. *Strab* 10.—*Plin*. 4. 12.

JOSEPHUS FLAVIUS, an eminent Jewish historian, was born at Jerusalem, A D. 37, when Caligula was emperor. His father, Mattathias, was descended from the ancient high priests of the Jews, and by his mother's side he was of the royal lineage of the Asmoneans, or Maccabees. He was educated in the knowledge of the Jewish law, and at the age of sixteen was induced to join the Essenes, but afterwards became a strict and zealous member of the sect of Pharisees. At the age of twenty-six, he visited Rome, and by means of an introduction to Poppæa, afterwards the wife of Nero, procured the release of some priests whom Felix had sent prisoners to that capital. On his return to Judæa, he was made governor of the two Galilees, in which capacity he bravely defended Iotapata against Vespasian. He was, however, taken prisoner, but his life was spared at the intercession of Titus, who became his patron, and whom he accompanied to the siege of Jerusalem. He was sent to his countrymen with offers of peace, but was treated with great contumely as a deserter At the capture of the city he was enabled to deliver his brother and several of his friends without ransom. He accompanied Titus back to Rome, where he was rewarded with the freedom of that city, and received agension and other marks of favour from Vespasian and his son, as a mark of gratitude to whom he assumed their family name of Flavius. He employed his leisure in drawing up those works which have perpetuated his name These are, his "History of the Jewish War," in seven books; his "Antiquities of the Jews," in twenty book-; "Two Books against Apion of Alexandria," a great adversary of his nation: a "Discourse on the Martyrdom of the Maccabees;" and a "Treatise on his Own Life." All these are written in Greek, in which language his style is judged by Photius to be easy, pure, and even eloquent. Few works are more interesting than his account of the Jewish war, of the incidents of which he was a spectator. With respect to his fidelity, very different opinions have prevailed. In his Jewish Antiquities, he frequently differs from the Scriptural accounts, and manifestly avoids shocking the prejudices of his Gentile readers. In his

other narrations, a spirit of exaggeration, and a desire of exalting the honour of his nation, may be discerned, as well as the party spirit of a sectary. Upon the whole, however, his works rank among the most valuable remains of that age. The best editions of Josephus are those of Hudson, 2 vols. fol. Oxon. 1720, and of Havercamp, 2 vols. fol. Amst. 1726. There are English translations of his works, by L'Estrange and Whiston. *Sueton. in Vesp. &c.—Fosti Hist Græc.*

JOVIANUS, Flavius Claudius, a native of Pannonia, elected emperor of Rome by the soldiers after the death of Julian. He at first refused to be invested with the imperial purple, because his subjects followed the religious principles of the late emperor; but they removed his groundless apprehensions, and, when they assured him that they were sincerely attached to Christianity, he accepted the crown He made a disadvantageous treaty with the Persians, against whom Julian was marching with a victorious army. Jovian died seven months and twenty days after his ascension, and was found in his bed suffocated by the vapours of charcoal, which had been lighted in the room, A. D 364. Some attribute his death to intemperance, and say that he was the son of a baker. He burned a celebrated library at Antioch. *Marcellin.*

IPHIANASSA, a daughter of Proetus king of Argos, who, with her sisters Iphinoe and Lysippe, ridiculed Juno, &c. (*Vid.* Proetides)——The wife of Endymion

IPHICLUS, or IPHICLES, a son of Amphitryon and Alcmena, born at the same birth with Hercules. As these two children were together in the cradle, Juno, jealous of Hercules, sent two large serpents to destroy him. At the sight of the serpents, Iphicles alarmed the house; but Hercules, though not a year old, boldly seized them, one in each hand, and squeezed them to death. *Apollod* 2, 4.—*Theocrit.*——A king of Phylace, in Phthiotis, son of Phylacus and Clymene. He had bulls famous for their bigness, which were kept by a monster of terrible appearance. Melampus, at the request of his brother (*Vid.* Melampus), attempted to steal them away, but he was caught in the fact, and imprisoned Iphiclus soon received some advantages from the prophetical knowledge of his prisoner, and not only restored him to liberty, but also presented him with the oxen. Iphiclus, who was childless, learned from the soothsayer how to become a father. He had married Automedusa, and afterwards a daughter of Creon, king of Thebes. He was father to Podarces and Protesilaus. *Homer. Od.* 11. *Il.* 13.—*Apollod.* 1, 9.—*Paus.* 4, 36 ——A son of Thestius, king of Pleuron *Apollod.* 2, 1.

IPHICRATES, a celebrated general of Athens, who, though son of a shoemaker, rose from the lowest station to the highest offices in the state He made war against the Thracians, obtained some victories over the Spartans, and assisted the Persian king against Egypt. He changed the dress and arms of his soldiers, and rendered them more alert and expeditious in using their weapons. He married a daughter of Cotys, king of Thrace, by whom he had a son called Amyntheus, and died 380 B. C When he was once reproached for the meanness of his origin, he observed, that he would be the first of his family, but that his detractor would be the last of his sort. *C. Nep. in Iphic.*——A sculptor of Athens ——An Athenian, sent to Darius the third, king of Persia, &c. *Curt.* 3, 13.

IPHIDAMUS, a son of Antenor and Theano, killed by Agamemnon. *Homer. Il.* 10, 222

IPHIGENIA, called also Iphianassa, a daughter of Agamemnon and Clytemnestra. When the Greeks, going to the Trojan war, were detained by contrary winds at Aulis, they were informed by Calchas the priest of Apollo, and the soothsayer of the army, that to appease the gods, they must sacrifice Iphigenia, Agamemnon's daughter, to Diana. (*Vid.* Agamemnon.) The father, who had provoked the goddess by killing her favourite stag, heard this with the greatest horror and indignation, and rather than shed the blood of his daughter, he commanded one of his heralds, as chief of the Grecian forces, to order all the assembly to depart each to his respective home. Ulysses and the other generals interfered, and Agamemnon consented to immolate his daughter for the common cause of Greece. As Iphigenia was tenderly loved by her mother, the Greeks sent for her on pretence of giving her in marriage to Achilles. Clytemnestra gladly permitted her departure, and Iphigenia came to Aulis: here she saw the bloody preparations for the sacrifice; she implored the forgiveness and protection of her father, but tears and entreaties were unavailing. Calchas took the knife in his hand, and, as he was going to strike the fatal blow, Iphigenia suddenly disappeared, and a goat of uncommon size and beauty was found in her place ready for the sacrifice This supernatural change animated the Greeks, the wind suddenly became favourable, and the combined fleet set sail from Aulis. Iphigenia's innocence had raised the compassion of the goddess on whose altar she was going to be sacrificed, and she carried her to Taurica, where she entrusted her with the care of her temple In this sacred office Iphigenia was obliged by the command of Diana, to sacrifice all the strangers who came into that country. Many had already been offered as victims on the bloody altar, when Orestes and Pylades came to Taurica. Their mutual and unparalleled friendship (*Vid.* Pylades and Orestes.) disclosed to Iphigenia that one of the strangers whom she was going to sacrifice was her brother; and, upon this, she conspired with the two friends to fly from the barbarous country, and carry away the statue of the goddess. They successfully effected their enterprise, and murdered Thoas, who enforced the human sacrifices. According to some authors, the Iphigenia, who was sacrificed at Aulis, was not a daughter of Agamemnon, but a daughter of Helen by Theseus. Homer does not speak of the sacrifice of Iphigenia, though very minute in the description of the Grecian forces, adventures, &c. The statue of Diana, which Iphigenia brought away, was afterwards placed in the grove of Aricia in Italy. *Paus.* 2, 22 3, 16.—*Ovid. Met.* 12, 31 —*Virg Æn.* 2, 116.—*Æschyl. in Agam.*—*Eurypd. in Iphig Aul. et Taur.*

IPHIMEDIA, a daughter of Triopas, who married the giant Aloeus. She fled from her husband, and had two sons, Otus and Ephialtes, by Neptune, her father's father. *Homer. Od.* 11, 124 —*Paus* 9, 22.—*Apollod* 1, 7.

IPHIMEDON, a son of Eurystheus, killed in a war against the Athenians and Heraclidæ. *Apollod.*

IPHIMEDŌSA, one of the daughters of Danaus, who married Eurbenor. *Vid.* Danaides.

IPHINŌE, one of the principal women of Lemnos, who conspired to destroy all the males of the island after their return from a Thracian expedi-

dion. *Flacc.* 2, 163.——One of the daughters of Prœtus. She died of a disease while under the care of Melampus. *Vid.* Prœtides.

IPHINŌUS, one of the Centaurs. *Ovid.*

IPHIS, son of Alector, succeeded his father on the throne of Argos. He advised Polynices, who wished to engage Amphiaraus in the Theban war, to bribe his wife Eriphyle, by giving her the golden collar of Harmonia. This succeeded, and Eriphyle betrayed her husband. *Apollod.* 3.—*Flacc.* 1, 441, 3, 135, 7, 342.——A beautiful youth of Salamis, of ignoble birth. He became enamoured of Anaxarete, and the coldness and contempt he met with rendered him so desperate that he hung himself. Anaxarete saw him carried to his grave without emotion, and was instantly changed into a stone. *Ovid. Met* 14, 703 ——A daughter of Thespius. *Apollod.*——A mistress of Patroclus, given him by Achilles. *Homer. Il.* 9——A daughter of Ligdus and Telethusa, of Crete. When Telethusa was pregnant, Ligdus ordered her to destroy her child, if it proved a daughter, because his poverty could not afford to maintain an useless charge. The severe orders of her husband alarmed Telethusa, and she would have obeyed, had not Isis commanded her in a dream to spare the life of her child. Telethusa brought forth a daughter, who was given to a nurse, and passed for a boy under the name of Iphis. Ligdus continued ignorant of the deceit, and, when Iphis was come to the years of puberty, her father resolved to give her in marriage to Ianthe, the beautiful daughter of Teletes. A day to celebrate the nuptials was appointed, but Telethusa and her daughter were equally anxious to put off the marriage; and, when all was unavailing, they implored the assistance of Isis, by whose advice the life of Iphis had been preserved. The goddess was moved, she changed the sex of Iphis, and, on the morrow, the nuptials were consummated with the greatest rejoicings. *Ovid Met.* 9, 666, &c

IPHITION, an ally of the Trojans, son of Otrynteus and Naïs, killed by Achilles. *Homer. Il* 20, 382

IPHITUS, a son of Eurytus, king of Œchalia When his father had promised his daughter Iole to him who could overcome him or his sons in drawing the bow, Hercules accepted the challenge, and came off victorious. Eurytus refused his daughter to the conqueror, observing, that Hercules had killed one of his wives in a fury, and that Iole might, perhaps, share the same fate. Some time after, Autolycus stole away the oxen of Eurytus, and Hercules was suspected of the theft. Iphitus was sent in quest of the oxen, and in his search, he met with Hercules, whose good favours he had gained by advising Eurytus to give Iole to the conqueror. Hercules assisted Iphitus in seeking the lost animals; but, when he recollected the ingratitude of Eurytus, he killed Iphitus by throwing him down from the walls of Tirynthus. *Homer Od.* 21, 14—*Apollod.* 2, 6.—— A Trojan, who survived the ruin of his country, and fled with Æneas to Italy. *Virg. Æn.* 2, 340, &c.—*Homer Il* 8, 128.——A king of Elis, son of Praxonides, in the age of Lycurgus. He reestablished the Olympic games 338 years after their institution by Hercules, or about 884 years before the Christian era. This epoch is famous in chronological history, as every thing previous to it seems involved in fabulous obscurity. *Paterc* 1, 8—*Pans.* 5, 4.

IPHITIME, a sister of Penelope, who married Eumelus. She appeared, by the power of Minerva, to her sister in a dream, to comfort her in the absence of her son Telemachus. *Hom. Od.* 4, 795

IPSEA, the mother of Medea. *Ovid. Heroid.* 17, 232.

IPSUS, a place of Phrygia, celebrated for a battle which was fought there about 301 years before the Christian era, between Antigonus and his son, and Seleucus, Ptolemy, Lysimachus, and Cassander. The former led into the field an army of above 70,000 foot and 10,000 horse, with 75 elephants. The latter's forces consisted of above 64,000 infantry, besides 10,500 horse, 400 elephants, and 120 armed chariots. Antigonus and his son were defeated. Antigonus lost his life in the action; Demetrius fled into Greece. The conquerors divided their possessions between them. *Plut in Demetr.*

IRA, a city of Messenia, in the north, towards the confines of Elis, and near the river Cyparissus, commonly supposed by some to have been one of the cities promised by Agamemnon to Achilles, if the latter would become reconciled to him This is incorrect, as Homer names the place to which Agamemnon alludes Ἶρη and not Ἴρα. Agamemnon promised Achilles seven cities of Messenia, of which Ire (not Ira) was one, and the poet describes all seven as lying near the sea, whereas Ira was inland. This place is famous in history as having supported a siege of eleven years against the Lacedæmonians. Its capture, B. C 671, put an end to the second Messenian war. *Homer. Il.* 9, 150 et 292.—*Strab.* 8.

IRENÆUS, bishop of Lyons, was a native of Greece, and the disciple of Polycarp, by whom it is supposed he was sent into Gaul. He was at first a priest in the church of Lyons, and on the martyrdom of Photinus, in 174, succeeded him in that bishopric He had a disputation with Valentinus at Rome, and held a council at Lyons in which the Gnostic heresy was condemned. Irenæus was a great lover of peace, and laboured to allay the controversy respecting the time of celebrating Easter. He was beheaded at Lyons in the persecution under Severus, about A. D. 202. The best edition of his works is that of Grabe, Oxon. fol 1702.

IRENE, a daughter of Cratinus the painter. *Plin* 35, 11——One of the seasons among the Greeks, called by the moderns Horæ. Her two sisters were Dia and Eunomia, all daughters of Jupiter and Themis. *Apollod.* 1, 3.

IRESUS, a beautiful country in Lybia, not far from Cyrene. When Battus, in obedience to the oracle, was seeking a place for a settlement, the Lybians, who were his guides, managed so as to lead him through it by night Milton calls the name Irassa, for which he has the authority of Pindar. *Find Pyth.* 9, 185.—*Herod.* 4, 158, &c.

IRIS, a daughter of Thaumas and Electra, one of the Oceanides, messenger of the gods, and more particularly of Juno Her office was to cut the thread which seemed to detain the soul in the body of those that were expiring. She is the same as the rainbow, and, from that circumstance she is represented with wings, with all the variegated and beautiful colours of the rainbow, and appears sitting behind Juno ready to execute her commands. She is likewise described as supplying the clouds with water to deluge the world The Greek term for the rainbow, Ἶρις, is supposed by some to be derived from εἶρω, *I speak, I tell*, as being an appearance in the hea-

vens that is supposed to foretell, or rather to declare, rain. The fable of Iris being the particular messenger of Juno may have relation to the circumstance of the latter goddess being the same as the air, according to some. *Hesiod. Theog.* 266.—*Ovid. Met.* 1, 271 *et seqq.* 4, 480. 11, 585.—*Virg. Æn.* 4, 694.——A river of Pontus, flowing from the mountains on the frontier of Cappadocia, and after receiving the Lycus, and other smaller streams, falling into the sea near Amisus It is now called the *Tokallu*. *Val. Flacc.* 5, 121.

IRUS, a beggar of Ithaca, who executed the commissions of Penelope's suitors. When Ulysses returned home, disguised in a beggar's dress, Irus hindered him from entering the gates, and even challenged him. Ulysses brought him to the ground with a blow, and dragged him out of the house. From his poverty originates the proverb, *Iro pauperior*. *Homer. Od.* 8, 1 et 3.—*Ovid. Trist.* 3, 7, 42.

IS, a town about eight days' journey from Babylon, near which flows a river of the same name, which falls into the Euphrates With the current of this river, particles of bitumen descended towards Babylon, by means of which its walls were constructed. *Herod.* 1, 179

ISADAS, a Spartan, who, upon seeing the Thebans entering the city, stripped himself naked, and with a spear and sword engaged the enemy The Ephori honoured him with a chaplet for his gallant achievement, but at the same time fined him 1000 drachmas for having dared to appear without his armour. *Plut. Vit. Ages.*

ISÆA, one of the Nereides.

ISÆUS, an orator of Chalcis, in Euboea, who flourished about the end of the Peloponnesian war, the fourth century before the Christian era. When he came to Athens, he put himself under the instructions of the orator Lysias, from whom he obtained the same purity, accuracy, conciseness, and perspicuity of style, which distinguished his master, with more force and vigour. He was celebrated for popular eloquence, and had the honour of being the instructor of Demosthenes It has been said that he was dissipated in early life, but that as he attained to years of maturity, he became illustrious by the practice of the opposite virtues. He lived to the time of king Philip. He was author of sixty-nine orations, of which ten only are now remaining, which are published in the *Corpus Oratorum Græcorum* of Reiske, Lips. 1770, 12 vols. 8vo An excellent translation of them by Sir William Jones, was given in 1779 *Jur.* 3, 74.—*Plut. de* 10. *Orat. Dem.*—*Quintil.* 12, 10.——A native of Assyria, likewise an orator, who came to Rome, A. D. 17. He is greatly recommended by Pliny the younger, who observes that he always spoke extempore, and wrote with elegance, unlaboured ease, and great correctness. *Plin. Ep.* 2, 3.

ISANDER, a son of Bellerophon, killed in the war which his father made against the Solymi. *Homer. Il.* 6

ISÄPIS, a river of Umbria. *Lucan.* 2, 406.

ISAR and ISARA, the *Isère*, a river of Gaul, where Fabius routed the Allobroges. It rose in the Graian Alps, and fell into the Rhodanus, near Valentia, the modern *Valence*. *Plin.* 3, 4. —*Lucan.* 1, 399.——Another called the *Oise*, which falls into the *Seine* below *Paris*.

ISARCHUS, an Athenian archon, B. C. 424.

ISARGUS, a river of Vindelicia, which, after a northern course, falls into the Danube. Now, the *Iser*. *Strab.* 4.

ISAURA (-æ, or -orum), now *Bei Shehr*, the capital of Isauria, near the confines of Phrygia. It was attacked by the Macedonians under Perdiccas, but the inhabitants set it on fire, and rushed into the flames to prevent their falling into their enemies' hands. They rebuilt it afterwards, but their robbery and piracy drew down upon them the vengeance of the Romans, who, during the age of Mithridates, sent P. Servilius against them, he conquered them and reduced their city to ashes, for which service he was surnamed Isauricus, and honoured with a triumph. In the age of Augustus, however, Amyntas, king of Galatia, built them a new city, hence called Isaura Nova, now *Sudi Shehr*, where he himself took up his residence, it was here that the pirate Trebellianus proclaimed himself emperor of Rome, A. D 264, but was shortly after defeated and slain by the lieutenants of Gallienus. *Dod. Sic.* 18.—*Strab.* 12.—*Amm. Marcell* 14, 8.

ISAURIA, a country of Asia Minor, north of, and adjacent to Pisidia. The inhabitants were a fierce and lawless set of robbers, who annoyed the whole country round, and, in conjunction with their neighbours the Cilicians, carried on a bold system of piracy till they were checked by the Romans under P. Servilius, and finally by Pompey. They were, however, never completely subdued by the latter people, but continued to make inroads on the neighbouring provinces, especially on the Roman possessions in Cilicia Trachea, the inhabitants of which at last joined them, and thus caused their province to be called Isauria. *Strab.* 12.—*Flor.* 3, 6.—*Justop.* 6, 3.—*Cic ad Fam.* 15, 2.

ISAURICUS, a surname of P. Servilius from his conquests over the Isaurians. *Ovid. Fast.* 1, 599.—*Cic. Att.* 5, 21.

ISCHENIA, an annual festival at Olympia, in honour of Ischenus, the grandson of Mercury, and Hierea, who, in a time of famine, devoted himself for his country, and was honoured with a monument near Olympia.

ISCHOMACHUS, a noble athlete of Crotona, about the consulship of M. Valerius and P. Postumius.

ISDEGERDES, a king of Persia, appointed by the will of Arcadius, guardian to Theodosius the Second. He died in his thirty-first year, A. D. 408.

ISELASTICA, a name applied to the athletic games among the Greeks, because the victors a them were conducted with great pomp into their respective cities, through a breach made in the walls for that purpose, intimating, says Plutarch, that a city which produced such brave citizens had little occasion for the defence of walls. The name comes from *iσελαύνω, to enter*.

ISIA, certain festivals observed in honour of Isis, which continued nine days. It was usual to carry vessels full of wheat and barley, as the goddess was supposed to be the first who taught mankind the use of corn. These festivals were adopted by the Romans, among whom they soon degenerated into licentiousness. They were abolished by a decree of the senate, A.U. C. 696. They were introduced again, about 200 years after, by Commodus. *Jur.* 6, 487.

ISIACI, the priests of Isis in Egypt. Their life was tinctured with austerity, they passed the night in prayer before the statue of the goddess, and after singing hymns in her honour at the rising of the sun, they were permitted to wander in quest of relief. Their heads were shaved; they

clothed themselves in fine linen, and their feet were covered with the thin bark of the papyrus. They were not permitted to taste salt, nor the flesh of either sheep or hogs, and they were likewise forbidden to eat certain fishes, such especially as were caught with a line, and also onions, because, as they believed, they only grew during the ill-omened wane of the moon. *Cic de Div* 1, 133 —*Val Max.* 7, 3.— *Plut de Isid. et Os.*

ISIACORUM PORTUS, a harbour on the shore of the Euxine, in the north eastern part of Mœsia Inferior, near the mouth of the Danube.

ISIDORUS, a native of Charax, who published in the reign of Caligula a "Description of Parthia." It is contained in the *Geographi Græci Minores* of Hoeschel and Hudson ——An epigrammatic poet, a native of Bolbitine in Egypt.—— A New-Platonist, a native of Gaza, who succeeded Hegias in the chair of Athens, in the fifth century, or rather at the beginning of the sixth He was a zealous follower of Proclus, but deficient in talent and erudition, and consequently soon made way for Zenodotus as his successor ——A native of Pelusium, a saint in the Roman Catholic calendar, and one of the most celebrated of the disciples of Chrysostom He lived in the fifth century, professed the monastic life from his youth, and composed some thousand epistles of which two thousand and twelve remain, in five books, and are deemed valuable, especially for the information which they contain in relation to points of discipline and for practical rules The best edition is that of Schottus, Paris, 1638, fol ——Another saint in the Roman Catholic calendar, born at Carthago Nova, of which city his father was governor He succeeded his brother in the bishopric of Seville, A. D 601, and died A. D 636. His works are numerous, and among them is a Chronicle ending at A D 626. The editions of his Missal and Breviary are very scarce. In his treatise on Divine Offices are some curious observations on music.

ISIS, a celebrated deity of the Egyptians, daughter of Saturn and Rhea, according to Diodorus of Sicily Some suppose her to be the same as Io, who was changed into a cow, and restored to her human form in Egypt, where she taught agriculture, and governed the people with mildness and equity, for which reasons she received divine honours after death. According to some traditions mentioned by Plutarch, Isis married her brother Osiris, and was pregnant by him even before she had left her mother's womb. These two ancient deities, as some authors observe, comprehended all nature, and all the gods of the heathens. Isis was the Venus of Cyprus, the Minerva of Athens, the Cybele of the Phrygians, the Ceres of Eleusis, the Proserpine of Sicily, the Diana of Crete, the Bellona of the Romans, &c. Osiris and Isis reigned conjointly in Egypt, but the rebellion of Typhon, the brother of Osiris, proved fatal to this sovereign. (*Vid* Osiris and Typhon.) The ox and cow were the symbols of Osiris and Isis, because these deities, while on earth, had diligently applied themselves in cultivating the earth. (*Vid* Apis.) As Isis was supposed to be the moon, and Osiris the sun, she was represented as holding a globe in her hand, with a vessel full of ears of corn. The Egyptians believed that the yearly and regular inundations of the Nile proceeded from the abundant tears which Isis shed for the loss of Osiris, whom Typhon had basely murdered. The word *Isis*, according to some, signifies *ancient*, and, on that account, the inscriptions on the statues of the goddess were often in these words: *I am all that has been, that shall be, and none among mortals has hitherto taken off my veil.* The worship of Isis was universal in Egypt; the priests were obliged to observe perpetual chastity, their head was closely shaved, and they always walked barefooted, and clothed themselves in linen garments. As the goddess was often represented with a sistrum in her right hand, with which she was supposed to inflict diseases; her priests also were adorned with the same instrument. In their meals they never ate onions, they abstained from salt with their meat, and were forbidden to eat the flesh of sheep and of hogs. During the night they were employed in continual devotion near the statue of the goddess Cleopatra, the beautiful queen of Egypt, was wont to dress herself like this goddess, and affected to be called a second Isis. *Cic de Div.* 1.—*Plut. de Isid. et Osirid.*— *Diod* 1.—*Dionys. Hal.* 1 —*Herod* 2, 59.—*Lucan.* 1, 581

ISMARUS, (Ismara, *plu*) a mountain of Thrace near the mouth of the Hebrus, covered with vine yards. This part of Thrace was famous for good wines. Ulysses, in the Odyssey, is made to speak in commendation of some wine given him by Maron, the priest of Apollo at Ismarus. *Homer. Od* 1, 197.—*Virg. Georg* 2, 37.——A Theban, son of Asteeus ——A son of Eumolpus *Apollod.* ——A Lydian, who accompanied *Æneas* to Italy, and fought with great vigour against the Rutuli. *Virg Æn* 10, 139.

ISMENE, a daughter of Œdipus and Jocasta, who, when her sister Antigone had been condemned to be buried alive by Creon, for giving burial to her brother Polynices, against the tyrant's positive orders, declared herself as guilty as her sister, and insisted upon being equally punished with her This instance of generosity was strongly opposed by Antigone, who wished not to see her sister involved in her calamities She was betrothed to Atys, a youth of Cyrra, who was slain by Tydeus before the celebration of the nuptials *Stat Theb* 8, 555.—*Sophocl in Antig.* —*Apollod* 3, 5 ——A daughter of the river Asopus, who married the hundred-eyed Argus, by whom she had Jasus. *Apollod* 2, 1.

ISMENIAS, a celebrated musician of Thebes. When he was taken prisoner by the Scythians, Atheas, the king of the country, observed, that he liked the music of Ismenias better than the braying of an ass. *Plut. in Apoph.*——A Theban, bribed by Timocrates of Rhodes, that he might use his influence to prevent the Athenians and some other Grecian states from assisting Lacedæmon, against which Xerxes was engaged in war. *Paus.* 3, 9 ——A Theban general, sent to Persia with an embassy by his countrymen. As none were admitted into the king's presence without prostrating themselves at his feet, Ismenias had recourse to artifice to avoid doing an action which would have proved disgraceful to his country. When he was introduced he dropped his ring, and the motion he made to recover it from the ground was mistaken for the most submissive homage, and Ismenias had a satisfactory audience of the monarch.——A river of Bœotia, falling into the Euripus, where Apollo had a temple, from which he was called *Ismenius*. A youth was yearly chosen by the Bœotians to be the priest of the god, an office to which Her-

cules was once appointed. *Paus.* 9, 10.——*Ovid. Met.* 2.—*Strab.* 9.

ISMENIDES, an epithet applied to the Theban women, as being near the Ismenus, a river of Bœotia. *Ovid. Met* 4, 31.

ISMENIUS, a surname of Apollo, at Thebes, where he had a temple on the borders of the Ismenus.

ISMENUS, a son of Apollo and Melia, one of the Nereides, who gave his name to the Ladon, a river of Bœotia, near Thebes, falling into the Asopus, and thence into the Euripus *Paus* 9, 10.——A son of Asopus and Metope. *Apollod.* 3 12.——A son of Amphion and Niobe, killed by Apollo. *Id.* 3, 5.—*Ovid. Met.* 6, *fab* 6

ISOCRATES, a celebrated orator, son of Theodorus, a rich musical instrument maker at Athens He was taught in the schools of Gorgias, of Tisias, of Theramenes, and Prodicus, but his oratorical abilities were never displayed in public, and Isocrates was prevented by an unconquerable timidity from speaking in the national assemblies. He opened a school of eloquence at Athens, where he distinguished himself by the number, character, and fame, of his pupils, and by the immense riches which he amassed. He was intimate with Philip of Macedon, and regularly corresponded with him; and to his familiarity with that monarch, the Athenians were indebted for some of the few peaceful years which they passed. The aspiring ambition of Philip, however, displeased Isocrates, and the defeat of the Athenians at Cheronæa had such an effect upon his spirits, that he did not survive the disgrace of his country, but died, after he had been four days without taking any aliment, in the ninety-ninth year of his age, about 338 years before Christ. Isocrates has always been much admired for the sweetness and graceful simplicity of his style, for the harmony of his expressions, and the dignity of his language. The remains of his orations extant inspire the world with the highest veneration for his abilities as a moralist, an orator, and above all, as a man His merit, however, is lessened by those who accuse him of plagiarism from the works of Thucydides, Lysias, and others, seen particularly in his panegyric. He was so studious of correctness, that his lines are sometimes poetry. The severe conduct of the Athenians against Socrates highly displeased him, and, in spite of all the undeserved unpopularity of that great philosopher, he put on mourning the day of his death About thirty-one of his orations are extant Isocrates was honoured after death with a brazen statue by Timotheus, one of his pupils, and Aphareus his adopted son. The best editions of the entire works of Isocrates, are, that of Lange, Halæ, 8vo, 1803, and that of Coray, Paris, 8vo, 1807. Among the editions of separate works of his may be mentioned that of the Panegyricus by Bekker, Lips. 1804, 8vo; reprinted, with new observations by Spohn, Lips. 1817, 8vo. *Plut. de* 10. *Orat. &c.*—*Cic Orat.* 20. *de Inv.* 2, 126. *in Brut.* 15. *de Orat* 2, 6.—*Quintil.* 2, &c.—*Paterc.* 1, 16.——One of the officers of the Peloponnesian fleet, &c. *Thucyd* ——One of the disciples of Isocrates.——A rhetorician of Syria, enemy to the Romans, &c.

ISSA, one of the smallest of the Dalmatian islands, but the best known in history. It was colonized by the Syracusans, and subsequently by the Romans. It is now *Lissa*. *Polyb.* 2, 11. *Liv.* 43, 9.—*Cæs. B. Alex.* 47.—*Plin.* 3, 21.

ISSE, a daughter of Macareus, the son of Lycaon. She was beloved by Apollo, who, to obtain her confidence, changed himself into the form of a shepherd to whom she was attached. This metamorphosis of Apollo was represented in the web of Arachne. *Ovid. Met.* 6, 124.

ISSEDONES, the principal nation in Scrica, whose metropolis was Sera, now *Kasi-cheou*, in the Chinese province of *Shesi-Si*, without the great wall This city has been erroneously confounded with Pekin, the capital of China, which is 300 leagues distant. They had also two towns, both called Issedon, but distinguished by the epithets of Serica and Scythica.

ISSUS, now *Aias*, a town of Cilicia, on the confines of Syria, famous for a battle fought there between Alexander the Great and the Persians under Darius their king, in October, B C. 333, in consequence of which it was called *Nicopolis*. In this battle, the Persians lost, in the field of battle, 100,000 foot and 10,000 horse, and the Macedonians only 300 foot and 150 horse, according to Diodorus Siculus. The Persian army, according to Justin, consisted of 400,000 foot, and 100,000 horse, and 60,000 of the former and 10,000 of the latter, were left dead on the spot, and 40,000 were taken prisoners. The loss of the Macedonians, as he farther adds, was no more than 130 foot and 150 horse. According to Curtius, the Persians slain amounted to 100,000 foot and 10,000 horse; and those of Alexander to 32 foot and 150 horse killed, and 504 wounded. This spot is likewise famous for the defeat of Niger by Severus, A. D. 194. *Plut in Alex.*—*Justin.* 11, 9.—*Curt* 3, 7.—*Arrian*—*Dod.* 17.—*Cic Att.* 5, 20.

ISTER, a native of Cyrene, who flourished under Ptolemy III. of Egypt. Suidas makes him to have been a disciple of Callimachus. Besides his Ἀττικά, in sixteen books, he left a number of other works, on Egypt, Argolis, Elis, &c. A few fragments only remain, which were collected and published with those of Demon, another historian, by Siebelis and Lenz, Lips 1812, 8vo.—— The name of the eastern part of the Danube, after its junction with the Savus, or *Soave*.

ISTHMIA, sacred games among the Greeks, which received their name from the Isthmus of Corinth, where they were observed. They were celebrated in commemoration of Melicerta, who was changed into a sea deity, when his mother Ino had thrown herself into the sea with him in her arms. The body of Melicerta, according to some traditions, when cast upon the sea-shore, received an honourable burial, in memory of which the Isthmian games were instituted, B C. 1326. They were interrupted after they had been celebrated with great regularity during some years, and Theseus at last re-instituted them in honour of Neptune, whom he publicly called his father. These games were observed every third, or rather fifth, year, and held so sacred and inviolable that even a public calamity could not prevent the celebration. When Corinth was destroyed by Mummius, the Roman general, they were observed with the usual solemnity, and the Sicyonians were entrusted with the superintendence, which had been before one of the privileges of the ruined Corinthians. Combats of every kind were exhibited and the victors were rewarded with garlands of pine leaves. Some time after the custom was changed, and the victor received a crown of dry and withered parsley. The years were reckoned by the celebration of the Isthmian games, as among the

Romans from the consular government *Pans.* 1, 44. 3, 1 et 2.—*Plin.* 4, 5.—*Plut. in Thes.*

ISTHMUS, a small neck of land which joins one country to another, and prevents the sea from making them separate, such as that of Corinth, called often the Isthmus by way of eminence, which joins Peloponnesus to Greece. *Vid* Corinthi Isthmus.

ISTIÆOTIS, a country of Greece, near Œta. *Vid* Histiæotis.

ISTRIA, or ISTRIA, a peninsula lying to the west of Liburnia, and bounded on the south and west by the Adriatic. The inhabitants, said to be of Thracian origin, were pirates, and lived on plunder. They were not subjected to Rome till six centuries after its foundation. *Strab* 1.—*Mela*, 2, 3.—*Liv.* 10, &c.—*Plin.* 3, 19.—*Justin* 9, 2

ISTROPOLIS, a city of Thrace, situate on the coast of the Euxine, below the mouth of the Ister, where a lagune, or salt lake, called Halmyris, formed by an arm of the Danube, has its issue into the sea. It appears to be succeeded at the present day by a place called *Kara-Kermon*, or, the black fortress. Istropolis is said to have been founded by a Milesian colony. *Plin* 4, 11.

ISUS and ANTIPHUS, sons of Priam, the latter by Hecuba, and the former by a concubine. They were seized by Achilles, as they fed their father's flocks on mount Ida; but they were redeemed by Priam, and fought against the Greeks. They were both killed by Agamemnon. *Homer. Il.* 11, 102.

ITABYRIUS, a mountain of Galilæa Inferior, near the southern limits of the tribe of Zebulon, and south-east from Carmel. According to Josephus, it was thirty stadia high, and had on its summit a plain of twenty six stadia in extent. Its modern name is *Thabor*. It is supposed to have been the mountain on which our Saviour's transfiguration took place. *Joseph. Bell. Jud.* 4, 5

ITALIA, a celebrated country of Europe, bounded on the north and north west by the Alps; on the east by the Mare Superum, or Hadriaticum; on the west by the Mare Inferum, or Tyrrhenum; and on the south by the Mare Ionium. In form, it has been compared to the shape of a boot, lying in an oblique direction from north-west to south-east. Its length from north to south is about 600 miles, and its breadth varies from 100 to 300 miles or more. It has borne at different periods very different names. One of its most ancient names was Italia, either from Italus, a chief of the country, or from Ἰτάλος, a Greek word signifying an *ox*, an animal very common in that part of Europe. It was called Hesperia, on account of its western situation in respect to Greece; Saturnia, from Saturn; Latium, from the Latini, Ausonia, from the Ausones, and Œnotria, from the Œnotri. These names were originally appropriated to particular provinces, but, in process of time, were applied to the whole country, which has been denominated the garden of Europe. The ancient inhabitants called themselves Aborigines, offspring of the soil; and the country was, at a very early period, peopled by colonies from Greece. The Pelasgi and Arcadians made settlements there, and the whole country was divided into as many different governments as there were towns, till the rapid increase of the Roman power changed the face of Italy, and united all the states in support of one common cause. (*Vid.* Roma.) Under the dominion of the Gauls and Greeks, Italy, in reference to its inhabitants, was divided into Gallia Cisalpina, Italia Propria, and Magna Græcia: the first comprehended the provinces lying between the Alps, and the Rubico; the second included the intermediate provinces; and the third those adjacent to Sicily and Greece, and inhabited chiefly by Grecian colonies. It was divided into eleven small provinces or regions by Augustus, but, according to the common and most approved division, it consisted of two parts, namely, Gallia Cisalpina, and Italia Propria: the former, likewise, called Gallia Italica, and sometimes Gallia, was bounded on the north by Rhætia, and on the south by the Sinus Ligusticus, or *Gulf of Genoa*. This province, while under the Roman dominion, contained several tribes, which are noticed in their places. Italia Propria was on all sides surrounded by the sea, except on the north where it was bounded by an imaginary line, extending from the mouth of the Macra to that of the Rubico. It contained, among others the following provinces, namely, Etruria, Sabinum, Latium, Campania, Samnium, Apulia, Messapia, Lucania, and Bruttium. During the middle ages, Italy underwent many revolutions, and frequently changed its masters. In the reign of Honorius, the Visigoths, under the command of Alaric, penetrated into that fertile country, which they plundered from the foot of the Alps to the strait of Sicily. The reign of the Goths in Italy ended in Teia, Totila's son, who was defeated and slain by Narses, A. D. 553. Italy now became a province of the Greek empire. The Lombards were a fierce nation, first discovered between the *Elbe* and the *Oder*, from thence they descended to the south and the Danube. They afterwards passed the Danube, wandered along the coast of the Adriatic, and in the year 566, aided by the Avari, a Scythian horde, they undertook the conquest of Italy. Many provinces were added to their dominions, as a large portion of the *Venetian* territory, *Tyrol*, *Milanese*, *Piedmont*, the coast of *Genoa*, *Mantua*, *Parma*, and *Modena*, the grand duchy of *Tuscany*, together with a considerable portion of the ecclesiastical state. *Ptol* 3, 1.—*Dionys Hal.* 1, 1.—*Justin.* 4, 1. 12, 1. 28, 2. 43, 1.—*Virg Æn.* 1, 534. 3. 166. 6, 6. 7, 3.—*Varro de R. R.* 2, 1 et 5.—*Polyb.* 2.—*Flor.* 2.—*Ælian V. H.* 1, 16.—*Lucan.* 2, 397, &c.—*Plin.* 3, 5 et 8.

ITALICA, the capital of the Peligni in Italy. (*Vid* Corfinium.)——A city of Spain, north of Hispalis, and situate on the western side of the river Bætis. It was founded by Publius Scipio in the second Punic war, who placed here the old soldiers whom age incapacitated from the performance of military service. It was the birthplace of the emperors Trajan and Hadrian, and according to some, of the poet Silius Italicus. It is supposed to answer to *Sevilla la Vieja*, about a league distant from the city of *Seville*. *Strab.* 3.—*Appian B. Hisp.* 38.—*Cæs. B Civ.* 2, 20.

ITALICUS, a poet. *Vid.* Silius.

ITALUS, a son of Telegonus. *Hygin. Fab* 127.——An Arcadian prince, who came to Italy, where he established a kingdom called after him. It is supposed that he received divine honours after death, as Æneas calls upon him among the deities to whom he paid his adoration, when he entered Italy. *Virg. Æn.* 7, 178.——A prince, whose daughter Roma, by his wife Lemearia, is said to have married Æneas or Ascanius. *Plut in Rom.*——A king of the Cherusci, &c. *Tacit. Ann.* 1, 16.

ITEA. a daughter of Danaus. *Hygin. fab.* 170.

ITEMALES, an old man who exposed Œdipus on mount Cithæron, &c. *Hygin. fab* 65.

ITHACA, an island in the Ionian sea, north-east of Cephallenia, famous for being the birth-place of Ulysses, the son of Laertes. It had a city of the same name. It is, generally speaking, a rugged and mountainous island, containing about forty-one square miles. Its modern name is *Teaki*, or *Ithaca*. *Hom Il* 2, 139 *Odyss.* 1, 186. 4, 601 9, 20.—*Virg. Æn.* 3, 272.—*Strab.* 1 et 8.—*Mela*, 2, 7.

ITHACESIÆ, three islands opposite Vibo, on the coast of the Bruttii.——Baiæ was called also *Ithacensis*, because built by Baius the pilot of Ulysses. *Sil.* 8, 540 12, 113.

ITHOBALUS, a king of Tyre, who died B. C. 595. *Josephus.*

ITHOMAIA, a festival in which musicians contended, observed at Ithome, in honour of Jupiter, who had been nursed by the nymphs Ithome and Neda, the former of whom gave her name to a mountain, and the latter to a river

ITHOME, a town of Thessaly, in the vicinity of Metropolis. It is now *Hasan Kens. Homer Il* 2, 729.——A fortress of Messenia, on a mountain of the same name. It was celebrated for the obstinate defence which the Messenians there made against the Spartans. It and Acrocorinthus were deemed the two strongest places in the Peloponnesus, for which reason, Philip, the son of Demetrius, when planning his attack on the peninsula, was advised to make himself master of them, as he would thus seize the helter by the horns. *Strab.* 8.—*Polyb* 7, 11.

ITHYPHALLUS, an obscene surname of Priapus. From this word obscene verses were called Ithyphalliça, or Priapeia, such as were under this name attributed to Catullus, Virgil, Martial, and Petronius. *Dial* 1.—*Columell.* 10.

ITIUS PORTUS, a harbour of Gaul, whence Cæsar set sail for Britain. Some have referred this harbour to *Boulogne*, others to *Wissant*, and others to *Calais*. *Cæs. B Gall.* 5, 2 et 5.

ITONIA, a surname of Minerva, from a place in Bœotia, where she was worshipped.

ITONUS, a king of Thessaly, son of Deucalion, who first invented the manner of polishing metals, and of coining money. *Lucan* 6, 402.

ITUNA ÆSTUARIUM, now *Solway Firth*, in Scotland.

ITURÆA, a country of Palestine, so called from Itur or Jetur, one of the sons of Ishmael, who settled in it, but whose posterity were either driven out or subdued by the Amorites; when it is supposed to have formed a part of the kingdom of Bashan, and subsequently of the half tribe of Manasseh east of Jordan; but as it was situated beyond the southern spur of mount Hermon, called the *Djebel Heish*, this is doubtful. It lay on the north-eastern side of the land of Israel, between it and the territory of Damascus, or Syria; and is supposed to have been the same country at present known by the name of *Djedour*, on the east of the *Djebel Heish*, between Damascus and the lake of Tiberias. The Ituræans being subdued by Aristobulus, the high priest and governor of the Jews, B. C 106. were forced by him to embrace the Jewish religion, and were at the same time incorporated into the state. Philip, one of the sons of Herod the Great, was tetrarch or governor of this country when John the Baptist commenced his ministry.

ITYLUS, a son of Zetheus and Ædon, killed by his mother. (*Vid.* Ædon.) *Homer. Od.* 19, 462.

ITYS, a son of Tereus, king of Thrace, by Procne, daughter of Pandion, king of Athens He was killed by his mother when he was about six years old, and served up as meat before his father. He was changed into a pheasant, his mother into a swallow, and his father into an owl. (*Vid.* Philomela.) *Ovid Met.* 6, 620. *Amor.* 2, 14. 29.—*Hygin. Od.* 4, 12.——A Trojan who came to Italy with Æneas, and was killed by Turnus *Virg. Æn.* 9 571.

JUBA, a king of Numidia and Mauritania, who succeeded his father Hiempsal, and favoured the cause of Pompey against Julius Cæsar. He defeated Curio, whom Cæsar had sent to Africa, and after the battle of Pharsalia, he joined his forces to those of Scipio. He was conquered in a battle at Thapsus, and totally abandoned by his subjects. He killed himself with Petreius, who had shared his good fortune and his adversity His kingdom became a Roman province, of which Sallust was the first governor. *Plut. in Pomp et Cæs.*—*Flor* 4, 12.—*Suet. in Cæs* 35.—*Dion.* 41.—*Mela*, 1, 6.—*Lucan.* 3, &c.—*Cæsar. de Bell. Civ.* 2.—*Patere* 2, 54.——The second of that name was the son of Juba the first. He was led among the captives to Rome, to adorn the triumph of Cæsar. His captivity was the source of the greatest honours, and his application to study procured him more glory than he could have obtained from the inheritance of a kingdom. He gained the hearts of the Romans by the courteousness of his manners, and Augustus rewarded his fidelity by giving him in marriage Cleopatra, the daughter of Antony, and conferring upon him the title of king and making him master of all the territories which his father once possessed. His popularity was so great, that the Mauritanians rewarded his benevolence, by making him one of their gods The Athenians raised him a statue, and the Æthiopians worshipped him as a deity. Juba wrote a history of Rome in Greek, which is often quoted and commended by the ancients, but of which only a few fragments remain. He also wrote on the history of Arabia and the antiquities of Assyria, chiefly collected from Berosus. Besides these, he composed some treatises upon the drama, Roman antiquities, the nature of animals, painting, grammar, &c. now lost *Strab.* 17.—*Suet. in Cal.* 26.—*Plin.* 5, 25 et 34.—*Dion.* 51, &c.

JUDÆA, a province of Palestine, bounded on the north by Samaria, on the east by the Dead Sea, on the south by Arabia Petræa, and on the west by the Mediterranean Sea. It comprehended the territories of Judah, Benjamin, Dan, and Simeon. It is often taken in a more extended sense, by Josephus and the ecclesiastical writers, as denoting all Palestine. Hence, the word Jews or Judæans has come to signify the whole Israelitish nation. *Plut de Onir.*—*Sallust.* 16.—*Dion.* 36.—*Tacit. Hist.* 5, 6.—*Lucan* 2, 593.

JUGALIS, a surname of Juno, because she presided over marriage, in the celebration of which it was usual for the husband and the wife to pass under the yoke (*jugum*). The goddess had an altar in one of the streets of Rome, which from this circumstance received the name of Vicus Jugarius. *Festus de V. Sig.*

JUGANTES, a people of Britain, supposed to be the same with the Brigantes. *Tacit. Ann.* 12, 32.

JUGARIUS, a street in Rome, below the capitol

JUGURTHA, the illegitimate son of Manaste-

bal, the brother of Micipsa. Micipsa and Manastabal were the sons of Masinissa, king of Numidia. Micipsa, who had inherited his father's kingdom, educated his nephew with his two sons, Adherbal and Hiempsal; but, as he was of an aspiring disposition, he sent him with a body of troops to the assistance of Scipio, who was besieging Numantia, hoping to lose a youth whose ambition seemed to threaten the tranquillity of his children. His hopes were frustrated; Jugurtha showed himself brave and active, and after endearing himself to the Roman general, he returned to Africa loaded with military honours. Micipsa, now anxious to convert the abilities of this artful youth to the safety of his family, appointed him successor to his kingdom, conjointly with his two sons, hoping that gratitude would make him respect, in their inferior talents, the memory of his benefactor but the kindness of the father proved fatal to the children. Jugurtha giving way to his ambitious projects, cut off Hiempsal, and stripped Adherbal of his possessions, and obliged him to fly to Rome for safety. The Romans listened to the well grounded complaints of Adherbal, but Jugurtha's gold prevailed among the senators, and the supplant monarch, forsaken in his distress, perished by the snares of his enemy. The Roman character, however, though obscure by the licentiousness of the times, reassumed its wonted dignity, the wrongs of Masinissa's wretched family were contemplated with compassion, and Cæcilius Metellus marched at the head of an army against Jugurtha, who, no longer secure in his artful evasions and proffered terms of submission, fled in dismay to solicit support among his savage neighbours. Marius and Sylla succeeded Metellus in the conduct of the war, and fought with equal success. Jugurtha was at last betrayed by his father in-law Bocchus, from whom he claimed assistance, and he was delivered into the hands of Sylla, after carrying on a war of various success for five years, and displaying in the cabinet and in the field talents worthy better times and a better cause. He was exposed to the view of the Roman people, and dragged in chains to adorn the triumph of Marius. He was afterwards put in a prison, where he died six days after of hunger. B. C. 106. The name and the wars of Jugurtha have been immortalized by the pen of Sallust. *Sallust. in Jug.—Flor.* 3, 1.—*Patere* 2, 10, &c.—*Plut in Mar et Syll.—Eutrop.* 4, 3.

JULIA LEX, *prima de provinciis*, by J. Cæsar, A. U. C. 691. It confirmed the freedom of all Greece; it ordained that the Roman magistrates should act there as judges, and that the towns and villages through which the Roman magistrates and ambassadors passed should maintain them during their stay; that the governors, at the expiration of their office, should leave a scheme of their accounts in two cities of their province, and deliver a copy of it at the public treasury; that the provincial governors should not accept of a golden crown unless they were honoured with a triumph by the senate; that no supreme commander should go out of his province, enter any dominions, lead an army, or engage in a war, without the previous approbation and command of the Roman senate and people.——Another, *de sumptibus*, in the age of Augustus. It limited the expense of provisions on the *dies profesti*, or days appointed for the transaction of business, to 200 sesterces; on common calendar festivals to 300; and on all extraordinary occasions, such as marriages, births, &c. to 1000. By a subsequent edict of Augustus, or Tiberius, the allowance for an entertainment was raised from 300 to 2000 sesterces.——Another, *de provinciis*, by J. Cæsar Dictator. It ordained that no prætorian province should be held more than one year, and a consular province more than two years.——Another, called also *Campana agraria*, by the same, A. U. C. 691, for distributing the lands of Campania and Stella to 20,000 poor citizens, who had each three children or more.——Another, *de civitate*, by L. J. Cæsar, A. U. C. 664. It rewarded with the name and privileges of citizens of Rome all such as, during the civil wars, had remained the constant friends of the republican liberty. When that civil war was at an end, all the Italians were admitted as free denizens, and composed eight new tribes.——Another, *de judiciis*, by J. Cæsar. It confirmed the Pompeian law in a certain manner, requiring the judges to be chosen from the richest people in every *century*, allowing the senators and knights in the number, and excluding the *tribuni ærarii*.——Another, *de ambitu*, by Augustus. It restrained the illicit measures used at elections, and restored to the *comitia* their ancient privileges, which had been destroyed by the ambition and bribery of J. Cæsar.——Another, by Augustus, *de adulteriis et pudicitiâ*. It punished adultery with death. It was afterwards confirmed and enforced by Domitian. *Juvenal, Sat* 2, 30, alludes to it.——Another, called also *Papia*, or *Papia Poppæa*, which was the same as the following, only enlarged by the consuls Papius and Poppæus, A. U. C. 762.——Another, *de maritandis ordinibus*, by Augustus. It proposed rewards to such as engaged in matrimony of a particular description. It inflicted punishment on celibacy, and permitted the patricians, the senators and sons of senators excepted, to intermarry with the *libertini*, or children of those that had been *liberti*, or servants manumitted. Horace alludes to it when he speaks of *lex marita*.——Another, *de majestate*, by J. Cæsar. It punished with *aquæ et ignis interdictio* all such as were found guilty of the *crimen majestatis*, or treason against the state.

JULIA, a daughter of J. Cæsar, by Cornelia, famous for her personal charms and for her virtues. She married Corn. Cæpio, whom her father obliged her to divorce to marry Pompey the Great. Her amiable disposition more strongly cemented the friendship of the father and of the son in law; but her sudden death in childbed, B. C. 53, broke all ties of intimacy and relationship, and soon produced a civil war. *Plut.—Suet Cæs* 1, 21 et 26.—*Lucan.* 1, 125.—*Patere.* 2, 47.——The mother of M. Antony, whose humanity is greatly celebrated in saving her brother-in law J. Cæsar from the cruel prosecutions of her son.——An aunt of J. Cæsar, who married C. Marius. Her funeral oration was publicly pronounced by her nephew.——The only daughter of the emperor Augustus, remarkable for her beauty, genius, and debaucheries. She was tenderly loved by her father, who gave her in marriage to Marcellus; after whose death she was given to Agrippa, by whom she had five children. She became a second time a widow, and was married to Tiberius. Her lasciviousness and debaucheries so disgusted her husband, that he retired from the court of the emperor; and Augustus, informed of her lustful propensities and behaviour, banished her from his sight, and

confined her in a small island on the coast of Campania. She was starved to death, A. D. 14, by order of Tiberius, who had succeeded to Augustus, as emperor of Rome. *Tacit. Ann.* 1, 53.—*Plut.*——A daughter of the emperor Titus, who married her relation Sabinus, and, at last, after his murder, prostituted herself to her brother Domitian.——A daughter of Julia, the wife of Agrippa, who married Lepidus, and was banished for her licentiousness.——A daughter of Germanicus and Agrippina, born in the island of Lesbos, A. D. 17. She married a senator called M. Vinucius, at the age of sixteen, and enjoyed the most unbounded favours in the court of her brother Caligula, who is accused of being her first seducer. She was banished by Caligula on suspicion of conspiracy. Claudius recalled her, but she was soon after banished by the powerful intrigues of Messalina, and put to death about the twenty-fourth year of her age. She was no stranger to the debaucheries of the age, and she prostituted herself as freely to the meanest of the people as to the nobler companions of her brother's extravagance. Seneca, as some suppose, was banished to Corsica for having seduced her.——A celebrated woman, born at Emesa in Syria. She is also called Domna. She applied herself to the study of geometry and philosophy, &c., and rendered herself conspicuous, as much by her mental as by her personal charms. She came to Rome, where her learning recommended her to all the literati of the age. She married Septimius Severus, who, twenty years after this matrimonial connexion, was invested with the imperial purple. Severus was guided by the prudence and advice of Julia, but he was blind to her foibles, and often punished with the greatest severity those vices which were enormous in the empress. She is even said to have conspired against the emperor, but she resolved to blot out by patronising literature, the spots which her debauchery and extravagance had rendered indelible in the eyes of virtue. Her influence, after the death of Severus, was for some time productive of tranquillity and cordial union between his two sons and successors. Geta, at last, however, fell a sacrifice to his brother Caracalla, and Julia was even wounded in the arm while she attempted to screen her favourite son from his brother's dagger. According to some, Julia committed incest with her son Caracalla, and publicly married him. She starved herself when her ambitious views were defeated by Macrinus, who aspired to the empire in preference to her, after the death of Caracalla.——A town of Gallia Togata.

JULIACUM, a town of Germany, now *Juliers*.

JULIANUS, a son of Julius Constantius the brother of Constantine the Great, born at Constantinople. The massacre which attended the elevation of the sons of Constantine the Great to the throne, nearly proved fatal to Julian and to his brother Gallus. The two brothers were privately educated together, and taught the doctrines of the Christian religion, and exhorted to be modest, temperate, and to despise the gratification of all sensual pleasures. Gallus received the instructions of his pious teachers with deference and submission, but Julian showed his dislike for Christianity by secretly cherishing a desire to become one of the votaries of Paganism. He gave sufficient proofs of this propensity when he went to Athens in the twenty-fourth year of his age, where he applied himself to the study of magic and astrology. He was some time after appointed over Gaul, with the title of Cæsar, by Constans, and there he showed himself worthy of the imperial dignity by his prudence, valour, and the numerous victories which he obtained over the enemies of Rome in Gaul and Germany. His mildness, as well as his condescension, gained him the hearts of his soldiers; and when Constans, to whom Julian was become suspected, ordered him to send him part of his forces to go into the east, the army immediately mutinied, and promised immortal fidelity to their leader, by refusing to obey the order of Constans. They even compelled Julian, by threats and entreaties, to accept of the title of independent emperor and of Augustus, and the death of Constans, which soon after happened, left him sole master of the Roman empire, A. D. 361. Julian then disclosed his religious sentiments, and publicly disavowed the doctrines of Christianity, and offered solemn sacrifices to all the gods of ancient Rome. This change of religion, opinion was attributed to the austerity with which he received the precepts of Christianity, or, according to others, to the literary conversation and persuasive eloquence of some of the Athenian philosophers. From this circumstance, therefore, Julian has been called *Apostate*. After he had made his public entry at Constantinople, he determined to continue the Persian war, and check those barbarians, who had for sixty years derided the indolence of the Roman emperors. When he had crossed the Tigris, he burned his fleet, and advanced with boldness into the enemy's country. His march was that of a conqueror, he met with no opposition from a weak and indigent enemy, but the counsels of Assyria had been left desolate by the Persians, and Julian, without corn or provisions, was obliged to retire. As he could not convey his army again over the streams of the Tigris, he took the resolution of marching up the source of the river, and imitate the bold return of the ten thousand Greeks. As he advanced through the country, he defeated the officers of Sapor, the king of Persia, but another engagement proved fatal to him, and he received a deadly wound as he animated his soldiers to battle. He expired the following night, the 27th of June, A. D. 363, in the thirty-second year of his age. His last moments were spent in a conversation with a philosopher about the immortality of the soul, and he breathed his last without expressing the least sorrow for his fate, or the suddenness of his death. Julian's character has been admired by some and censured by others, but the malevolence of his enemies arises from his apostasy. As a man and as a monarch he demands our warmest commendations, but we must blame his idolatry, and despise his bigoted principles. He was moderate in his successes, merciful to his enemies, and amiable in his character. He abolished the luxuries which reigned in the court of Constantinople, and dismissed with contempt the numerous officers who waited upon Constantius, to anoint his head or perfume his body. He was frugal in his meals and slept little, reposing himself on a skin spread on the ground. He awoke at midnight and spent the rest of the night in reading or writing, and issued early from his tent to pay his daily visit to the guards around the camp. He was not fond of public amusements, but rather dedicated his time to study and solitude. When he passed through Antioch in his Persian expedition, the inhabitants of the place, offended at his religious sentiments, ridi-

ruled his person, and lampooned him in satirical verses. The emperor made use of the same arms for his defence, and rather than destroy his enemies by the sword, he condescended to expose them to derision, and unveil their follies and debaucheries in a humorous work, which he called Misopogon, or *beard-hater*. He imitated the virtuous example of Scipio and Alexander, and laid no temptation for his virtue by visiting some female captives who had fallen into his hands. In his matrimonial connexions, Julian rather consulted policy than inclination, and his marriage with the sister of Constantius arose from his unwillingness to offend his benefactor, rather than to obey the laws of nature. He was buried at Tarsus, and afterwards his body was conveyed to Constantinople. He distinguished himself by his writings, as well as by his military character. Besides his Misopogon, he wrote the history of Gaul. He also wrote two letters to the Athenians; and, besides, there are now extant sixty-four of his letters on various subjects. His Cæsars is the most famous of all his compositions, being a satire upon all the Roman emperors from Julius Cæsar to Constantine. It is written in the form of a dialogue, in which the author severely attacks the venerable character of M. Aurelius, whom he had proposed to himself as a pattern, and speaks in scurrilous and abusive language of his relation Constantine. It has been observed of Julian, that, like Cæsar, he could employ at the same time his hand to write, his ear to listen, his eyes to read, and his mind to dictate. The best edition of his works is that of Spanheim, fol. Lips. 1696, and of the Cæsars, that of Heusinger, 8vo Gothæ, 1741. *Julian.—Socrat.—Eutrop.—Amm.—Liban. &c.*——A son of Constantine.——A maternal uncle of the emperor Julian.——A Roman emperor. (*Vid.* Didius.)——A Roman, who proclaimed himself emperor in Italy during the reign of Diocletian, &c.——A governor of Africa.——A counsellor of the emperor Adrian.——A general in Dacia, in Domitian's reign.

JULII, a patrician family of Alba, brought by Romulus or Tullus to Rome, where they soon rose to the greatest honours of the state. Julius Cæsar and Augustus were of this family, and it was said perhaps through flattery, that they were lineally descended from Æneas, the founder of Lavinium. *Suet. in Cæs. 6.—Ino 41. Ab. 43, 22.—Liv. 1, 30.—Tacit. Ann. 4, 9.—Virg. Æn. 1, 288.*

JULIOMAGUS, a city of Gaul, the capital of the Andecavi, situate at the junction of the Meduana or *Mayenne* with the Liger or *Loire*, and to the north-east of Namnetes or *Nantes*. It was afterwards called Andecavi from the name of the people, and is now *Angers*.

JULIOPOLIS, a city of Galatia. *Itd.* Gordium.

IULIS, the chief town of the island of Ceos, situate on a hill about twenty-five stadia from the sea, and which is probably represented by the modern *Zea*, which gives its name to the island. It was the birth-place of the lyric poets Simonides and Bacchylides, of Erasistratus the physician, and Ariston the peripatetic philosopher. *Strab. 10.*

JULIUS, CÆSAR. (*Vid.* Cæsar.)——Agricola, a governor of Britain. (*Vid.* Agricola.)——Obsequens. (*Vid.* Obsequens.)——Agrippa, banished from Rome by Nero, after the discovery of the Pisonian conspiracy. *Tacit. Ann. 15, 71.*——Solinus, a writer. (*Vid.* Solinus.)——Titianus, a writer. (*Vid.* Titianus.)——Africanus, a chronologer. (*Vid.* Africanus.)——Constantius, the father of the emperor Julian, was killed at the accession of the sons of Constantine to the throne, and his son nearly shared his fate.——Pollux, a grammarian of Naucratis, in Egypt. (*Vid.* Pollux.)——Canus, a celebrated Roman put to death by order of Caracalla. He bore the undeserved punishment inflicted on him with the greatest resignation, and even pleasure.——Proculus, a Roman, who solemnly declared to his countrymen, after Romulus had disappeared, that he had seen him above human shape, and that he had ordered him to tell the Romans to honour him as a god. Julius was believed. *Plut. in Rom.*——Florus. (*Vid.* Florus.)——L. Cæsar, a Roman consul, uncle to Antony the triumvir, the father of Cæsar the dictator. He died as he was putting on his shoes.——Celsus, a tribune imprisoned for conspiring against Tiberius. *Tacit. Ann. 6, 14.*——Maximinus, a Thracian, who, from a shepherd, became an emperor of Rome. *Vid* Maximinus.

IULUS, the name of Ascanius, the son of Æneas. (*Vid.* Ascanius.)——A son of Ascanius, born in Lavinium. In the succession to the kingdom of Alba, Æneas Sylvius, the son of Æneas and Lavinia, was preferred to him. He was, however, made chief priest. *Dionys 1.—Virg. Æn. 1, 271.*——A son of Antony the triumvir, and Fulvia. *Vid.* Antonius Julus.

JUNIA LEX, a law, passed A. U. C. 627, which excluded all foreigners from enjoying the privileges or names of Roman citizens.——Another, passed A. U. C. 771, that all persons freed by the less formal mode of manumission should not obtain the full rights of Roman citizens, but remain in the condition of the Latins who were transplanted to colonies.

JUNIA, a niece of Cato of Utica, who married Cassius, and died in the reign of Tiberius, sixty-four years after her husband had killed himself at the battle of Philippi. *Tacit. Ann. 2, 4.*——Calvina, a beautiful Roman lady, accused of incest with her brother Silanus. She was descended from Augustus. She was banished by Claudius, and recalled by Nero. *Tacit. Ann. 3, 4.*

JUNIUS, BLÆSUS, a proconsul of Africa under the emperors. *Tacit. Ann. 3, 35.*——Lupus, a senator who accused Vitellius of aspiring to the sovereignty, &c. *Tacit. Ann. 12, 42.*——D. Silanus, a Roman who committed adultery with Julia the grand-daughter of Augustus, &c. *Tacit. Ann. 3, 24.*——Brutus. *Vid.* Brutus.

JUNO, a celebrated deity among the ancients, daughter of Saturn and Ops. She was sister to Jupiter, Pluto, Neptune, Vesta, Ceres, &c. She was born at Argos, or, according to others, in Samos, and was intrusted to the care of the seasons, or, as Homer and Ovid mention, to Oceanus and Tethys. Some of the inhabitants of Argolis supposed that she had been brought up by the three daughters of the river Asterion; and the people of Stymphalus, in Arcadia, maintained, that she had been educated under the care of Temenus, the son of Pelasgus. Juno was devoured by Saturn according to some mythologists; and according to Apollodorus she was again restored to the world by means of a potion which Metis gave to Saturn, to make him give up the stone which his wife had given him to swallow instead of Jupiter. (*Vid.* Saturnus.) Jupiter was not insensible to the charms of his sister; and the more powerfully to gain her con-

silence he changed himself into a cuckoo, and raised a great storm, and made the air unusually chill and cold. Under this form he went to the goddess, all shivering. Juno pitied the cuckoo, and took him into her bosom. When Jupiter had gained these advantages, he resumed his original form, and obtained the gratification of his desires, after he had made a solemn promise of marriage to his sister. The nuptials of Jupiter and Juno were celebrated with the greatest solemnity, the gods, all mankind, and all the brute creation, attended. Chelone, a young woman was the only one who refused to come, and who derided the ceremony. For this impiety Mercury changed her into a tortoise, and condemned her to perpetual silence, from which circumstance the tortoise has always been used as the symbol of silence among the ancients. By her marriage with Jupiter, Juno became the queen of all the gods, and mistress of heaven and earth. Her conjugal happiness, however, was frequently disturbed by the numerous amours of her husband, and she showed herself jealous and inexorable in the highest degree. Her severity to the mistresses and illegitimate children of her husband was unparalleled. She persecuted Hercules and his descendants with the most inveterate fury; and her resentment against Paris, who had given the golden apple to Venus in preference to herself, was the cause of the Trojan war, and of all the calamities which happened to the unfortunate house of Priam. Her severities to Alemena Ino, Athamas, Semele, &c., are also well known. Juno had some children by Jupiter. According to Hesiod she was mother of Mars, Hebe, and Ilithya; or Lucina, and besides these, she brought forth Vulcan, without having any commerce with the other sex, but only by smelling a certain plant. This was in imitation of Jupiter, who had produced Minerva from his brain. According to others, it was not Vulcan, but Mars, or Hebe whom she brought forth in this manner, and this was after eating some lettuces at the table of Apollo. The daily and repeated debaucheries of Jupiter at last provoked Juno to such a degree, that she retired to Eubœa, and resolved for ever to forsake his bed. Jupiter produced a reconciliation after he had applied to Cithæron for advice, and after he had obtained forgiveness by fraud and artifice. (*Vid* Dædala.) This reconciliation, however cordial it might appear, was soon dissolved by new offences, and, to stop the complaints of the jealous Juno, Jupiter had often recourse to violence and blows. He even punished the cruelties which she had exercised upon his son Hercules, by suspending her from the heavens by a golden chain, and tying a heavy anvil to her feet. Vulcan was punished for assisting his mother in this degrading situation and he was kicked down from heaven by his father, and broke his leg by the fall. This punishment rather irritated than pacified Juno. She resolved to revenge it, and she engaged some of the gods to conspire against Jupiter and to imprison him, but Thetis delivered him from this conspiracy, by bringing to his assistance the famous Briareus. Apollo and Neptune were banished from heaven for joining in the conspiracy, though some attribute their exile to different causes.—The worship of Juno was universal, and even more than that of Jupiter, according to some authors. Her sacrifices were offered with the greatest solemnity. She was particularly worshipped at Argos, Samos, Carthage, and afterwards at Rome. The ancients generally offered on her altars a ewe lamb and a sow the first day of every month. No cows were ever immolated to her, because she assumed the nature of that animal when the gods fled into Egypt in their war with the giants. Among the birds, the hawk, the goose, and particularly the peacock, often called *Junonia avis*, (*Id.* Argus) were sacred to her. The dittany, the poppy, and the lily, were her favourite flowers. The latter flower was originally of the colour of the crocus, but, when Jupiter placed Hercules to the breasts of Juno while asleep, some of her milk fell down upon earth, and changed the colour of the lilies from purple to a beautiful white. Some of the milk also dropped in that part of the heavens, which from its whiteness still retains the name of the milky way, *via lactea*. As Juno's power was extended over all the gods, she often made use of the goddess Minerva as her messenger, and even had the privilege of hurling the thunder of Jupiter when she pleased. Her temples were numerous, the most famous of which were at Argos, Olympia, &c. At Rome no woman of debauched character, was permitted to enter her temple, or even to touch it. The surnames of Juno are various; they are derived either from the function or things over which she presided, or from the places where her worship was established. She was the queen of the heavens; she protected cleanliness, and presided over marriage and childbirth, and particularly patronized the most faithful and virtuous of the sex, and severely punished incontinence and lewdness in matrons. She was the goddess of all power and empire, and she was also the patroness of riches. She is represented sitting on a throne with a diadem on her head and a golden sceptre in her right hand. Some peacocks generally sat by her, and a cuckoo often perched on her sceptre, while Iris behind her displayed the thousand colours of her beautiful rainbow. She is sometimes carried through the air in a rich chariot drawn by peacocks. The Roman consuls, when they entered upon office, were always obliged to offer her a solemn sacrifice. The Juno of the Romans was called Matrona or Romana. She was generally represented as veiled from head to foot, and the Roman matrons always imitated this manner of dressing themselves, and deemed it indecent in any married woman to leave any part of her body but her face uncovered. She has received the surname of Olympia, Samia, Lacedæmonia, Argiva, Telchinia, Candrena, Resenthes, Prosymna, Imbrasia, Acrea, Cithæronia, Bunea, Ammonia, Fluonia, Anthea, Migale, Gemelia, Tropeia, Boopis, Parthenos, Teleia, Xera, Egophage Hyperchmia, Juga, Ilithyia, Lucina, Pronuba, Caprotina, Mena, Populonia, Lacuna, Sospita, Moneta, Curis, Domiduca, Februa, Opigenia, &c. *Cic. de Nat. D.* 2.—*Paus* 2, &c.—*Apollod.* 1, 2, 3.—*Apollon. Argon* 1.—*Hom. Il.* 1, &c.—*Virg. Æn.* 1, &c.—*Herod.* 1, 2, 4, &c.—*Sil.* 1.—*Ovid. Met.* 1, &c. *Fast.* 5.—*Plut. Quæst Rom.*—*Tibull.* 4, 13. *Athen.* 15.—*Plin* 34.

JUNONALIA and JUNONIA, festivals observed by the Romans in honour of Juno, the same as the Heræa of the Greeks. (*Vid.* Heræa.) *Liv.* 27, 37.

JUNONES, a name of the protecting genii of the women among the Romans. They generally swore by them, as the men by their genii. Their

were altars often erected to their honour. *Plin.* 2, 7.—*Seneca, ep.* 110.

JUNONIA, one of the Canary islands, or Insula Fortunatæ. It is now *Ferro*.—A name which Gracchus gave to Carthage, when he went with 6000 Romans to rebuild it.

JUNONIGENA, a surname of Vulcan, as son of Juno *Ovid Met* 4, 174

JUNONIS PROMONTORIUM, a promontory of Spain, on the Atlantic side of the straits of Gibraltar. It is now *Cape Trafalgar*.—A promontory of Peloponnesus.—Lacinium templum, a temple of Juno in Italy, between Crotona and the Lacinian promontory.

JUPITER, the most powerful of all the gods of the ancients According to Varro, there were no less than 300 persons of that name; Diodorus mentions two, and Cicero three, two of Arcadia, and one of Crete To that of Crete, who passed for the son of Saturn and Ops, the actions of the rest have been attributed. According to the opinion of the mythologists, Jupiter was saved from destruction by his mother, and intrusted to the care of the Corybantes. Saturn, who had received the kingdom of the world from his brother Titan, on condition of not raising male children, devoured all his sons as soon as born, but Ops, offended at her husband's cruelty, secreted Jupiter, and gave a stone to Saturn, which he devoured on the supposition that it was a male child Jupiter was educated in a cave on mount Ida, in Crete, and fed upon the milk of the goat Amalthæa, or upon honey, according to others. He received the name of *Jupiter, quasi juvans pater*. His cries were drowned by the noise of cymbals and drums, which the Corybantes beat at the express command of Ops. (*Vid.* Corybantes.) As soon as he was a year old, Jupiter found himself sufficiently strong to make war against the Titans, who had imprisoned his father because he had brought up male children. The Titans were conquered, and Saturn set at liberty by the hands of his son. Saturn, however, soon after, apprehensive of the power of Jupiter, conspired against his life, and was, for this treachery, driven from his kingdom, and obliged to fly for safety into Latium Jupiter, now become the sole master of the empire of the world, divided it with his brothers. He reserved for himself the kingdom of heaven, and gave the empire of the sea to Neptune, and that of the infernal regions to Pluto The peaceful beginning of his reign was soon interrupted by the rebellion of the giants, who were sons of the earth, and who wished to revenge the death of their relations the Titans. They were so powerful that they hurled rocks, and heaped up mountains upon mountains, to scale heaven, so that all the gods to avoid their fury fled to Egypt, where they escaped from the danger by assuming the form of different animals. Jupiter, however, animated them, and by the assistance of Hercules, he totally overpowered the gigantic race, which had proved such tremendous enemies. (*Vid.* Gigantes.) Jupiter now freed from every apprehension, gave himself up to the pursuit of pleasures. He married Metis, Themis, Eurynome, Ceres, Mnemosyne, Latona, and Juno. (*Vid.* Juno.) He became a Proteus to gratify his passions. He introduced himself to Danae in a shower of gold; he corrupted Antiope in the form of a satyr, and Leda in the form of a swan; he became a bull to seduce Europa, and he enjoyed the company of Ægina in the form of a flame of fire. He assumed the habit of Diana to corrupt Callisto, and became Amphitryon to gain the affections of Alcmena. His children were also numerous as well as his mistresses. According to Apollodorus, 1, 3, he was father of the Seasons, Irene, Eunomia, the Fates, Clotho, Lachesis, and Atropos, by Themis; of Venus, by Dione; of the Graces, Aglaia, Euphrosyne, and Thalia, by Eurynome, the daughter of Oceanus; of Proserpine, by Styx; of the nine Muses, by Mnemosyne, &c. (*Vid.* Niobe, Laodamia Pyrrha, Protogenia, Electra, Maia, Semele, &c.) The worship of Jupiter was universal, he was the Ammon of the Africans, the Belus of Babylon, the Osiris of Egypt, &c. His surnames were numerous, many of which he received from the place or function over which he presided. He was severally called Jupiter Feretrius, Inventor, Rhetus, Capitolinus, Latialis, Pistor, Sponsor, Herceus, Anxurus, Victor, Maximus, Optimus, Olympius, Fluvialis, &c. The worship of Jupiter surpassed that of the other gods in solemnity. His altars were not like those of Saturn and Diana stained with the blood of human victims, but he was delighted with the sacrifice of goats, sheep, and white bulls. The oak was sacred to him because he first taught mankind to live upon acorns. He is generally represented as sitting upon a golden or ivory throne, holding, in one hand, thunderbolts just ready to be hurled, and in the other, a sceptre of cypress. His looks express majesty, his beard flows long and neglected, and the eagle stands with expanded wings at his feet. He is sometimes represented with the upper parts of his body naked, and those below the waist carefully covered, as if to show that he is visible to the gods above, but that he is concealed from the sight of the inhabitants of the earth. Jupiter had several oracles, the most celebrated of which were at Dodona, and Ammon, in Libya. As Jupiter was the king and father of gods and men, his power was extended over the deities and every thing was subservient to his will, except the Fates. From him mankind received their blessings and their miseries, and they looked upon him as acquainted with every thing past, present, and future. He was represented at Olympia with a crown like olive branches; his mantle was variegated with different flowers, particularly by the lily, and the eagle perched upon the top of the sceptre which he held in his hand The Cretans represented Jupiter without ears, to signify that the sovereign master of the world ought not to give a partial ear to any particular person, but be equally candid and propitious to all. At Lacedæmon he appeared with four heads, that he might seem to hear with greater readiness the different prayers and solicitations which were daily poured to him from every part of the earth. It is said that Minerva came all armed from his brains when he ordered Vulcan to open his head. *Paus.* 1, 2, &c.—*Liv.* 1, 4, 5, &c.—*Diod.* 1 et 3.—*Homer. Il.* 1, 5, &c. *Od* 1, 4, &c.—*Hymn ad Jov.*—*Orpheus*—*Callimac. Jov.*—*Pindar. Olymp.* 1, 3, 5.—*Apollon.* 1, &c.—*Hesiod. Theog. in Scut. Herc. Oper. et Dies*—*Lycophron, in Cass.*—*Virg. Æn.* 1, 2, &c. *G* 3.—*Ovid. Met.* 1, *fab.* 1, &c.—*Horat.* 3, *od.* 1, &c

JURA, a chain of mountains, which, extending from the Rhodanus, or *Rhone*, to the Rhenus, or *Rhine*, separates Helvetia from the territory of the Sequani The most elevated peaks are about 5200 feet above the level of the sea. *Cæs. B G* 1, 2.

JUSTINIANUS, a Roman emperor, who succeeded his uncle, Justinus I, A. D. 527. He was a zealous Christian, and enacted some severe laws against heretics. After settling the affairs of the empire, and defeating the Goths, he collected the Roman laws into one body, called "The Code," to which he gave his own name. The emperor next caused the judicial decisions and opinions in difficult cases to be reduced, and arranged in order; which labour was chiefly intrusted to Tribonian, an eminent lawyer, and, at the expiration of ten years, was completed. These collections were called "The Digests, or Pandects:" after which Justinian ordered a summary of the whole to be drawn up in four books, termed "The Institutes," and, lastly, the modern laws were brought into one volume, to which the name of Novellæ, or "New Code," was given. In the time of this emperor the consular dignity was abolished. He also built a number of churches, particularly that of St Sophia at Constantinople. He died A. D. 565, at the age of eighty three.

JUSTINUS, M. JUNIANUS, a Latin historian, supposed to have lived in the second century under Antoninus Pius. Nothing is known concerning his family or condition, but one of the manuscripts of his work calls him M Junianus Justinus. His history is merely an abridgment of that of Trogus Pompeius in forty-four books. Justin writes with considerable purity; his reflections, although obvious, are sensible, and his style occasionally rises to eloquence. He can, however, only be regarded as a minor historian, and his book is chiefly used as an elegant compendium for the youthful Latin student. The best editions of Justin are that of Gronovius, 8vo, L. Bat. 1719; of Hearne, 8vo, Oxon. 1705; of Fischer, 8vo, Lips. 1737; and of Wetzel, 8vo, Lejan. 1806.—Justin, martyr, the Martyr, a father of the church, was born at Flavia Neapolis, the ancient Sichem of Samaria, towards the close of the first century. He was brought up in the Pagan religion, and, after studying in Egypt, embraced the Platonic system, from which, in the year 133, he was converted to Christianity, though he still retained the dress of a philosopher. At the beginning of the reign of Antoninus Pius he visited Rome, where he wrote against the heresy of Marcion, and presented his first Apology for the Christian religion to the emperor, who, in consequence of it, adopted milder measures. Not long after this, Justin went into the east, and at Ephesus he had a conference with Tryphon, an eminent Jew, of which he has left an interesting account in his works. On his return to Rome he engaged in a controversy with Crescens, a philosopher; and he also presented another Apology for Christianity to Marcus Antoninus Philosophus; but in this he was not so successful as in the former. At the instance of Crescens he was arrested, with six of his companions, and beheaded, A. D. 165. Justin, who stands at the head of the Christian Platonists, was a man of brilliant talents of great virtue, and ardent zeal. The best editions of his works are that of Maran, fol. Paris, 1742, and that of Oberthür, 3 vols 8vo. Wurtzburgh, 1777. His Apologies have been translated into English by Reeves, 2 vols. 8vo.—The first, also called the "Elder," an emperor of the east, born A. D. 450, of Thracian origin. He abandoned the employment of a shepherd for the profession of arms, and, passing through the several military gradations, attained eventually to the highest dignities of the empire. On the death of Anastasius (A. D 516), he was commissioned by Amantius to distribute a sum of money among the soldiers, in order to secure the elevation of one of the creatures of the former. Justin did this, but in his own name, and was in consequence himself proclaimed emperor. At the close of his reign he associated with him in the empire his nephew Justinian. He died A. D. 527, after a reign of eleven years.—The second, surnamed the "Younger," an emperor of the east, succeeded his uncle Justinian, A. D 565. The beginning of his reign gave rise to the most favourable hopes; but these soon disappeared, and Justin showed himself a feeble, voluptuous, and cruel prince. His weaknesses and failings appear to have been the result of a disease which affected the organs of his brain and impaired the faculties of his mind. He abdicated in favour of Tiberius, the captain of his guards, A. D 578.

JUTURNA, a sister of Turnus, king of the Rutuli. She heard with contempt the addresses of Jupiter, or according to others, she was not unfavourable to his passion, so that the god rewarded her love with immortality. She was afterwards changed into a fountain of the same name near the Numicus, falling into the Tiber. The waters of that fountain were used in sacrifices, and particularly in those of Vesta. They had the power to heal diseases. *Varro de L. L.* 1, 10.—*Ovid Fast* 1, 708. 2, 585.—*Virg. Æn* 12, 130.—*Cic Cluent* 56.

JUVENALIS, DECIUS JUNIUS, a celebrated Roman satirist, born at Aquinum in Campania, about the beginning of the reign of Claudius. He was either the son by birth or adoption of a rich freedman, who gave him a liberal education, and bred him up to the study of eloquence. He passed about half his life in the pursuits of the bar, when, as appears from some of Martial's epigrams, he acquired considerable reputation. His first essay in poetical satire was directed against the player Paris, a great favourite with Domitian, on which account the satirist was sent into honourable banishment, under pretence of being nominated to the command of a cohort in the army quartered at Pentapolis, on the frontiers of Egypt and Lybia. On the death of Domitian, he returned to Rome, and his thirteenth satire, addressed to Calvinus, appears to have been written in the third year of Adrian, when the poet was above seventy years old. He is supposed to have died about A. D. 128, at the age of eighty. Sixteen satires of Juvenal have reached posterity, and stand pre-eminent in the class of those which castigate vice in preference to folly. Many of his maxims are delivered with great force and elevation, but the moral indelicacy of his age renders him extremely gross in much of his portraiture, a defect which risks the contagion of vice from the very indignation of virtue. As a poet, he has more point and animation than taste; and in style he is occasionally inflated and negligent, retaining, however, a rich vein of poetry and picturesque expression. Of Juvenal the best editions are that of Henninius, 4to, Ultraj. 1685, and that of Ruperti, 2 vols 8vo, Lips. 1819. This poet has been ably translated into English by Dryden, Gifford, Hodgson, and Badham.

JUVENTAS or JUVENTUS, a goddess at Rome who presided over youth and vigour. She is the same as the Hebe of the Greeks, and represented as a beautiful nymph, arrayed in variegated gar-

ments. *Liv.* 5, 54. 21, 62. 36, 36.—*Ovid. ex Pont.* 1, *ep.* 9. 12.

JUVERNA. *Vid* Iverne.

IXION, a king of Thessaly, son of Phlegas, or, according to Hyginus, of Leontes, or, according to Diodorus, of Antion by Perimela, daughter of Amythaon. He married Dia, daughter of Eioneus or Deioneus, and promised his father-in-law a valuable present for the choice he had made of him to be his daughter's husband. His unwillingness, however, to fulfil his promises, obliged Deioneus to have recourse to violence to obtain it, and he stole away some of his horses Ixion concealed his resentment under the mask of friendship; he invited his father-in-law to a feast at Larissa, the capital of his kingdom, and when Deioneus was come according to the appointment, he threw him into a pit which he had previously filled with wood and burning coals. This premeditated treachery so irritated the neighbouring princes that all of them refused to perform the usual ceremony, by which a man was then purified of murder, and Ixion was shunned and despised by all mankind Jupiter had compassion upon him, and he carried him to heaven, and introduced him at the tables of the gods Such a favour, which ought to have awakened gratitude in Ixion, served only to inflame his lust, he became enamoured of Juno, and attempted to seduce her. Juno was willing to gratify the passion of Ixion, though according to others, she informed Jupiter of the attempts which had been made upon her virtue Jupiter made a cloud in the shape of Juno, and carried it to the place where Ixion had appointed to meet Juno Ixion was caught in the snare, and from his embrace with the cloud, he had the Centaurs, or according to others, Centaurus. (*Vid.* Centauri.) Jupiter, displeased with the insolence of Ixion, banished him from heaven; but when he heard that he had seduced Juno, the god struck him with his thunder, and ordered Mercury to tie him to a wheel in hell which continually whirls round. The wheel was perpetually in motion, therefore the punishment of Ixion was eternal. *Diod.* 4.—*Hygin. fab* 62.—*Pindar Pyth.* 2, 2.—*Virg G.* 4, 484. *Æn* 6, 601.—*Ovid Met* 12, 210 et 385.—*Philostr Ic* 2, 3.—*Lactant in Theb.* 2 ——One of the Heraclidæ who reigned at Corinth for fifty-seven or thirty-seven years. He was son of Alethes

IXIONIDES, the patronymic of Pirithous, son of Ixion. *Propert.* 2, 1, 38.

L

LABARUM, the sacred banner or standard, borne before the Roman emperors in war, from the time of Constantine. It is described as a long pike intersected by a transverse beam. A silken veil, of a purple colour, hung down from the beam, and was adorned with precious stones, and curiously inwrought with the images of the reigning monarch and his children. The summit of the pike supported a crown of gold, which inclosed the mysterious monogram at once expressive of the figure of the cross, and the two initial letters (X and P) of the name of Christ. The safety of the Labarum was intrusted to fifty guards of approved valour and fidelity. Their station was marked by honours and emoluments; and some fortunate accidents soon introduced an opinion, that as long as the guards of the Labarum were engaged in the execution of their office, they were secure and invulnerable amid the darts of the enemy. In the second civil war Licinius felt and dreaded the power of this consecrated banner, the sight of which, in the distress of battle, animated the soldiers of Constantine with an invincible enthusiasm, and scattered terror and dismay through the ranks of the adverse legions. Eusebius introduces the Labarum before the Italian expedition of Constantine, but his narrative seems to indicate that it was never shown at the head of an army, till Constantine, above ten years afterwards, declared himself the enemy of Licinius, and the deliverer of the church The Christian emperors, who respected the example of Constantine, displayed in all their military expeditions the standard of the cross, but when the degenerate successors of Theodosius had ceased to appear in person at the head of their armies, the Labarum was deposited as a venerable but useless relic in the palace of Constantinople. Its honours are still preserved on the medals of the Flavian family Their grateful devotion has placed the monogram of Christ in the midst of the ensigns of Rome. The solemn epithets of "safety of the republic," "glory of the army," "restoration of public happiness," are equally applicable to the religious and military trophies; and there is still extant a medal of the emperor Constantius, where the standard of the Labarum is accompanied with these memorable words, "*By this sign thou shalt conquer.*" The etymology of the word *Labarum* has given rise to many conflicting opinions. Some derive the name from *labor*; others, from λάβαρα, "reverence;" others, from λαμβανω, "to take;" and others again, from λάφυρα, "spoils." *Lapsius de Cruce*, 3, 15.—*Euseb. Vit. Const.* 2, 7, &c.

LABDA, a daughter of Amphion, one of the Bacchanalæ, born lame. She married Aetion, by whom she had a son whom she called Cypselus, because she saved his life in a coffer. *Vid.* Cypselus. This coffer was preserved at Olympia. *Herod* 5, 92.—*Aristot. Polit* 5.

LABDACIDES, a name given to Œdipus, as descended from Labdacus

LABDACUS, a son of Polydorus by Nycteis, the daughter of Nycteus, king of Thebes. His father and mother died during his childhood, and he was left to the care of Nycteus, who, at his death left his kingdom in the hands of Lycus, with orders to restore it to Labdacus as soon as of age. He was father to Laius. It is unknown whether he ever sat on the throne of Thebes. According to Statius his father's name was Phœnix His descendants were called *Labdacides*. *Stat. Theb.* 6, 451.—*Apollod.* 3, 5.—*Paus.* 2, 6 9, 5.

LABDALON, a hill near Syracuse, forming part of Epipolæ. It was fortified by the Athenians in their contest with Syracuse. *Thucyd.* 6, 97.

LABRATES, a people of Dalmatia, in the lower part, whose territory constituted the principal portion of the dominions of Gentius. His capital was Scodra. In the country of the Labeates was the Labeatis Palus, now the *Lake of Scutari*.

LABEO, Antistius, a celebrated lawyer in the age of Augustus, whose views he opposed, and whose offers of the consulship he refused. He was wont to enjoy the company and conversation of the learned for six months, and the rest of the

year was spent in writing and composing. His works were said to amount to 500 volumes, all of which are lost, though some were extant in the age of Justinian. His father, of the same name, was one of Cæsar's murderers, and after sharing the dangers of Brutus at the battle of Philippi, he caused himself to be slain by one of his freedmen, not to survive public liberty. Horace (*Sat.* 1, 3, 82,) has unjustly taxed Labeo with insanity, because no doubt he inveighed against his patrons. *Appian. Alex.* 4 — *Suet. in Aug* 45 —— A tribune of the people at Rome, who condemned the censor Metellus to be thrown down from the Tarpeian rock, because he had expelled him from the senate. This rigorous sentence was stopped by the interference of another of the tribunes —— Q Fabius, a Roman consul, A U C 571, who obtained a naval victory over the fleet of the Cretans. He assisted Terence in composing his comedies, according to some —— Actius, an obscure poet, who recommended himself to the favour of Nero by an incorrect translation of Homer into Latin. *Schol. ad Pers. Sat.* 1, 1.

LABERIUS, J. Decimus, a Roman knight, famous for his talent in writing pantomimes. He was sixty years of age when Julius Cæsar, in the plenitude of his power, urged him, by the promise of a liberal reward, to appear on the stage, in one of his own pieces. The poet consented with great reluctance, and showed his resentment during the acting of the piece, by throwing severe aspersions upon Julius Cæsar, and by broadly hinting at the tyranny and despotism of which he was guilty In pronouncing the following line, he fixed the eyes of the whole assembly upon the usurper:

Necesse est multos timeat quem multi timent.

Cæsar restored him to the rank of knight, which he had lost by appearing on the stage, but he could not so easily restore him to the good opinion of his friends. When he went to take his seat among the knights, no one offered to make him room, even his friend Cicero sarcastically said *Recepimum te nisi anguste sederem*, to which Laberius replied, *Mirum si anguste sedes, qui soles duabus sellis sedere;* alluding to the orator's meanness and duplicity, during the civil wars between Cæsar and Pompey. Laberius died B. C 44. The titles of several of his pieces are preserved by A. Gellius, and a few fragments of him are given in Mattaire's Corpus Poetarum *Macrob Sat.* 2, 3 et 7.—*Horat. Sat.* 1, 10. - *Senec de Controv.* 18.—*Suet in Cæs* 39 —*A. Gell.* 3, 7 10, 17 —— Q Durus, a tribune of the soldiers in Cæsar's legions, killed in Britain. *Cæs. Bell. G.*

LABICUM, a town of Italy, about fifteen miles from Rome, betweeen the Via Prænestina and the Via Latina It is now *Colonna. Virg. Æn.* 7, 796 — *Liv.* 2, 39 4, 47.

LABIENUS, one of Cæsar's lieutenants in the Gallic war. In the beginning of the civil war, he left Cæsar for Pompey, escaped from the battle of Pharsalia, and was killed in that of Munda. Labienus appears to have parted with almost all his former success, on abandoning the side of his old commander. *Cæs B. Civ* 3, 13. *B. Hisp.* 31. —— A son of the preceding, who inherited all his father's hatred to the party of Cæsar. After the defeat of Brutus and Cassius, he refused to submit to the triumvirs, and retired to Parthia, where he was invested with a military command, and proved very serviceable to his new allies in their contests with the Romans. He was made prisoner in Cilicia and put to death.—— An individual, whose writings were condemned by Augustus to be burned on account of their seditious and defamatory character. He shut himself up in the tomb of his ancestors, determined not to survive the loss of his productions. *Senec.*

LABINETUS or LABYNETUS, a king of Babylon, &c. *Herod* 1, 74.

LABRADEUS, a surname of Jupiter in Caria. The name was derived, according to Plutarch, from λάβρυς, the Lydian term for a hatchet, which the statue of Jove held in its hand, and which had been offered up by Arselis of Mylassa from the spoils of Candaules, king of Lydia. *Plut. Quæst. Gr.*

LABRÔNIS PORTUS, or PORTUS HERCULIS LIBURNI, a harbour of Etruria, below the mouth of the Arnus. It is now *Livorno* or *Leghorn. Cic. ad Q Fratr.* 2, 6.

LABYRINTHUS, a building whose numerous passages and perplexing windings render the escape from it difficult, and almost impracticable. There were four very famous among the ancients, one near the city of Crocodiles or Arsinoe, another in Crete, a third at Lemnos, and a fourth in Italy built by Porsenna. That of Egypt was the most ancient, and Herodotus who saw it, declares that the beauty and the art of the building were almost beyond belief It was built by twelve kings, who at one time reigned in Egypt, and it was intended for the place of their burial, and to commemorate the actions of their reign. It was divided into twelve halls, or, according to Pliny, into sixteen, or as Strabo mentions, into twenty-seven The halls were vaulted according to the relation of Herodotus. They had each six doors, opening to the north, and the same number to the south, all surrounded by one wall. The edifice contained 3000 chambers, 1500 in the upper part, and the same number below. The chambers above were seen by Herodotus, and astonished him beyond conception, but he was not permitted to see those below, where were buried the holy crocodiles and the monarchs whose munificence had raised the edifice. The roofs and walls were encrusted with marble, and adorned with sculptured figures. The halls were surrounded with stately and polished pillars of white stone, and according to some authors, the opening of the doors was artfully attended with a terrible noise like peals of thunder. The labyrinth of Crete was built by Dædalus, in imitation of that of Egypt, and it is the most famous of all in classical history It was the place of confinement for Dædalus himself, and the prison of the Minotaur. According to Pliny, the labyrinth of Lemnos surpassed the others in grandeur and magnificence. It was supported by forty columns of uncommon height and thickness, and equally admirable for their beauty and splendour. Modern travellers are still astonished at the noble and magnificent ruins which appear of the Egyptian labyrinth, at the south of the lake Mœris, about thirty miles from the ruins of Arsinoe. *Mela*, 1, 9.—*Plin* 36, 13.—*Strab* 10.—*Diod* 1.—*Herod* 2, 148.—*Virg Æn* 5, 588.

LACÆNA, an epithet applied to a female native of Laconia, and among others, to Helen, *Virg. Æn* 6, 511.

LACEDÆMON, a son of Jupiter and Taygeta the daughter of Atlas, who married Sparta the daughter of Eurotas, by whom he had Amyclas and Eurydice the wife of Acrisius. He was the first who introduced the worship of the Graces

in Laconia, and who first built them a temple. From Lacedæmon and his wife, the capital of Laconia was called Lacedæmon and Sparta. *Apollod.* 3, 10.—*Hygin. fab.* 155.—*Paus.* 2, 1.—A noble city of Peloponnesus, the capital of Laconia, called also Sparta. It has been severally known by the name of *Lelegia*, from the Leleges the first inhabitants of the country, or from Lelex one of their kings; and *Œbalia* from Œbalus the sixth king from Eurotas. It was also called *Hecatompolis*, from the hundred cities which the whole province once contained. Lelex is supposed to have been the first king. His descendants, thirteen in number, reigned successively after him, till the reign of the sons of Orestes, when the Heraclidæ recovered the Peloponnesus, about eighty years after the Trojan war. Procles and Eurysthenes, the descendants of the Heraclidæ, enjoyed the crown together, and with them it was decreed that the two families should always sit on the throne together. (*Vid* Eurysthenes.) These two brothers began to reign B. C. 1102, their successors in the family of Procles were called *Procleidæ*, and afterwards *Eurysthenidæ*, and those of Eurysthenes, *Eurysthenidæ* and afterwards *Agidæ*. The successors of Procles on the throne began to reign in the following order: Sous, 1060 B. C. after his father had reigned forty-two years: Eurypon, 1025. Prytanis, 1021: Eunomus, 986. Polydectes, 907: Lycurgus, 895. Charilaus, 873. Nicander, 809: Theopompus, 770. Zeuxidamus, 723: Anaxidamus, 690: Archidamus, 651: Agasicles, 601. Ariston, 564: Demaratus, 526. Leotychides, 491: Archidamus, 469. Agis, 427: Agesilaus, 397. Archidamus, 361. Agis second, 338: Eudamidas, 310: Archidamus, 295. Eudamidas second, 265. Agis, 244: Archidamus, 230: Eucleidas, 225: Lycurgus, 219.—The successors of Eurysthenes were Agis, 1059. Echestratus, 1058. Labotas, 1023: Dorysaus, 986: Agesilaus, 957: Archelaus, 913. Teleclus, 853: Alcamenes, 813: Polydorus, 776. Eurycrates, 724: Anaxander, 687: Eurycrates second, 644: Leon, 607: Anaxandrides, 563: Cleomenes, 530. Leonidas, 491: Plistarchus, under guardianship of Pausanias, 480: Plistonax, 466: Pausanias, 408: Agesipolis, 397: Cleombrotus, 380: Agesipolis second, 371: Cleomenes second, 370. Areus or Areus, 309. Acrotatus, 265: Areus second, 264: Leonidas, 257: Cleombrotus, 243. Leonidas restored, 241: Cleomenes, 235: Agesipolis, 219. Under the two last kings, Lycurgus and Agesipolis, the monarchical power was abolished, though Machanidas the tyrant made himself absolute, B. C. 210, and Nabis, 206 for fourteen years. In the year 191, B. C. Lacedæmon joined the Achæan league, and about three years after the walls were demolished by order of Philopœmen. The territories of Laconia shared the fate of the Achæan confederacy, and the whole was conquered by Mummius, 147 B. C. and converted into a Roman province. The inhabitants of Lacedæmon have rendered themselves illustrious for their courage and intrepidity, for their love of honour and liberty, and for their aversion to sloth and luxury. They were inured from their youth to labour, and their laws commanded them to make war their profession. They never applied themselves to any trade, but their only employment was arms, and they left every thing else to the care of their slaves (*Vid.* Helotæ.) They hardened their body by stripes, and other manly exercises; and accustomed themselves to undergo hardships, and even to die without fear or regret. From their valour in the field, and their moderation and temperance at home, they were courted and revered by all the neighbouring princes, and their assistance was severally implored to protect the Sicilians, Carthaginians, Thracians, Egyptians, Cyrenæans, &c. They were forbidden by the laws of their country, (*Vid.* Lycurgus,) to visit foreign states, lest their manners should be corrupted by an intercourse with effeminate nations. The austere manner in which their children were educated, rendered them undaunted in the field of battle, and from this circumstance, Leonidas with a small band was enabled to resist the millions of the army of Xerxes at Thermopylæ. The women were as courageous as the men, and many a mother has celebrated with festivals the death of her son who had fallen in battle, or has coolly put him to flight, if, by a shameful flight or loss of his arms, he brought disgrace upon his country. As to domestic manners, the Lacedæmonians as widely differed from their neighbours as in political concerns, and their noblest women were not ashamed to appear on the stage hired for money. In the affairs of Greece, the interest of the Lacedæmonians was often powerful and obtained the superiority for 500 years. Their jealousy of the power and greatness of the Athenians is well known. The authority of their monarchs was checked by the watchful eye of the Ephori, who had the power of imprisoning the kings themselves if guilty of misdemeanours. (*Vid.* Ephori.) The Lacedæmonians are remarkable for the honour and reverence which they paid to old age. The names of *Lacedæmon* and *Sparta*, are promiscuously applied to the capital of Laconia, and often confounded together. The latter was applied to the metropolis, and the former was reserved for the inhabitants of the suburbs, or rather of the country contiguous to the walls of the city. This propriety of distinction was originally observed, but in process of time it was totally lost, and both appellatives were soon synonymous, and indiscriminately applied to the city and country. (*Vid.* Sparta, Laconia.) *Liv.* 34, 35, 45, 28.—*Strab.* 8.—*Thucyd.* 1.—*Paus.* 3.—*Justin* 2, 3 &c.—*Herod* 1, &c.—*Plut in Lyc &c.*—*Diod.*—*Mela*, 2.—There were some festivals celebrated at Lacedæmon, the names of which are not known. It was customary for the women to drag all the old bachelors round the altars, and beat them with their fists, that the shame and ignominy to which they were exposed might induce them to marry, &c. *Athen* 13.

LACEDÆMONII and LACEDÆMÕNES, the inhabitants of Lacedæmon. *Vid* Lacedæmon.

LACEDÆMONIUS, a son of Cimon by Clitoria. He received this name from his father's regard for the Lacedæmonians. *Plut.*

LACERTA, a soothsayer in Domitian's age, who acquired immense riches by his art. *Jus.* 7, 114.

LACETANIA, a district at the north of Spain. *Liv.* 21, 23.

LACHES, an Athenian general in the age of Epaminondas. *Diod.* 12.——An Athenian sent with Carias at the head of a fleet in the first expedition undertaken against Sicily in the Peloponnesian war. *Justin* 4, 3.——An artist who finished the Colossus of Rhodes.

LACHESIS, one of the Parcæ, whose name is derived from λαγχανω, *to measure out by lot.* She presided over futurity, and was represented as spinning the thread of life, or according to others,

holding the spindle. She generally appeared covered with a garment variegated with stars, and holding spindles in her hand. (*Vid Parcæ.*) *Stat. Theb.* 2, 249.—*Martial*, 4, *ep.* 54.

LACIDAS. *Vid.* Lamyies.

LACIDES, a village near Athens, which derived its name from Lacius, an Athenian hero, whose exploits are unknown. Here Zephyrus had an altar sacred to him, and likewise Ceres and Proserpina a temple. *Paus.* 1, 37.

LACINIA, a surname of Juno from her temple at Lacinium in Italy.

LACINIUM PROMONTORIUM, a celebrated promontory of Magna Græcia, in the territory of the Brutii, a few miles to the south of Crotona. It runs out for some distance into the sea, and with the opposite Iapygian promontory incloses the gulf of Tarentum Its modern names are *Capo delle Colonne* (Cape of the Columns), and *Capo Nao* (Cape of the Temple), from the remains of the temple of Juno Lacinia, which are still visible on its summit. This celebrated edifice, remarkable for its great antiquity, the magnificence of its decorations, and the veneration with which it was regarded, was surrounded by a thick grove of trees, in the midst of which were spacious meadows; here numerous herds and flocks were pastured in perfect security, as they were accounted sacred. From the profits accruing out of the sale of these cattle, which were destined for sacrifices, it was said that a column of solid gold was erected and consecrated to the goddess. On the festival of Juno, which was celebrated annually, an immense concourse of the inhabitants of all the Italian Greek cities assembled here, and a grand display of the most rare and precious productions of art and nature was exhibited. On one of these occasions Alexithenes, a Sybarite, is said to have produced a purple robe exquisitely embroidered, and adorned with feathers of every colour, on which were represented the city of Sybaris and the twelve principal deities. This costly dress having come into the possession of the elder Dionysius, was sold by him to some Carthaginian merchants for the enormous sum of 120 talents. Among other splendid pictures with which this temple was adorned, the famous Helen of Zeuxis was more particularly admired. The artist was said to have conceived his idea of that celebrated beauty, from a selection of the fairest women which Crotona could present to his view. History has not acquainted us with the founders of this consecrated pile, but its great antiquity is attested by Dionysius of Halicarnassus, who affirms that Æneas on his arrival there presented to the goddess a brazen vase. According to Diodorus Siculus, some ascribed its origin to Hercules. This sanctuary was respected by Pyrrhus, as well as by Hannibal; the latter caused an inscription in Greek and Punic characters to be deposited there, recording the number of his troops, and their several victories and achievements. But several years afterwards it sustained great injury from Fulvius Flaccus, a censor, who caused a great portion of the roof, which was covered with marble, to be removed, for the purpose of adorning a temple of Fortune constructed by him at Rome. Such an outcry was raised against this act of impiety, that orders were issued by the senate that every thing should be restored to its former state; but this could not be effected, no architect being found of sufficient skill to replace the marble tiles according to their original position. From the ruins of this celebrated edifice it is evident that it was of the early Doric style, with fluted pillars, broader at the base than at the capital. It measured about 132 yards in length and sixty-six in breadth; and, as it faced the east, its principal entrance opened to the west. *Strab.* 6.—*Liv.* 24, 3 42, 3.—*Cic. de Div.* 1, 24 *de Inv.* 2, 2.—*Aristot. de Mirab.*—*Dion. Hal* 1, 52.—*Diod. Sic.* 4, 24.—*Polyb* 3, 33 et 56.—*Val. Max.* 1, 1.

LACMON, a part of mount Pindus where the Inachus flows. *Herod* 9, 43.

LACOBRIGA, a town of Spain near the Sacrum Promontorium, now *Lagos*. *Mela*, 3, 1 ——A town of Spain, among the Vaccæi, now *Lobera*. *Plin* 3, 4.

LACONIA, a country of Peloponnesus, situate at its southern extremity, having Messenia on the west, and Arcadia and Argolis on the north The extent of Laconia from east to west where it reached farthest, was 1° 45′, but it became narrower towards the north, and its extent from north to south was about fifty miles. As the southern parts were encompassed by the sea, and the east and north-east parts by the Sinus Argolicus, it had a great number of promontories, the chief of which were those of Malea and Tænarus, now *Cape Malio* and *Cape Matopan* The seacoast of Laconia was furnished with a considerable number of sea ports, towns, and commodious harbours, the chief of which were Trinasus, Aeria, Gythium, and Epidaurus The Laconian coasts were famous for yielding a shell-fish, whence was obtained a beautiful purple dye, inferior only to that which was brought from the Red Sea The mountains of Laconia were numerous the most famous was Taygetus Its principal river was the Eurotas, on which stood the capital Lacedæmon or Sparta. The soil was very rich, especially in the low grounds, and, being well watered, was excellent for pasture, but the number of its mountains and hills prevented its being tilled so well as it might otherwise have been. Among the animals of the country may be enumerated wild and tame goats, wild boars, deer, and excellent hounds. A blackish green marble (probably basalt,) was obtained at Tænarus. *Cic Att* 4, 10.—*Strab.* 8.—*Plol.* 3, 16.—*Mela*, 2, 3

LACRATES, a Theban, general of a detachment sent by Artaxerxes to the assistance of the Egyptians, &c *Diod* 16.

LACRINES, a Lacedæmonian, ambassador to Cyrus *Herod.* 1 152

LACTANTIUS, LUCIUS CŒLIUS (or CÆCILIUS), an eloquent father of the church, was, according to some, an African; while others, with more probability, say that he was a native of Firmum, in Italy. He studied rhetoric at Sicca, a city of Africa, under Arnobius; after which, he became tutor to Crispus, the son of Constantine. He formed his style upon the model of Cicero, and wrote several works, the principal of which are *Institutiones Divinæ*, in seven books, and a treatise *De Persecutione*. The best edition of Lactantius is that of the Abbe Langlet, 2 vols. 8to, Paris, 1746.——Placidus, a grammarian, who flourished about 550 A. D. He was the author of *Argumenta Metamorphoseon Ovidii*, in prose.

LACYDES, a Greek philosopher, and native of Cyrene, was a disciple of Arcesilaus, whom he succeeded in the academic chair. He was brought up in very humble circumstances, but acquired great reputation by intense application to his studies, and a graceful elocution. He was highly

esteemed by king Attalus who gave him a garden where he might devote himself to study and to the instruction of others this was afterwards known by the name of the Lacydean garden Attalus wished Lacydes to come and reside at his court, to which he respectfully replied that the portraits of kings should be viewed at a distance He taught his disciples never to be hasty in their judgments and never to speak positively Having taught philosophy twenty six years he resigned the employment to his scholars Telecles and Evander In the second year of the 141st Olympiad In old age he disgraced himself by giving a favourite goose a most magnificent funeral and he fell a victim to excessive drinking *Diog Laert* 4, 59 &c —*Ælian V H* 2, 31,— *Athen* 10 0

LACEDES, an effeminate king of Argos

LADA a small island lying at a moderate distance from Miletus and opposite that town It is now joined to the main land *Herod* 6, 7 — *Strab* 1

LADAS a celebrated runner of Alexander born at Sicyon He obtained a crown at Olympia and was honoured with a brazen statue, which represented him in the attitude of a wrestler full of confidence and eager for victory It was the work of Myron and was still seen and admired on the banks of the Eurotas in the age of Pausanias *Catull Prop* 3, 21 8, 12,— *Martial* 10 *ep* 10 — *Jur* 13 97

LADAS, a son of Imbrasus killed by Turnus *Virg Æn* 12 443

LADON a small stream of Elis flowing into the Peneus It is now the *Dorato aqua* or *Beli-er Ivas* 6 22 — A river of Arcadia rising near the village of Lycuria between Pheneus and Cleitor It was ascribed the most beautiful stream in Greece It is called *Kephi-o Boas* a general name in Romaic for any abundant source of water *Paus* 8 20 — *Dionys Perieg* 417 — *Ovid Met* 1 702 *Just* 5 89 — An Arcadian, who followed Æneas into Italy where he was killed by Halesus *Virg Æn* 10 413 — One of Actæon's dogs *Ovid Met* 3 216

LAECA M Porcius one of Catiline's accomplices in his conspiracy He is called Lecca by Cicero *Cat* 1, 4 — *Sall Cat*

LÆLAPS *Vid* Telaps

LÆLIANUS a general proclaimed emperor in Gaul by his soldiers, A D 265 after the death of Gallienus His triumph was short, he was conquered and put to death after a few months reign by an other general called Postumus who aspired to the imperial purple as well as himself

LÆLIUS, C a Roman consul A U C 614, surnamed *Sapiens* so intimate with Africanus the younger that Cicero represents him in his treatise *De Amicitia* as explaining the real nature of friendship with its attendant pleasures These two illustrious characters it is said often removed themselves from the turbulence and intrigues of Rome, to enjoy the sweets of retirement, and frequently amused themselves in picking up shells and pebbles on the sea shore The virtues of Lælius, however, were not always buried in seclusion Like the bravest of his contemporaries he shone in war and distinguished himself in his expedition in Spain against Viriathus It is said that he assisted Terence in the composition of his comedies His modesty, humanity, and the manner in which he patronised letters, are as celebrated as his greatness of mind and integrity in the character of a statesman. *Cic de Orat Off* 2, 11 3, 4 — *Horat Sat* 2, 1, 72. His father commanded the Roman fleet in the second Punic war, and was rewarded for his valour with a golden crown and thirty oxen *Liv* 26 42 27, 7 29 1 &c — Another consul who accompanied Scipio Africanus the elder in his campaigns in Spain and Africa

LÆNA and LÆNÆS the mistress of Harmodius and Aristogiton Being tortured because she refused to disclose the conspirators, she bit off her tongue totally to frustrate the violent efforts of her executioners — A man who was acquainted with the conspiracy formed against Cæsar

LÆNAS a surname of the Popilii, which they received from Marcus Popilius, who rushed from the altar where he was offering a sacrifice, in his sacerdotal robe (Læna), to appease a sedition *Vid Br* 14

LÆPA, a town of Spain *Mela*, 3, 1

LAERTES a king of Ithaca, son of Arcesius and Chalcomedusa who married Anticlea, the daughter of Autolycus Anticlea was pregnant by Sisyphus when she married Laertes, and eight months after her union with the king of Ithaca she brought forth a son called Ulysses. (*Vid* Anticlea) Ulysses was treated with paternal care by Laertes though not really his son, and Laertes ceded to him his crown and retired into the country where he spent his time in gardening He was found in this mean employment by his son at his return from the Trojan war after twenty years absence and Ulysses at the sight of his father, whose dress and old age declared his sorrow being hesitated whether he should suddenly introduce himself as his son, or whether he should as a stranger gradually awaken the paternal feelings of Laertes who had believed that his son was no more Him last measure was preferred and when Laertes had burst into tears at the mention which was made of his son, Ulysses threw himself on his neck, exclaiming, 'O father I am he for whom you weep' This welcome declaration was followed by a recital of all the hardships which Ulysses had suffered and immediately after the father and son repaired to the palace of Penelope the wife of Ulysses, whence all the suitors who daily importuned the princess, were forcibly removed Laertes was one of the Argonauts, according to *Apollodorus*, 1, 9 *Homer Od* 11 et 24 — *Ovid Met* 13 92 *Herod* 1, 95 — A town and harbour of Cilicia, on the confines of Pamphylia, and west of Side It was the birth place of Diogenes Laertius *Strab* 14.

LAERTIUS DIOGENES, a writer born at Laertes *Vid* Diogenes,

LÆSTRYGONES, the most ancient inhabitants of Sicily Some suppose them to be the same as the people of Leontium and to have been neighbours to the Cyclops They fed on human flesh, and when Ulysses came on their coasts they sunk his ships and devoured his companions (*Vid* Antiphates) They were of a gigantic stature, according to Homer, who however, does not mention their country, but only speaks of Lamus as their captain A colony of them, as some suppose passed over into Italy with Lamus at their head, where they built the town of Formiæ whence the epithet of *Lastrygonia* often used for that of *Formiana* *Plin* 3 5 — *Ovid Met* 14, 233 &c *Fast* 4 *ex Pont* 4 *ep* 10 — *Tzetz in Lycophr* 662 et 818.— *Homer Od* 10, 81.— *Sil* 7, 276.

LÆTA, the wife of the emperor Gratian celebrated

brated for her humanity and generous sentiments.

LÆTORIA LEX, ordered that the plebeian magistrates should be created at the Comitia Tributa: passed A.U.C. 292.——Another, A.U.C. 490, against the defrauding of minors. By this law the years of minority were limited to twenty-five, and no one below that age could make a legal bargain.

LÆVINUS, P. Valerius, a Roman consul sent against Pyrrhus, A. U. C. 474. He informed the monarch that the Romans would not accept him as an arbitrator in the war with Tarentum, and feared him not as an enemy. He was defeated by Pyrrhus.——Marcus, a Roman general in the second Punic war. He behaved with great valour, and drove the Carthaginians from Sicily. *Liv.* 23, 24 et 30. 24, 40, &c.—*Oic. Verr.* 3, 54.——P. Val., a man despised at Rome for his vices. *Horat. Sat.* 1, 6, 12.

LAGIA, a name of the island Delos. *Vid.* Delos.

LAGIDES *Vid.* Lagus.

LAGUS, a Macedonian of mean extraction. He received in marriage Arsinoe the daughter of Meleager, who was then pregnant by king Philip, and being willing to hide the disgrace of his wife, he exposed the child in the woods. An eagle preserved the life of the infant, fed him with her prey, and sheltered him with her wings against the inclemency of the air. This uncommon preservation was divulged by Lagus, who adopted the child as his own, and called him Ptolemy, conjecturing that as his life had been so miraculously preserved, his days would be spent in grandeur and affluence. This Ptolemy became king of Egypt after the death of Alexander. According to other accounts Arsinoe was nearly related to Philip king of Macedonia, and her marriage with Lagus was not considered as dishonourable, because he was opulent and powerful. The first of the Ptolemies is called *Lagus*, to distinguish him from his successors of the same name. Ptolemy, the first of the Macedonian kings of Egypt, wished it to be believed that he was the legitimate son of Lagus, and he preferred the name of *Lagides* to all other appellations. It is even said, that he established a military order in Alexandria, which was called Lageion. The surname of Lagides was transmitted to all his descendants on the Egyptian throne till the reign of Cleopatra. Antony's mistress. Plutarch mentions an anecdote which serves to show how far the legitimacy of Ptolemy was believed in his age. A pedantic grammarian, says the historian, once displaying his great knowledge of antiquity in the presence of Ptolemy, the king suddenly interrupted him with the question of, *Pray tell me, sir, who was the father of Peleus? Tell me,* replied the grammarian, without hesitation, *tell me you can, O king! who the father of Lagus was?* This reflection on the meanness of the monarch's birth did not in the least irritate his resentment, though the courtiers all glowed with indignation. Ptolemy praised the humour of the grammarian, and showed his moderation and the mildness of his temper, by taking him under his patronage. *Pyrr. Alt.—Plut. de ira cohib.—Lacon.* 1, 6?——A Rutulian, killed by Pallas son of Evander. *Virg. Æn.* 10, 381.

LAGUSA, an island in the Sinus Glaucus, near the northern coast of Lycia, now *Panagia di Carchisius*, or, according to some, *Christiana*.——Of Lagusæ, an island, or more properly, a cluster of islands, on the coast of Troas, to the north of Tenedos, now *Taochan Adasi*. *Plin* 5, 31.

LAIADES, a patronymic of Œdipus son of Laius. *Ovid. Met.* 6, *fab.* 18.

LAIS, a celebrated courtezan, daughter of Timandra the mistress of Alcibiades, born at Hyccara in Sicily. She was carried away from her native country into Greece, when Nicias the Athenian general invaded Sicily. She first began to sell her favours at Corinth, and the immense number of princes, noblemen, philosophers, orators, and plebeians, who courted her embraces, show how much commendation is owed to her personal charms. The expenses which attended her pleasures, gave rise to the proverb of *Non cuivis homini contingit adire Corinthum.* Even Demosthenes himself visited Corinth for the sake of Lais, but when he was informed by the courtezan, that admittance to her bed was to be bought at the enormous sum of 10,000 drachmas, or about 300*l* English money, the orator departed, and observed, that he would not buy repentance at so dear a price. The charms which had attracted Demosthenes to Corinth, had no influence upon Xenocrates. When Lais saw the philosopher unmoved by her beauty, she visited his house herself; but there she had no reason to boast of the licentiousness or easy submission of Xenocrates. Diogenes the cynic was one of her warmest admirers, and though filthy in his dress and manners, yet he gained her heart and enjoyed her most unbounded favours. The sculptor Myron also solicited the favours of Lais, but he met with coldness; he, however, attributed the cause of his ill reception to the whiteness of his hair, and dyed it of a brown colour, but to no purpose: *Fool that thou art*, said the courtezan, *to ask what I refused yesterday to thy father.* Lais ridiculed the austerity of philosophers, and laughed at the weakness of those who pretend to have gained a superiority over their passions, by observing that the sages and philosophers of the age were not above the rest of mankind, for she found them at her door as often as the rest of the Athenians. The success which her debaucheries met at Corinth, encouraged Lais to pass into Thessaly, and more particularly to enjoy the company of a favourite youth called Hippostratus She was, however, disappointed: the women of the place, jealous of her charms, and apprehensive of her corrupting the fidelity of their husbands, assassinated her in the temple of Venus, about 340 years before the Christian era. Some suppose that there were two persons of this name, a mother and her daughter. *Cic. ad Fam.* 9, 26.—*Ovid. Amor.* 1, 5.—*Plut. in Alcib.*—*Paus.* 2, 2.

LAIUS, a son of Labdacus, who succeeded to the throne of Thebes, which his grandfather Nycteus had left to the care of his brother Lycus, till his grandson came of age. He was driven from his kingdom by Amphion and Zethus, who were incensed against Lycus for the indignities which Antiope had suffered. He was afterwards restored, and married Jocasta the daughter of Creon. An oracle informed him that he should perish by the hand of his son, and in consequence of this dreadful intelligence he resolved never to approach his wife. A day spent in debauch and intoxication made him violate his vow, and Jocasta brought forth a son. The child as soon as born was given to a servant, with orders to put him to death. The servant was moved with compassion, and only exposed him on mount Cithæ-

ron where his life was preserved by a shepherd The child, called Œdipus, was educated in the court of Polybus, and an unfortunate meeting with his father in a narrow road proved his ruin Œdipus ordered his father to make way for him without knowing who he was, Laius refused, and was instantly murdered by his irritated son His armour bearer or charioteer shared his fate (*Vid* Œdipus) *Sophocl in Œdip —Hygin fab* 9 et 66 —*Apollod* 3 5 —*Paus* 9, 5 et 26 —*Plut de Curios*

LAIS AGE one of Horace s favourite mistresses *Horat* 1 *od* 22, &c —*Propert* 4 7

LAMACHUS, a son of Xenophanes, sent into Sicily with Nicias He was killed B C 414, before Syracuse, where he had displayed much courage and intrepidity *Plut in Alcib* —A governor of Heraclea in Pontus who betrayed his trust to Mithridates after he had invited all the inhabitants to a sumptuous feast

LAMBRUS or LAMBER a river of Cisalpine Gaul issuing from the Lupilus Lacus and falling into the Olona one of the tributaries of the Po It is now the *Lambro*

LAMIA a town of Thessaly situate inland from the head waters of the Sinus Maliacus and about thirty stadia from the Sperchius It is celebrated in history as the principal scene of the war waged by the Athenians and other Greeks at the instigation of their orators against the Macedonians, under Antipater (*Vid* Lamiacum Bellum) According to Dr Holland there is very little doubt that the site of *Zeitoun* corresponds with that of the ancient Lamia. *Strab* 9 —Titus, a Roman of distinguished family claiming descent from Lamus the most ancient monarch of the Læstrygones He signalized himself in the war with the Cantabri as one of the lieutenants of Augustus *Horat Od* 3, 17 —A famous courtezan, daughter of Cleanora mistress to Demetrius Poliorcetes, at whose court she became particularly known by her extravagance, her intrigues, and her ascendency over her lover s affections She also distinguished herself as a player on the flute, and the admiration she gained was paid no less to her personal charms, than to her wit to the accomplishments of her mind and her superior skill in music and poetry. *Plut in Demetr —Athen* 13 —*Ælian V H* 13 9

LAMIACUM BELLUM happened after the death of Alexander, when the Greeks, and particularly the Athenians incited by their orators resolved to free Greece from the garrisons of the Macedonians Leosthenes was appointed commander of a numerous force, and marched against Antipater, who then presided over Macedonia. Antipater entered Thessaly at the head of 13 000 foot and 600 horse, and was beaten by the superior force of the Athenians and of their Greek confederates And pater after this blow fled to Lamia B C 323, where he resolved, with all the courage and sagacity of a careful general, to maintain a siege with about the 8 or 9000 men that had escaped from the field of battle Leosthenes unable to take the city by storm, began to make a regular siege His operations were delayed by the frequent sallies of Antipater, and Leosthenes being killed by the blow of a stone, Antipater made his escape out of Lamia, and soon after, with the assistance of the army of Craterus brought from Asia, he gave the Athenians battle near Cranon, and though only 500 of their men were slain, yet they became so dispirited, that they sued for peace from the conqueror. Antipater at last with difficulty consented, provided they raised taxes in the usual manner, received a Macedonian garrison defrayed the expenses of the war, and lastly delivered into his hands Demosthenes and Hyperides the two orators, whose prevailing eloquence had excited their countrymen against him These disadvantageous terms were accepted by the Athenians yet Demosthenes had time to escape and poison himself Hyperides was carried before Antipater, who ordered his tongue to be cut off and afterwards put him to death *Plut in Demost —Diod* 17 —*Justin.* 11, &c

LAMIÆ small islands in the Ægean opposite Troas *Plin* 5, 31 —A celebrated family at Rome, said to be descended from Lamus, the king of the Lestrygones —Certain monsters of Africa who had the face and breast of a woman, and the rest of their body like that of a serpent They allured strangers to come to them, that they might devour them and though they were not endowed with the faculty of speech, yet their hissings were pleasing and agreeable. Some believed them to be witches or rather evil spirits, who under the form of a beautiful woman, enticed young children and devoured them According to some the fable of the Lamiæ is derived from the amours of Jupiter with a certain beautiful woman called Lamia, whom the jealousy of Juno rendered deformed, and whose children she destroyed; upon which Lamia became insane, and so desperate, that she eat up all the children that came in her way They are also called Lemures (*Vid* Lemures) *Philostr. in Ap —Horat Art Poet* 340 —*Plut de Curios.*

LAMPEDO a woman of Lacedæmon, who was daughter, wife, sister and mother of a king She lived in the age of Alcibiades Agrippina, the mother of Claudius could boast the same honours. *Tacit Ann* 12, 22 et 37

LAMPETIA, a daughter of Apollo and Neæra. She with her sister Phaetusa guarded her father s flocks in Sicily when Ulysses arrived on the coasts of that island These flocks were fourteen in number, seven herds of oxen, and seven flocks of sheep, consisting each of fifty. They fed by night as well as by day, and it was deemed unlawful and even sacrilegious to touch them. The companions of Ulysses, impelled by hunger, paid no regard to their sanctity, or to the threats and intreaties of their chief, but they carried away and killed some of the oxen. The watchful keepers complained to their father, and Jupiter, at the request of Apollo, punished the offence of the Greeks The hides of the oxen appeared to walk, and the flesh which was roasting by the fire began to bellow, and nothing was heard but dreadful noises and loud lowings The companions of Ulysses embarked on board their ships, but here the resentment of Jupiter followed them. A storm arose, and they all perished except Ulysses, who saved himself on the broken piece of a mast. *Homer Od* 12 119.—*Propert* 3, 13 —According to Ovid (*Met.* 2 349), Lampetia is one of the Heliades, who was changed into a poplar tree at the death of her brother Phaeton.

LAMPETO and LAMPEDO a queen of the Amazons, who boasted herself to be the daughter of Mars. She gained many conquests in Asia, where she founded several cities She was surprised afterwards by a band of barbarians and destroyed with her female attendants. *Justin.* 2, 4.

LAMPON, LAMPOS, or LAMPUS, one of the

horses of Diomedes.——Of Hector.——Of Aurora. *Homer. Il.* 8, 185. *Od.* 23, 246.——A horse mentioned by Italicus as swifter than the wind *Ital.* 16, 367.——A son of Laomedon father of Dolops. *Homer. Il.* 5, 545.——A soothsayer of Athens in the age of Socrates *Plut in Pericl.*

LAMPONIUS, an Athenian general, sent by his countrymen to attempt the conquest of Sicily. *Justin.* 4, 3.

LAMPRIDIUS ÆLIUS, a Latin historian, who lived in the fourth century, under Diocletian and Constantine the Great. He is supposed to have been the author of the lives of Commodus, Antoninus, Diadumenus, Heliogabalus, and Alexander Severus. The style and arrangement of Lampridius will not allow him a place among historians of a superior class, yet he is valuable for his facts His lives make a part of the *Historiæ Augustæ Scriptores*, 2 vols. 8vo, 1671.

LAMPSĀCUS now *Lamsaki*, a city of Mysia in Asia Minor, situate on the Hellespont, where it begins to open into the Propontis, and north east of Abydos. The early name of the spot where Lampsacus stood, was Pityusa from the number of *pine-trees* which grew there A Phocæan colony is said to have founded this city, and given it its name, being directed by the oracle to settle wherever they saw lightning first. This took place in the district Pityusa, and hence the name of the city from λάμπω, *luceo*. Strabo calls Lampsacus a Milesian colony: very probably it was only enlarged by a colony from Miletus Another account, however, makes the city to have existed prior to the arrival of the Phocæans, and merely the name to have been changed by them. They aided, it seems, Mandro, king of the Bebryces, against the neighbouring barbarians, and were persuaded by him to occupy a part of his territory. Their successes in war, however, and the spoils they had obtained, excited the envy of the Bebrycians, and the Phocæans would have been secretly destroyed, had not Lampsace, the king's daughter, apprized them of the plot. Out of gratitude to her, they called the city Lampsacus, having destroyed the former inhabitants. The neighbouring country was termed *Abarnus* or *Abarnus*, because Venus, who here was delivered of Priapus, was so disgusted with his appearance, that she disowned (ἀπώσατο) him for her offspring. Priapus was the chief deity of the place His temple there was the asylum of lewdness and debauchery; and hence the epithet *Lampsacus* is used to express immodesty and wantonness. Alexander resolved to destroy the city on account of the vices of its inhabitants, or more probably for its firm adherence to the interest of Persia. It was, however, saved from ruin by the artifice of Anaximenes. (See Anaximenes.) *Mela*, 1, 19.—*Strab.* 14.—*Polyæn* 8, 37.

LAMPTERA, a town of Phocæa in Ionia. *Liv.* 37, 31.

LAMPTERIA, a festival at Pellene, in Achaia, in honour of Bacchus, who was surnamed Lampter, from λάμπειν, *to shine*, because, during this solemnity, which was observed in the night, the worshippers went to the temple of Bacchus, with lighted torches in their hands. It was also customary to place vessels full of wine in several parts of every street in the city. *Paus.* 4, 21.

LAMUS, a king of the Læstrygones, who is supposed by some to have founded Formiæ in Italy. The family of the Lamiæ at Rome, was, according to the opinion of some, descended from him. *Horat. Od.* 3, 17 ——A son of Hercules and Omphale, who succeeded his mother on the throne of Lydia, but afterwards was banished and retired to Caria. *Ovid. Heroid.* 9, 51.——A Latin chief killed by Nisus. *Virg Æn.* 9, 334. ——A river in the western part of Cilicia Campestris, now the *Lamus* It gave to the adjacent district the name of Lamotis.

LAMYRUS, *buffoon*, a surname of one of the Ptolemies.——One of the auxiliaries of Turnus, killed by Nisus. *Virg. Æn.* 9, 334.

LANASSA, a daughter of Cleodæus, who married Pyrrhus, the son of Achilles, by whom she had eight children *Justin.* 17, 3.

LANCIA, the name of two towns in Lusitania, distinguished by the appellations of Oppidana and Transcudana. The first was on the frontiers of the Lusitani, near the sources of the river Munda, or *Mondego*. It is now *Guarda* The latter lay to the east of the former, and is now *Ciudad Rodrigo*. It was called Transcudana, because it lay beyond the Cuda

LANGOBARDI, a people of Germany, seated on the Albis, or *Elbe*, and the Viadrus, or *Oder*, in part of what is now called *Brandenburg* They were famed for their bravery, though few in number. They are said to have migrated from Scandinavia, where their original name was Vinili, which they exchanged for one denoting their long beards. *Tacit Ann.* 2, 45. *G.* 40.

LANUVĪUM, a town of Latium, about sixteen miles from Rome on the Appian way. Juno had there a celebrated temple which was frequented by the inhabitants of Italy, and particularly by the Romans, whose consuls on first entering upon office offered sacrifices to the goddess. The statue of the goddess was covered with a goat's skin, and armed with a buckler and spear, and wore shoes which were turned upwards in the form of a cone. *Cic pro Mur. de Nat. D.* 1, 29. *pro Milon* 10.—*Liv.* 8, 14.—*Ital.* 13, 364.

LAONOTAS, or LAEOTAS, a Spartan king, of the family of the Agidæ, who succeeded his father Echestratus, B. C 1023. During his reign, war was declared against Argos, by Sparta. He sat on the throne for thirty seven years, and was succeeded by Doryssus, his son. *Paus* 3, 2.

LAOCOON, a son of Priam and Hecuba; or, according to others, of Antenor, or of Capys. As being priest of Apollo, he was commissioned by the Trojans to offer a bullock to Neptune to render him propitious During the sacrifice two enormous serpents issued from the sea, and attacked Laocoon's two sons who stood next to the altar. The father immediately attempted to defend his sons, but the serpents falling upon him squeezed him in their complicated wreaths, so that he died in the greatest agonies. This punishment was inflicted upon him for his temerity in dissuading the Trojans to bring into the city the fatal wooden horse which the Greeks had consecrated to Minerva, as also for his impiety in hurling a javelin against the sides of the horse as it entered within the walls. Hyginus attributes this to his marriage against the consent of Apollo, or according to others, for his polluting the temple, by his commerce with his wife Antiope before the statue of the god. The sons of Laocoon are called Antiphas and Thymbræus by Hyginus, and by Thessander, quoted by Servius, Æthron and Melanthus. This dreadful fate of the priest of Apollo described in so masterly a style by Virgil and by Petronius, is still more familiar to the moderns, by a celebrated marble statue,

the work of Polydorus, Athenodorus, and Ages ander, which has survived the ravages of time and barbarism. This famous monument, found in the baths of Titus during the pontificate of Julius II, and preserved in the Vatican, represents Laocoon at the very moment when the two serpents writhe themselves around him, and destroy the powers of life by their mortal venom. The art of the sculptors has here excelled, and the features of the father express the agonizing feelings of parental anxiety as if it were animated nature.—*Virg Æn.* 2, 41 et 201.—*Hygin. fab.* 135 —*Plin* 36, 5.- *Servius in Æn.* 2, 201 et 211. —*Tzetzes in Lycoph.* 347,

LAODAMAS, a son of Alcinous, king of the Phæacians who offered to wrestle with Ulysses, while at his father's court. Ulysses, mindful of the hospitality of Alcinous, refused the challenge of Laodamas *Homer, Od* 7, 170.

LAODAMIA, a daughter of Acastus and Astydamia, who married Protesilaus, the son of Iphiclus king of a part of Thessaly. The departure of her husband for the Trojan war was the source of grief to her, but when she heard that he had fallen by the hand of Hector, her sorrow was increased. To keep alive the memory of her husband whom she had tenderly loved, she ordered a wooden statue to be made and regularly placed in her bed. This was seen by one of her servants, who informed Iphiclus that his daughter's bed was daily defiled by an unknown stranger. Iphiclus watched his daughter, and when he found that the intelligence was false, he ordered the wooden image to be burned, in hopes of dissipating his daughter's grief. He did not succeed, Laodamia threw herself into the flames with the image and perished. This circumstance has given occasion to fabulous traditions related by the poets, which mention that Protesilaus was restored to life, and to Laodamia, for three hours, and that when he was obliged to return to the infernal regions, he persuaded his wife to accompany him *Virg. Æn* 6. 447.—*Ovid. Her* 13. - *Hygin. fab* 104. - *Propert.* 1, 19. —— A daughter of Bellerophon by Achemone the daughter of king Iobates. She had a son by Jupiter, called Sarpedon. She dedicated herself to the service of Diana, and hunted with her; but her haughtiness proved fatal to her, and she perished by the arrows of the goddess *Homer. Il* 6, 197. 12, 305 16, 419.—A daughter of Alexander, king of Epirus, by Olympia the daughter of Pyrrhus She was assassinated in the temple of Diana, where she had fled for safety during a sedition. Her murderer, called Milo, soon after turned his dagger against his own breast and killed himself *Justin* 26, 3.

LAODICE, a daughter of Priam and Hecuba, who became enamoured of Acamas, son of Theseus, when he came with Diomedes from the Greeks to Troy with an embassy to demand the restoration of Helen She obtained an interview and the gratification of her desires at the house of Philebia, the wife of a governor of a small town of Troas which the Greek ambassador had visited She had a son by Acamas, whom she called Munitus. She afterwards married Helicaon, son of Antenor, and Telephus, king of Mysia. Some call her Astyoche. According to the Greek scholiast of Lycophron, Laodice threw herself down from the top of a tower and was killed when Troy was sacked by the Greeks, and from this circumstance she is nowhere mentioned among the captives, though, according to Pausanias, the famous painting of the fall of Troy by Polygnotus, represented her near an altar, at some distance from the captive princesses of Troy. *Dictys Cret.* 1.—*Paus.* 10, 26.—*Homer. Il* 3 et 6. —— One of the Oceanides.——A daughter of Cinyras, by whom Elatus had some children. *Apollod.* 3, 14 —— A daughter of Agamemnon, called also Electra. *Homer. Il.* 9, 145 ——A sister of Mithridates who married Ariarathes king of Cappadocia, and afterwards her own brother Mithridates. During the secret absence of Mithridates she prostituted herself to her servants, in hopes that her husband was dead; but when she saw her expectations frustrated, she attempted to poison Mithridates, for which she was put to death.——A queen of Cappadocia, put to death by her subjects for poisoning five of her children ——A sister and wife of Antiochus II. She put to death Berenice, whom her husband had married. (*Vid* Antiochus II) She was murdered by order of Ptolemy Evergetes, B C 246.——A daughter of Demetrius, shamefully put to death by Ammonius the tyrannical minister of the vicious Alexander Bala, king of Syria ——A daughter of Seleucus ——The mother of Seleucus. Nine months before she brought forth she dreamt that Apollo had introduced himself into her bed, and had presented her with a precious stone, on which was engraved the figure of an anchor, commanding her to deliver it to her son as soon as born. This dream appeared the more wonderful, when in the morning she discovered in her bed a ring answering the same description. Not only the son that she brought forth, called Seleucus, but also all his successors of the house of the Seleucidæ, had the mark of an anchor upon their thigh. *Justin.*

LAODICEA, a city of Phrygia, in the south-western angle of the country. It was situate on the river Lycus, (hence surnamed Ad Lycum,) and stood on the borders of Phrygia, Lydia, and Caria. It was formerly called Diospolis and Rhous, but was named Laodicea by Antiochus, son of Stratonice, after his wife Laodice. Though constantly suffering from destructive earthquakes, it became much celebrated for its extensive commerce, and for the fine soft wool of its sheep. Its memory is consecrated in Scripture, being one of the seven churches mentioned in the Revelation of St John. Its ruins occupy the site termed *Eskhissar. Strab.* 12.—*Plin.* 5, 29 —— Scabiosa, a city of Syria, south-west of Emesa and of the Orontes. It is sometimes, though erroneously, styled Cabiosa. The surname Scabiosa must have reference to the leprosy, or some cutaneous complaint very prevalent here in the time of the Roman power. Its previous name under the Greeks was Laodicea ad Libanum. *Strab.* 16.—*Plin.* 5, 23.—A maritime city of Syria, on an eminence near the coast, called, for distinction's sake, Laodicea ad Mare. It was built by Seleucus Nicator, who named it after his mother. Its modern name is *Ladkeyah. Strab.* 16.—*Plin.* 21, 5 ——Combusta, a city of Lycaonia, north-west of Iconium. It is said to have received its epithet from the volcanic nature of the district in which it was situated. It is now *Iorgan Ladik. Strab.* 12.——A city of Media, on the confines of Persia. *Plin.* 6. 26 ——A city of Mesopotamia, near Seleucia. *Plin.* 4, 26.

LAODICENE, a province of Syria, which receives its name from Laodicea, its capital.

LAODOCHUS, a son of Antenor, whose form

Minerva borrowed to advise Pandarus to break the treaty which subsisted between the Greeks and Trojans. *Homer. Il.* 4, 67.——An attendant of Antilochus *Homer. Il.* 17, 699.——A son of Priam. *Apollod.* 3, 12 ——A son of Apollo and Pythia. *Id* 1, 7.

LAOGONUS, a son of Bias brother to Dardanus, killed by Achilles at the siege of Troy. *Homer. Il.* 20, 461.——A priest of Jupiter, killed by Merion in the Trojan war. *Homer. Il* 16, 601.

LAOGORAS, a king of the Dryopes, who accustomed his subjects to become robbers. He plundered the temple of Apollo at Delphi, and was killed by Hercules. *Apollod.* 2, 7.—*Diod* 4.

LAOGORE, a daughter of Cinyras and Methame, daughter of Pygmalion. She died in Egypt. *Apollod.* 3, 14

LAOMEDON, son of Ilus king of Troy, married Strymo, called by some Placia, or Leucippe, by whom he had Podarces, afterwards known by the name of Priam, and Hesione. He built the walls of Troy, and was assisted by Apollo and Neptune, whom Jupiter had banished from heaven, and condemned to be subservient to the will of Laomedon for one year. When the walls were finished, Laomedon refused to reward the labours of the gods, and soon after his territories were laid waste by the god of the sea, and his subjects were visited by a pestilence sent by Apollo. Sacrifices were offered to the offended divinities, but the calamities of the Trojans increased, and nothing could appease the gods, according to the words of the oracle, but annually to expose to a sea monster a Trojan virgin. Whenever the monster appeared the marriageable maidens were assembled, and the lot decided which of them was doomed to death for the good of her country. When this calamity had continued for five or six years, the lot fell upon Hesione, Laomedon's daughter. The king was unwilling to part with a daughter whom he loved with uncommon tenderness, but his refusal would irritate more strongly the wrath of the gods. In the midst of his fears and hesitation, Hercules came and offered to deliver the Trojans from this public calamity, if Laomedon promised to reward him with a number of fine horses The king consented, but, when the monster was destroyed, he refused to fulfil his engagements, and Hercules was obliged to besiege Troy and take it by force of arms. Laomedon was put to death after a reign of twenty-nine years, his daughter Hesione was given in marriage to Telamon, one of the conqueror's attendants, and Podarces was ransomed by the Trojans, and placed upon his father's throne. According to Hyginus, the wrath of Neptune and Apollo was kindled against Laomedon, because he refused to offer on their altars, as a sacrifice, all the first born of his cattle, according to a vow which he had made. The meaning of the fable appears to be simply this:—Laomedon employed in erecting the walls of Troy certain sums of money consecrated to the use of Apollo and Neptune, and which had been delivered to him by the priests of these deities on his promising to restore the amount. This promise he never fulfilled; hence he was said to have defrauded the gods. *Homer. Il* 21.—*Virg. Æn.* 2 et 9.—*Ovid Met.* 11. *fab.* 6.—*Apollod.* 2, 5. —*Paus.* 7, 20.—*Horat* 3, *od.* 3.—*Hyg in* 89.

LAOMEDONTEUS, an epithet applied to the Trojans from their king Laomedon. *Virg. Æn.* 4, 343, 7, 105. 8, 18.

LAOMEDONTIADÆ, a patronymic given to the Trojans from Laomedon their king. *Virg. Æn.* 3, 248.

LAONOME'NE, a daughter of Thespius, by whom Hercules had two sons Teles and Menippides, and two daughters, Lysidice and Stenedice. *Apollod.* 2, 7

LAOTHOE, a daughter of Altes, a king of the Leleges, who married Priam, and became mother of Lycaon and Polydorus. *Homer. Il.* 21, 85.——One of the daughters of Thespius, mother of Antidus, by Hercules. *Apollod.* 2, 7.

LAPHRIA, a surname of Diana at Patræ, in Achaia where she had a temple with a statue of gold and ivory, which represented her in the habit of a huntress. The statue was made by Menechmus and Soidas, two artists of celebrity. This name was given to the goddess from Laphrius, the son of Delphus, who consecrated the statue to her. There was a festival of the goddess there, called also Laphria, of which *Pausanias* (7 18) gives an account.

LAPHYSTIUM, a mountain in Bœotia, where Jupiter had a temple, whence he was called *Laphystius*. It was here that Athamas prepared to immolate Phryxus and Helle, whom Jupiter saved by sending them a golden ram, whence the surname, and the homage paid to the god. *Paus.* 9, 34.

LAPIDEUS, a surname of Jupiter among the Romans, either in allusion to the stone which Rhea gave to Saturn, and which he devoured instead of Jupiter, or from the stone which those who made an oath by Jupiter held in their hand. The god was on those occasions invoked with the greatest solemnity, and he who swore intreated him to banish him from his possessions just as he threw away the stone from his hand. *Aul. Gell.* 1, 21.—*Hygin. fab* 139.

LAPITHÆ, a people of Thessaly. (*Vid* Lapithus.)

LAPITHUS, a son of Apollo, by Stilbe. He was brother to Centaurus, and married Orsinome, daughter of Euronymus, by whom he had Phorbas and Periphas. The name of *Lapithæ* was given to the numerous children of Phorbas and Periphas, or rather to the inhabitants of the country, of which they had obtained the sovereignty. The chief of the Lapithæ assembled to celebrate the nuptials of Pirithous, one of their number, and among them were Theseus, Dryas, Hopleus, Mopsus, Phaleus, Exadius, Prolochus, Titaresius, Œneus, &c The Centaurs were also invited to partake the common festivity, and the amusements would have been harmless and innocent, had not one of the intoxicated Centaurs offered violence to Hippodamia, the wife of Pirithous. The Lapithæ resented the injury, and the Centaurs supported their companions, upon which the quarrel became universal, and ended in blows and slaughter. Many of the Centaurs were slain, and they at last were obliged to retire. Theseus among the Lapithæ showed himself brave and intrepid in supporting the cause of his friends, and Nestor also was not less active in the protection of chastity and innocence. This quarrel arose from the resentment of Mars, whom Pirithous forgot or neglected to invite among the other gods, at the celebration of his nuptials, and therefore the divinity punished the insult by sowing dissension among the festive assembly. (*Vid.* Centaurs.) Hesiod has described the battle of the Centaurs and Lapithæ, as also Ovid, in a more copious manner. The invention of bits and bridles for horses is attributed to the Lapithæ.

Vug. G. 3, 115. *Æn.* 6, 601 7, 305.—*Ovid. Met.* 12, 530 14, 670.—*Hesiod. in Scut.*—*Diod.* 4.—*Pind. Pyth* 2.—*Strab.* 9.—*Stat. Theb.* 7, 304.

LAR or LARS, a name applied to the kings of Etruria, probably to express their rank and dignity. *Liv.* 2, 9. 4, 17.—*Cic. Phil* 9, 9.

LARA or LARANDA, one of the Naiads, daughter of the river Almon in Latium, famous for her beauty and her loquacity, which her parents long endeavoured to correct, but in vain. She revealed to Juno, the amours of her husband Jupiter with Juturna, for which the god cut off her tongue, and ordered Mercury to conduct her to the internal regions. The messenger of the gods fell in love with her by the way, and gratified his passion. Lara became mother of two children, to whom the Romans have paid divine honours, according to the opinion of some, under the name of Lares. *Ovid Fast* 2, 599.

LARENTIA and LAURENTIA, a courtezan in the first ages of Rome. *Vid* Acca.

LARES, gods of inferior power at Rome, who presided over houses and families. They were two in number, sons of Mercury by Lara. (*Vid* Lara.) In process of time their power was extended not only over houses, but also over the country and the sea, and we find Lares *Urbani* to preside over the cities, *Familiares* over houses, *Rustici* over the country, *Compitales* over cross roads, *Marini* over the sea, *Viales* over the roads, *Patellarii*, &c. According to the opinion of some, the worship of the gods Lares, who are supposed to be the same as the manes, arises from the ancient custom among the Romans and other nations of burying their dead in their houses, and from their belief that their spirits continually hovered over the houses for the protection of the inhabitants. The statues of the Lares resembling monkeys, and covered with the skin of a dog, were placed in a niche behind the doors of the houses, or around the hearths. At the feet of the Lares was the figure of a dog barking, to intimate their care and vigilance. Incense was burned on their altars, and a sow was also offered on particular days. Their festivals were observed at Rome in the month of May, when their statues were crowned with garlands of flowers, and offerings of fruit presented. The word Lares seems to be derived from the Etruscan word *Lar*, which signifies *a prince or leader*. *Ovid. Fast.* 5, 129.—*Juv* 6, 8.—*Plut in Quæst. Rom.*—*Varro de L. L.* 4, 10.—*Horat* 3, *od.* 23.—*Plaut. in Aul. et Cist.*

LARGA, a well known prostitute in Juvenal's age. *Juv.* 4, 25.

LARGUS, a Latin poet who wrote a poem on the arrival of Antenor in Italy, where he built the town of Padua. He composed with ease and elegance. *Ovid ex Pont* 4, 16, 17.

LARIDES, a son of Daucus or Daunus, who assisted Turnus against Æneas, and had his hand cut off with one blow by Pallas the son of Evander. *Virg. Æn* 10, 391.

LARINA, a virgin of Italy, who accompanied Camilla in her war against Æneas. *Virg. Æn.* 11, 655.

LARINUM, a town of Apulia, which appears to have belonged once to the Frentani, from the name of Larinates Frentani attached to its inhabitants by Pliny. It was situate on the road which led from Picenum into Apulia. Its ruins, which are said to be considerable, occupy the site called *Larrino Vecchio*. *Plin.* 3, 12.—*Liv.* 22, 18.

LARISSA, a town of Syria on the western side of the Orontes, south-east of Apamea. It was either founded or else re-established by Seleucus Nicator. Pliny calls the inhabitants Larissæi. *Appian. B. Syr.* 57.—*Plin* 5, 23.——A town of Lydia, on the left bank of the Caystrus, 180 stadia from Ephesus. It had a famous temple of Apollo. *Strab.* 13.——A town on the coast of Troas, north of Colonæ and Alexandria Troas. Whether it is the same with the place assigned by Homer to the Pelasgi is uncertain. Strabo, however, decides in favour of the Larissa below Cumæ. *Hom. Il.* 2, 841.—*Strab.* 13.——A town Æolis, in Asia Minor, to the south east of Cumæ, and on the northern bank of the Hermus. Xenophon styles it the Egyptian Larissa, because it was said to have been one of the towns which Cyrus the elder gave to the Egyptians who had fought against him in the army of Crœsus. *Strab.* 13.—*Xen. Cyrop.* 7, 1, 45.——A city of Assyria, on the banks of the Tigris. The ten thousand found it deserted and in ruins. Xenophon states that it had been once inhabited by the Medes. *Anab.* 3, 4, 7.——An ancient and flourishing city of Thessaly, on the river Peneus, to the north-east of Pharsalus. Acrisius retired to this city, in order to avoid the death with which an oracle had menaced him; but taking part in the games here celebrated, he was killed by a blow from the discus of Perseus. *Strab.* 9.—*Thucyd.* 2, 32.—*Herod* 9, 58.—*Polyb.* 18, 16.——Cremaste, so called from the steepness of its situation, a city of Thessaly in the district Phthiotis, and south of Phthiotic Thebes. It lay in the dominions of Achilles, and it is probably from that circumstance that Virgil gives him the title of *Larissæus*, unless this epithet is a general one for *Thessalicus*. *Strab* 9.—*Liv.* 31, 46. 42, 56.——An old town of the Pelasgi in Attica, near mount Hymettus. *Strab.* 9.—— A town on the confines of Elis and Achaia. *Xen. Hist. Gr.* 3, 2, 17.——The acropolis of Argos, deriving its name from Larissa daughter of Pelasgus. *Plut. Vit. Cleom.*

LARISSÆUS *Vid.* Larissa.

LARISSUS, a river of Achaia, forming the line of separation between that country and Elis. It descends from mount Scollis, called by Homer the "Olenian rock." Its modern name is *Rizo. Paus* 7, 17.—*Homer Il.* 11, 757.—*Strab.* 8.

LARIUS, a lake of Cisalpine Gaul, north of the Po, and east of the Lacus Verbanus. Polybius, as Strabo reports, estimated its length at 300 stadia, and its breadth at thirty, or thirty-eight miles by four. Servius says, Cato reckoned sixty miles from one extremity to the other, and the real distance, including the lake of *Chiavenna*, is not short of that measurement; so that Virgil seems justified in saying, "*Anne lacus tantos? te, Lari maxime*"—This lake receives the Addua, or *Adda*, which again emerges from it, and pursues its course to the Po. The modern name is *Lago di Como*, from the modern *Como*, the ancient Comum. Throughout its whole extent, the banks of the lake are formed of precipitous mountains from two to three thousand feet in height, in some places dotted with luxuriant wood, and studded with hamlets and villas; in others, bare and craggy, and presenting the most varied and picturesque scenery. *Strab.* 4.—*Virg.* 2, 159.

LARONIA, a shameless courtezan in Juvenal's age. *Juv.* 2, 86.

LARS. *Vid.* Lar.

LARS TOLUMNIUS, a king of the Velentes,

conquered by the Romans, and put to death, A. U. C 329. *Liv.* 4, 17 et 19.

LARTIUS FLORUS, T. a consul, who appeased a sedition raised by the poorer citizens, and was the first dictator ever chosen at Rome, B. C 498. He made Spurius Cassius his master of horse. *Liv.* 2, 18.——Spurius, one of the three Romans who alone withstood the fury of Porsenna's army at the head of a bridge, while the communication was cutting down behind them. His companions were Cocles and Herminius. (*Vid.* Cocles.) *Liv.* 2, 10 et 18.—*Dionys. Hal.* 5.—*Val. Max* 3, 2.——The name of Lartius has been common to many Romans.

LARVÆ, a name given to the wicked spirits and apparitions, which, according to the notions of the Romans, issued from their graves in the night, and came to terrify the world. As the word *lar va* signifies *a mask*, whose horrid and uncouth appearance often serves to frighten children, that name has been given to the ghosts or spectres, which superstition believes to hover around the graves of the dead. Some call them Lemures. *Servius in Virg. Æn.* 3, 64. 5, 152.

LASUS, a celebrated dithyrambic poet, born at Hermione in Argolis, and, according to some authorities, the instructor of Pindar. He was contemporary with Simonides, and flourished in the reign of Hipparchus at Athens, and in the reign of Darius. He was the first that introduced the dithyrambic measure into the celebrations at the Olympic games. The poet Archilochus, however, who was much older than Lasus, uses the word dithyrambus in two verses cited by Athenæus, so that Lasus could not have been the inventor of this species of measure. *Thom Mag. Vit Pind.*—*Aristoph. Vesp* 1401.—*Herod* 7, 6.—*Athen* 10.

LATAGUS, a king of Pontus, who assisted Ægtes against the Argonauts, and was killed by Darapes. *Flacc.* 5, 584.——One of the companions of Æneas, killed by Mezentius. *Virg. Æn.* 10, 697.

LATERANUS PLAUTUS, a Roman consul elect, A. D. 65. A conspiracy with Piso against the emperor Nero proved fatal to him. He was led to execution, where he refused to confess the associates of the conspiracy, and did not even frown at the executioner who was as guilty as himself. When a first blow could not sever his head from his body, he looked at the executioner, and shaking his head he returned it to the hatchet with the greatest composure and it was cut off.

LATERENSIS, M. a friend of Cicero's, of strong republican principles. He bore some of the offices of the state, and killed himself rather than join the party of Antony with Lepidus. *Cic. Fam* 8, 8. 10, 21 et 23. *Att* 2, 18.

LATERIUM, the villa of Q. Cicero at Arpinum near the Liris. *Cic. ad Attic.* 10, 1. 4, 7. *Ad. fr.* 3, 1.—*Plin.* 15, 15.

LATIÁLIS, a surname of Jupiter who was worshipped by the inhabitants of Latium upon mount Albanus at stated times. The festivals, which were first instituted by Tarquin the Proud, lasted fifteen days. (*Vid.* Feriæ Latinæ.)

LATINI, the inhabitants of Latium (*Vid.* Latium.)

LATINIUS LATIARIS, a celebrated informer, in the court of Tiberius. To gratify the passions of Sejanus, he procured the destruction of Sabinus, and on the fall of his infamous patron, he met the punishment which his perfidy deserved. *Tacit. Ann.* 4, 68. 6, 4.

LATINUS, a son of Faunus by Marica, king of the Aborigines in Italy, who from him were called Latini. He married Amata by whom he had a son and a daughter. The son died in his infancy, and the daughter, called Lavinia, was secretly promised in marriage by her mother to Turnus king of the Rutuli one of her most powerful admirers. The gods opposed this union, and the oracles declared that Lavinia must become the wife of a foreign prince. The arrival of Æneas in Italy seemed favourable to this prediction, and Latinus by offering his daughter to the foreign prince, and making him his friend and ally, seemed to have fulfilled the commands of the oracle. Turnus, however, disapproved of the conduct of Latinus, he claimed Lavinia as his lawful wife, and prepared to support his cause by arms. Æneas took up arms in his own defence, and Latium was the seat of the war. After mutual losses it was agreed that the quarrel should be decided by the two rivals, in single combat, and Latinus promised his daughter to the conqueror. Æneas obtained the victory and married Lavinia. Latinus soon after died and was succeeded by his son-in law *Virg Æn.* 9, &c.—*Ovid Met.* 13, 613 14, 449. *Fast* 2, 544. 6, 601.—*Dionys H.* 1, 13.—*Liv* 1, 1, &c.—*Justin.* 43, 1.——A son of Sylvius Æneas, surnamed also Sylvius. He was the fifth king of the Latins and succeeded his father. He was father to Alba his successor. *Dionys H* 1, 15.—*Liv.* 2, 3.——A son of Ulysses and Circe also bore this name. *Servius, Æn* 7, 47 12, 164.

LATIUM, a country of Italy, lying south of Etruria, from which it was separated by the Tiber. It comprehended the *Campagna di Roma*, and a considerable part of *Terra di Lavoro*. The appellation Latium has been said to have been derived from the word *lateo*, because Saturn *lay hid* there from the pursuit of his son; but others deduce it, probably with as little justice, from a prince of the country called Latinus. It was at first only applied to that part of Italy which was inhabited by the Latini and Rutuli; but subsequently, in the time of the consuls, it extended from the mouth of the Tiber to Sinuessa beyond the mouth of the Liris. The earliest inhabitants of Latium are said to have been the Sicani; they migrated from the banks of the Sicanus in Spain, and after having traversed certain parts of Italy, were driven from it into Sicily by the Aborigines, as were also the Siculi, who were of Ligurian origin and had been beaten out of Etruria by the Umbri and Tyrrheni-Pelasgi. The Aborigines intermixing with colonies of the latter people occupied Latium, and from them sprung the various communities of Latini, Rutuli, Volsci, and Hernici: the colony under Æneas which landed on this coast was of a later date. The northern part of Latium was inhabited by the Latini, Rutuli, and Hernici; the southern part by the Volsci and Ausones. *Ovid. Fast.* 1, 238.—*Strab.* 5.—*Plin.* 3, 5.—*Virg. Æn.* 8, 328. 11, 317.

LATMUS, a mountain of Caria near Miletus. It is famous for the residence of Endymion, whom Diana regularly visited in the night, whence he is often called *Latmius Heros*. (*Vid.* Endymion.) *Mela*, 1, 17.

LATOBIUS, the god of health among the Corinthians.

LATOBRIGI, a people of Belgic Gaul, in the vicinity of the Tulingi, Rauraci, and Helvetii, whose country lay on the banks of the Rhine,

about ninety miles to the west of the Lacus Brigantinus, or *Lake of Constance*. If they are the nation called by Ptolemy Latobici, they must have changed their settlements before that geographer wrote, as he includes their territories in Pannonia near Noricum.

LATŌIS, a name of Diana, as being the daughter of Latona.

LATOMIÆ. *Vid.* Lautumiæ.

LATŌNA, a daughter of Cœus the Titan and Phœbe, or, according to Homer, of Saturn. She was admired for her beauty, and celebrated for the favours which she granted to Jupiter. Juno, always jealous of her husband's amours, made Latona the object of her vengeance, and sent the serpent Python to disturb her peace and to persecute her. Latona wandered from place to place in the time of her pregnancy, continually alarmed for fear of Python. She was driven from heaven, and Terra, influenced by Juno, refused to give her a place where she might find rest and bring forth. Neptune moved with compassion, struck with his trident, and made immovable the island of Delos, which before wandered in the Ægean, and appeared sometimes above, and sometimes below, the surface of the sea. Latona, changed into a quail by Jupiter, came to Delos, where she resumed her original shape, and gave birth to Apollo and Diana, leaning against the trunk of a palm or olive tree. Her repose was of short duration, Juno discovered the place of her retreat, and obliged her to fly from Delos. She wandered over the greatest part of the world, and in Caria, where her fatigue compelled her to stop, she was insulted and ridiculed by peasants of whom she asked for water, while they were weeding a marsh. Their refusal and insolence provoked her, and she intreated Jupiter to punish their barbarity, upon which they were all by the avenging god changed into frogs. She was exposed to repeated insults by Niobe, who boasted herself greater than the mother of Apollo and Diana, and ridiculed the presents which the piety of her neighbours had offered to Latona. (*Vid* Niobe.) Her beauty proved fatal to the giant Tityus, whom Apollo and Diana put to death. (*Vid* Tityus.) At last, Latona, though persecuted and exposed to the resentment of Juno, became a powerful deity, and saw her children receive divine honours. Her worship was generally established where her children received adoration, particularly at Argos, Delos, &c where she had temples. She had an oracle in Egypt, celebrated for the true decisive answers which it gave. *Diod.* 5.—*Herod.* 2, 155.—*Paus.* 2, 21. 8, 53.—*Homer Il.* 21. *Hym. in Ap. et Dian.*—*Hesiod Theog.* 405.—*Apollod.* 3, 5 et 10.—*Ovid. Met.* 6, 160 et 189.—*Hygin. fab.* 140.

LATOPŌLIS, a city of Egypt in the Thebaid, between Thebes and Apollonopolis Magna. It derived its name from the fish Latos, which was found there in great abundance, and was the largest amongst all the fishes of the Nile. Its site is occupied by the modern *Esneh*. *Athen.* 7, 17.—*Strab.* 17.

LATŌUS, a name given to Apollo as son of Latona. *Ovid. Met.* 6. *Fab.* 9.

LATREUS, one of the Centaurs, who, after killing Halesus, was himself slain by Cæneus. *Ovid. Met.* 12, 463.

LAUDAMIA, a daughter of Alexander king of Epirus and Olympias, daughter of Pyrrhus, killed in a temple of Diana, by the enraged populace. *Justin.* 28, 3.—The wife of Protesilaus. *Vid.* Laodamia.

LAUREA TULLIUS, a freedman of Cicero, whose learning and genius the orator encouraged and admired. He wrote epigrams and other small pieces, commended for their ease and elegance, in which he did not fail to celebrate the liberality and the praises of his patron. Only ten verses are preserved of his compositions. *Cic. in Epist.*—*Plin.*

LAURĀCUM, a fortified town of Noricum Ripense, the station of a Roman fleet on the Danube, and the headquarters of the second legion. It lay to the east of the junction of the Ænus and Danube.

LAURENTALIA, certain festivals celebrated at Rome in honour of Laurentia, on the last day of April, and the 23d of December. They formed, in process of time, part of the Saturnalia. *Ovid. Fast.* 3, 57.

LAURENTES AGRI, the country in the neighbourhood of Laurentum. *Tibul.* 2, 5, 41.

LAURENTIA. *Vid.* Acca.

LAURENTINI, the inhabitants of Latium. They received this name from the great number of laurels which grew in the country. King Latinus found one of uncommon largeness and beauty, when he was going to build a temple to Apollo, and the tree was consecrated to the god, and preserved with the most religious ceremonies. *Virg. Æn.* 7, 59.

LAURENTUS, belonging to Laurentum or Latium. *Virg Æn* 10, 709.

LAURENTUM, the capital of Latium, about sixteen miles below Ostia, following the coast, and near the spot now called *Paterno*. It derived its name from its groves of bay-trees. It was once the residence of Latinus, Picus, and Faunus.—*Strab.* 5.—*Mela.* 2, 4.—*Virg Æn.* 7, 59 et 171.

LAURION, a range of hills, extending from that part of the Attic coast which lay near Azenia, below the Astypalea Promontorium, to the promontory of Sunium, and from thence to the neighbourhood of Prasiæ on the eastern coast. This tract was celebrated for its silver mines. The produce of these was shared among the Athenians, but at the advice of Themistocles, and during a war with Ægina, they applied it to the construction of 200 galleys, a measure which was the chief cause of their naval ascendancy.—*Herod.* 7, 143.—*Thucyd.* 2, 55.—*Pyus.* 1, 1.—*Strab* 9.

LAURON, a town of Spain, towards the eastern limits of Bætica, and not far from the sea, probably among the Bastitani. It has been supposed by some to be the modern *Liria*, five leagues from Valentia. It was this city of which Sertorius made himself master in the face of Pompey's army; and in its vicinity at a subsequent period, Cn. Pompeius, son of Pompey the Great, was slain after the battle of Munda. *Plut. in Sert.*—*Flor* 4, 2.—*Cæs Bell. Hisp* 37.

LAUS, a river of Lucania, flowing into the Sinus Laus, or gulf of *Policastro*, at the southern extremity of the province. It is now the *Lao*.—A town at the southern extremity of Lucania, at the mouth of the river Laus, and on the gulf of the same name. It was founded by the Sybarites. Its site seems to answer to that of *Scalea*.—*Herod.* 6, 20.—*Strab.* 6

LAUS POMPEIA, a town of Cisalpine Gaul, situate to the south-east of Mediolanum, near the Lambrus. It was founded by the Boii, and

afterwards colonized by Pompeius Strabo, father of Pompey the Great. *Plin.* 3, 17.

LAUSUS, a son of Numitor and brother of Ilia. He was put to death by his uncle Amulius, who usurped his father's throne. *Ovid Fast* 1, 54.—A son of Mezentius, king of the Tyrrhenians, killed by Æneas in the war which his father and Turnus made against the Trojans. *Virg Æn.* 7, 649 10, 426, &c.

LAUTUMIÆ OR LATOMIÆ, a name properly signifying a quarry, and derived from the Greek λας, *lapis*, and τεμνω, *seco*. These were an ancient used as gaols for criminals. Dionysius had a place of this kind dug in a rock near Syracuse, where a great number of people were shut up. (*Vide* Dionysius.) Cicero reproaches Verres with imprisoning Roman citizens in Latomiæ. Latomia became in time a general name for a prison, and the prisoners inclosed in them were called *latomarii*.

LAVERNA, the goddess of thieves and dishonest persons at Rome. She did not only preside over robbers, called from her *Lavernones*, but she protected such as deceived others, or performed their secret machinations in obscurity and silence. Her worship was very popular and the Romans raised her an altar near one of the gates of the city, which from that circumstance was called the gate of Laverna. She was generally represented by a head without a body. *Horat* 1, *ep*, 16 60.—*Varro de L. L.* 4.

LAVERNIUM, a temple of Laverna, near Formiæ. *Cic. Att* 7, 8.

LAVINIA, a daughter of king Latinus and Amata. She was betrothed to her relation king Turnus, but because the oracle ordered her father to marry her to a foreign prince, she was given to Æneas after the death of Turnus (*Vid* Latinus.) At her husband's death she was left pregnant, and being fearful of the tyranny of Ascanius her son in law, she fled into the woods, where she brought forth a son called Æneas Sylvius. *Dionys Hal.* 1.—*Virg Æn.* 6, 760 7, 54.—*Ovid Met.* 14, 567.—*Liv* 1, 1.

LAVINIUM, a town of Latium, situate on the river Numicus, near the coast, and to the west of Ardea. It was said to have been founded by Æneas, on his marriage with Lavinia. Plutarch notices it as the place where Tatius, the colleague of Romulus, was murdered. *Dion. Hal.* 1, 45.—*Liv* 1, 1.—*Plut. Vit Rom.*

LAENA. an Athenian harlot. *Vid* Lamia.

LEANDER, a youth of Abydos, famous for his amours with Hero. *Vid.* Hero.

LEANDRIAS, a Lacedæmonian refugee of Thebes, who declared, according to an ancient oracle, that Sparta would lose the superiority over Greece when conquered by the Thebans at Leuctra. *Diod* 15.

LEARCHUS a son of Athamas and Ino, crushed to death against a wall by his father, in a fit of madness. (*Vid.* Athamas.) *Ovid. Fast* 6, 490.

LEBADEA, now *Livadia*, a city of Bœotia, west of Coronea, built on a plain adjacent to the small river Hercyne. It derived its name from Lebadus, an Athenian, having previously been called Midea. It was celebrated for the oracle of Trophonius, situated in a cave, into which those who sought responses were obliged to descend. It is remarkable for having given the modern name of Livadia to a great part of northern Greece. *Strab.* 9, 39. *Herod*, 1, 46. 8, 134.—*Diod. Sic.*

LEBEDUS, one of the twelve cities of Ionia, north-west of Colophon, on the coast. It was at first a flourishing city, but upon the removal of a large portion of its inhabitants to Ephesus by Lysimachus, it sank greatly in importance. In the time of Horace, it was deserted and in ruins. Its site is called *Ecclesia*, or *Xenos*. *Paus* 1, 9.—*Strab* 14.—*Horat* 1, *ep*, 1, 1, 7.

LEBENA a commercial town of Crete, with a temple sacred to Æsculapius. *Paus* 2, 26.

LEBINTHUS, an island in the Ægean sea, near Patmos. *Strab* 10. *Ovid Met* 6, 224.

LECHÆUM that part of Corinth which was situated on the sinus Corinthiacus, being distant from the city about twelve stadia, and connected with it by means of two long walls. It was the great emporium of Corinthian traffic with the western parts of Greece, as well as with Italy and Sicily. *Strab* 8.—*Liv* 32, 23.

LECTISTERNIA, festivals at Rome observed in times of public calamity. The gods were solemnly invited, and their images were placed on beds round the tables, whence their name. Those of the goddesses were seated in chairs without cushions underneath, to intimate the frugality and self denial of the matrons of ancient times. The first time this festival was observed, was 354 A. U. C. in consequence of the pestilential distemper which had visited Rome. It lasted eight days; and the gods particularly honoured were Neptune, Mercury, Hercules, Apollo, Latona, and Diana. During the celebration, the citizens kept open tables each according to his ability, and in the temples of the invited divinities a profusion of meats was served up at the expense of the republic for the ministers and officers of the gods. *Liv* 5, 13 7, 2 27, 4 40 19.—*Val. Max.* 2, 1.

LECTUM, a promontory of Troas below the island of Tenedos, now Cape *Baba*. It formed the northern limit, in the time of the eastern empire, of the province of Asia as it was termed, which commenced near the Mæander, and extended along the coast upwards to Lectum. *Herod* 9, 114.—*Thucyd.* 8, 101.—*Liv* 37, 37.

LEDA, a daughter of king Thespius and Furythemis who married Tyndarus, king of Sparta. She was seen bathing in the river Eurotas by Jupiter, when she was some few days advanced in her pregnancy, and the god, struck with her beauty, resolved to deceive her. He persuaded Venus to change herself into an eagle, while he assumed the form of a swan, and, after this metamorphosis, Jupiter, as if fearful of the tyrannical cruelty of the bird of prey, fled through the air into the arms of Leda, who willingly sheltered the trembling swan against the assaults of his superior enemy. The caresses with which the naked Leda received the swan enabled Jupiter to avail himself of his situation, and nine months after this adventure the wife of Tyndarus brought forth two eggs of one of which sprang Pollux and Helena, and of the other Castor and Clytemnestra. The two former were deemed the offspring of Jupiter and the others claimed Tyndarus for their father. Some mythologists attribute this amour to Nemesis, and not to Leda, and they further mention, that Leda was intrusted with the education of the children which sprang from the eggs brought forth by Nemesis (*Vid* Helena.) To reconcile this diversity of opinions, others maintain that Leda received the name of Nemesis after death. Homer and Hesiod make no mention of the metamorphosis of Jupiter into a swan, whence some have imagined

that the fable was unknown to these two ancient poets, and probably invented since their age. *Apollod* 1, 8, 3, 10 —*Ovid Met* 6 109 —*Hesiod.* 17 55 —*Hygin fab* 77 —*Isocr. in Hel* —*Homer Od* 11 —*Eurip. in Hel* —A famous dancer in the age of Juvenal, *Sat* 6, 63.

LEDÆA an epithet given to Hermione, &c. as related to Leda. *Virg Æn* 3, 328

LEDUS now *Lez*, a river of Gaul near the modern Montpelier *Mela*, 2, 5

LEGIO a body of forces, of a number of which the Roman armies were chiefly composed The word comes from the Latin *legere to choose*, because, when Romulus instituted this body of troops, he chose a certain number from each tribe for that purpose. The number of soldiers of which the legion consisted was different at different times but it is impossible to determine the precise time and manner of their alteration In the time of Romulus the institutor of this corps, each legion contained 3000 foot and 300 horse These were divided into three bodies, which made so many lines of battle, each body consisting of ten companies. Under the consuls the legion consisted of 4000 or 4200 foot and 400 horse About the year of Rome 114, it was composed of 5000 foot, which was the number of a legion during Julius Cæsar's wars with the Gauls Under Augustus, each legion consisted of 6100 foot and 726 horse After his death they were reduced to 5000 foot and 600 horse. Under Tiberius, the legion was raised again to 6000 foot and 600 horse. In the time of Septimius Severus, the legion was composed of 7000 men under the following emperors, it was the same as it had been under Augustus Under Constantine a great reduction took place and the legion appears to have contained no more than 1000 or 1500 men The legion was generally divided, in the days of the republic, into ten cohorts, each cohort into three manipies and each manipie into two centuries The different kinds of infantry which composed it were the *hastati*, who were young men, and formed the first line deriving their name from the *hasta* or spear with which they were at first armed, the *principes* who were men in the vigour of life, and occupied the second line, being so called because they were originally the first line, and the *triarii*, who were old soldiers of approved valour, and stationed in the third line These last were also called *pilani* from the *pilum* or javelin which they used and the *hast ati* and *principes*, who stood before them *antepilani* The *velites* or light-armed soldiers, who fought in front, formed a fourth kind of troops. In the description of Cæsar's battle, however, there is no mention made of the soldiers being thus named and arranged, but only of a certain number of legions and cohorts which Cæsar generally drew up into three lines. In the battle of Pharsalia he formed a body of reserve, which he calls a fourth line, to oppose the cavalry of Pompey, which indeed determined the fortune of the day. In the time of Cæsar, first the bravest troops were generally placed in front, contrary to the ancient custom; an alteration which is ascribed to Marius. The constitution of the imperial legion may be described as follows The heavy armed infantry, which composed its principal strength, was divided into ten cohorts and fifty-five companies, under the orders of a correspondent number of tribunes and centurions The first cohort, which always claimed the post of honour and the custody of the eagle, was formed of 1105 soldiers, the most approved for valour and fidelity. The remaining cohorts consisted each of 555; and the whole body of legionary infantry amounted to 6100 men. In the first ages of the republic, four legions for the most part were annually raised, two to each consul, for two legions composed a consular army But often a greater number was raised. Augustus maintained a standing army of twenty-three or twenty-five legions, and this number was seldom diminished. In the reign of Tiberius there were twenty-seven legions, exclusive of the troops in Italy, and the forces of the allies, and the peace establishment of Adrian maintained no less than thirty of these formidable brigades. They were distributed over the Roman empire, and their stations were settled and permanent The peace of Britain was protected by three legions; sixteen were stationed on the banks of the Rhine and Danube, namely, two in Lower, and three in Upper Germany, one in Noricum, one in Rhætia, three in Mœsia, four in Pannonia, and two in Dacia. Eight were stationed on the Euphrates, six of which remained in Syria, and two in Cappadocia, while the *remote* provinces of Egypt Africa, and Spain, were guarded each by a single legion Besides these, the tranquillity of Rome was preserved by 20,000 soldiers, who, under the titles of city cohorts and of prætorian guards watched over the safety of the monarch and of the capital. The legions were distinguished by different appellations, and generally borrowed their name from the order in which they were first raised, as *prima, secunda, tertia, quarta*, &c Besides this distinction, another more expressive was generally added, as from the name of the emperor who embodied them, as *Augusta Claudiana, Galbiana, Flavia, Ulpia, Trajana, Antonana*, &c. from the provinces or quarters where they were stationed, as *Britannica, Cyrenaica, Gallica*, &c., from the provinces which had been subdued by their valour, as *Parthica, Scythica, Arabica, Africana*, &c; from the names of the deities whom their generals particularly worshipped as *Minervia, Apollinaris*, &c; or from more trifling accidents, as *Martia, Fulminatrix, Rapax, Adjutrix*, &c Each legion was divided into ten *cohorts*, each cohort into three *manipuli*, and every manipulus into two centuries or *ordines*. The chief commander of the legion was called *legatus*, lieutenant. The standards borne by the legions were various In the first ages of Rome a wolf was the standard, in honour of Romulus; after that a hog, because that animal was generally sacrificed at the conclusion of a treaty, and, therefore, it indicated that war is undertaken for the obtaining of peace. A minotaur was sometimes the standard, to intimate the secrecy with which the general was to act, in commemoration of the labyrinth. Sometimes a horse or boar was used, till the age of Marius, who changed all these for the eagle, a bird whose superior strength and greater size deservedly claims sovereignty over the feathered race The standard, therefore, supported a representation of that bird in silver, holding sometimes a thunderbolt in its claws, and the Roman eagle ever after remained in use, though Trajan made use of the dragon.

LEGIO SEPTIMA GEMINA, a Roman military colony in Spain among the Astures, north-east of Asturica It is now the modern *Leon*. *Plin.* 3, 3.

LEITUS or LETUS, a commander of the Bœotians at the siege of Troy He was saved from

the victorious hand of Hector and from death by Idomeneus. *Homer. Il.* 2, 6 et 17.——One of the Argonauts, son of Alector. *Apollod.* 1.

LELAPS, a dog that never failed to seize and conquer whatever animal he was ordered to pursue. It was given to Procris by Diana, and Procris reconciled herself to her husband by presenting him with that valuable present. According to some, Procris had received it from Minos, as a reward for the dangerous wounds of which she had cured him. *Hygin. fab* 129.—*Ovid. Met.* 7, 771.—*Paus.* 9, 19.——One of Actæon's dogs. *Ovid Met.* 3, 211.

LELEGEIS, a name applied to Miletus, because once possessed by the Leleges. *Plin* 5, 29.

LELEGES, a collection of people from different nations, as the supposed etymology of their name, derived from *λέγω, to gather*, imports. They anciently occupied the territory adjoining to that of the people called by Homer Cilices or Cilicians; and when Achilles ravaged their country, which lay north-west of the gulf of Adramyttium, they passed over into Caria, and took possession of the environs of Halicarnassus. Their town was the metropolis of Caria, near Mylasa. They were a kind of robbers and vagabonds, who resembled the Cilicians in their disposition and manners. The first king of Laconia, according to Pausanias, was Lelex; and the country took the name of Lelegia from these people. *Strab.* 7 et 8.—*Homer. Il.* 21, 85.—*Virg Æn.* 8, 725.—*Paus.* 3, 1.

LELEX, an Egyptian, who came with a colony to Megara, where he reigned, about 200 years before the Trojan war. His subjects were called from him *Leleges*, and the place *Lelegeon mœnia*. *Paus* 3, 1.——A Greek, who was the first king of Laconia in Peloponnesus. His subjects were also called *Leleges*, and the country where he reigned *Lelegia*. *Id.*

LEMANIS PORTUS, or *Lymo*, a harbour of Britain, a little below Dover, where Cæsar is thought to have landed on his first expedition to this island, having set out from the Portus Itius in Gaul, a little south of *Calais*.

LEMANNUS, a lake in the country of the Allobroges. Its shape is nearly that of a crescent, the concave side of which is upwards of forty-five miles long. Its extreme breadth is about twelve miles, and its greatest depth about 1000 feet. Besides the Rhone, which traverses its whole length, it receives the waters of forty other streams. It is now called the lake of *Geneva* or *Lausanne*. *Cæs. B. G.* 1, 2 et 8.—*Lucan.* 1, 396.—*Mela*, 2, 5.

LEMNOS, an island in the Ægean sea, between Tenedos, Imbros, and Samothrace. It was sacred to Vulcan, called *Lemnius pater*, who fell there when kicked down from heaven by Jupiter (*Vid.* Vulcanus). It was celebrated for two horrible massacres; that of the Lemnian women murdering their husbands, (*Vid.* Hipsipyle,) and that of the Lemnians or Pelasgi, in killing all the children they had had by some Athenian women, whom they had carried away to become their wives. These two acts of cruelty have given rise to the proverb of *Lemnian actions*, which is applied to all barbarous and inhuman deeds. The first inhabitants of Lemnos were the Pelasgi, or rather the Thracians who were murdered by their wives. After them came the children of the Lemnian widows by the Argonauts, whose descendants were at last expelled by the Pelasgi, about 1400 years before the Christian era. Lemnos is about 112 miles in circumference, according to Pliny, who says, that it is often shadowed by mount Athos, though at the distance of eighty-seven miles. It has been called *Hipsipylea*, from queen Hipsipyle. It is famous for a certain kind of earth or chalk, called *terra Lemnia*, or *terra sigillata*, from the seal or impression which it can bear. As the inhabitants were blacksmiths, the poets have taken occasion to fix the forges of Vulcan in that island, and to consecrate the whole country to his divinity. Lemnos is also celebrated for a labyrinth, which, according to some traditions, surpassed those of Crete and Egypt. Some remains of it were still visible in the age of Pliny. The island of Lemnos, now called *Stalimene*, was reduced under the power of Athens by Miltiades, and the Carians, who then inhabited it, were obliged to emigrate. *Virg. Æn.* 8, 454.—*Homer. Il.* 1, 593.—*C. Nepos*, in *Milt.*—*Strab.* 1, 2 et 7.—*Herod.* 6, 140.—*Mela*, 2, 7.—*Apollon. Arg* 1.—*Flacc* 2, 78.—*Ovid. Art. Am* 3, 673.—*Stat Theb* 3, 274.

LEMOVICES, a people of Gaul, whose territory corresponded to the modern *Limousin* and *Limoges*. *Cæs B. G.* 7, 4

LEMURES, the manes of the dead. The ancients supposed that the souls after death, wandered all over the world, and disturbed the peace of its inhabitants. The good spirits were called *Larres familiares*, and the evil ones were known by the name of *Larvæ*, or *Lemures*. They terrified the good, and continually haunted the wicked and impious; and the Romans had the superstition to celebrate festivals in their honour, called *Lemuria*, or *Lemuralia*, in the month of May. They were first instituted by Romulus to appease the manes of his brother Remus, from whom they were called *Remuria*, and, by corruption, *Lemuria*. These solemnities continued three nights, during which the temples of the gods were shut, and marriages prohibited. It was usual for the people to throw black beans on the graves of the deceased, or to burn them, as the smell was supposed to be insupportable to them. They also muttered magical words, and, by beating kettles and drums, they believed that the ghosts would depart and no longer come to terrify their relations upon earth. *Ovid. Fast* 5, 421, &c.—*Horat.* 2, *ep* 2, 209.—*Persius*, 5, 185.

LEMURIA and LEMURALIA. *Vid.* Lemures.

LENÆUS, a surname of Bacchus, from ληνὸς, *a wine press*. There was a festival, called *Lenæa*, celebrated in his honour, in which the ceremonies observed at the other festivals of the god chiefly prevailed. There were, besides, poetical contentions, &c. *Paus.*—*Virg. G.* 2, 4. *Æn.* 4, 207.—*Ovid Met.* 4, 14.——A king of Pontus, said to have been left naked on the island of Leuce. *Ovid Ib.* 311

LENIUS, C and M., two brothers, who hospitably received Cicero at Brundusium on his banishment. Marcus is supposed to be the first who invented an aviary. *Varr R. R.* 3, 5.—*Cic. Fam.* 13, *ep* 63. *Att.* 5, *ep.* 20 et 21.

LENTO CÆSEN one of the seven persons appointed over Etruria by Antony. *Cic. Phil.* 12, 9.

LENTULUS, a celebrated family at Rome, which produced many great men in the commonwealth. The most illustrious were L. Corn. Lentulus, a consul, A U C. 427, who dispersed some robbers who infested Umbria.——Batiatus Lentulus, a man who trained up some gladiators at Capua, who escaped from his school.——Corn. Lentulus surnamed *Sura*, joined in Cati-

line's conspiracy, and assisted in corrupting the Allobroges. He was convicted in full senate by Cicero, and put in prison, and afterwards executed.——A consul who triumphed over the Samnites.——Cn. Lentulus, surnamed *Gætulicus*, was made consul, A. D 26, and was, some time after, put to death by Tiberius, who was jealous of his great popularity. He wrote a history mentioned by Suetonius (*Calig.* 8.) and attempted also poetry.——L. Lentulus, a friend of Pompey, put to death in Africa.——P. Corn. Lentulus, a prætor, defeated by the rebellious slaves in Sicily.——Lentulus Spanthir, a senator who strongly promoted the recall of Cicero. He had the province of Cilicia, and endeavoured to be appointed to the restoring of Ptolemy to his throne. He was slain during the civil wars. *Cic Off.* 2, 16 *Ad Quir.* 5. *In Senat.* 4, *Fam* 6, *ep.* 21 ——His son of the same name was engaged in Asia in the service of the republic. Two of his letters are extant *Cic Fam* 12, *ep.* 14 et 15 ——Cneius Corn. a tribune at the battle of Cannæ. After that fatal day, he observed in his flight the consul P. Æmylius, sitting on a stone, covered with blood, and he offered him his horse; which that illustrious warrior refused, enjoining him to hasten his return to Rome, and charge the senators to make a vigorous resistance against the victorious enemy. Lentulus was afterwards engaged in Spain, where his services entitled him to the honour of an oration. *Liv.* 22, 49 25, 17, 31, 50. 33. 27 —— Lucius, a Roman officer in Spain, afterwards made consul. A U C 595. *Liv* 2?, &c —— Publius, a prince of the senate, was wounded in the insurrection made by Caius Gracchus He became unpopular and retired to Sicily, where he died. *Val. Max.* 5, 3.—*Cic. Ph.* 8, 4 *Cat.* 4, 6.——P. Lentulus, a friend of Brutus, mentioned by Cicero (*de Orat* 1, 48.) as a great and consummate statesman. ——Besides these, there are a few others, whose names are only mentioned in history, and whose lives were not marked by any uncommon event. The consulship was in the family of the Lentuli in the years of Rome 427, 479, 517, 548, 553, 555, 598, &c *Tacit. Ann.*— *Liv* — *Flor.* — *Plin* - *Plut.* - *Eutrop*

LEO, a native of Byzantium, who flourished 350 years before the Christian era. His philosophical and political talents endeared him to his countrymen, and he was always sent upon every important occasion as ambassador to Athens, or to the court of Philip king of Macedonia. This monarch, well acquainted with the abilities of Leo, was sensible that his views and claims to Byzantium would never succeed while it was protected by the vigilance of such a patriotic citizen. To remove him he had recourse to artifice and perfidy. A letter was forged, in which Leo made solemn promises of betraying his country to the king of Macedonia for money. This was no sooner known than the people ran enraged to the house of Leo and the philosopher, to avoid their fury, and without attempting his justification, strangled himself. He wrote some historical works, which are lost Phavorinus ascribes to him the dialogue entitled Alcyon, found among the works of Lucian. *Plut. in Nicia.* - *Athen.* 12.- *Suidas* ——Surnamed the Great, bishop of Rome, was born in Tuscany, [illegible] to the papacy A. D 440. He distinguished himself by his zeal against the Manicheans, Pelagians, and Priscillianists. When Attila marched against Rome, Leo met him, and prevailed upon him to return home. This pope afterwards saved the city also from being destroyed by Genseric. He died A. D. 461

LEOCORION, a monument and temple erected by the Athenians to Pasithea, Theope, and Eubule, daughters of Leos, who immolated themselves when an oracle had ordered that, to stop the raging pestilence, some of the blood of the citizens must be shed. *Ælian.* 12, 28.— *Cic. N. D.* 3, 19.

LEODAMAS, a son of Eteocles, one of the seven Theban chiefs who defended the city against the Argives. He killed Aglateus, and was himself killed by Alemæon. *Apollod.* 3.—A son of Hector and Andromache. *Dictys Cret.* 6.

LEON, a king of Sparta. *Herod* 7, 204.——A town of Sicily, near Syracuse. *Liv.* 24, 28.

LEONATUS, one of Alexander's generals. His father's name was Eunus. He distinguished himself in Alexander's conquest of Asia, and once saved the king's life in a dangerous battle. After the death of Alexander, at the general division of the provinces, he received for his portion that part of Phrygia which borders on the Hellespont. He was empowered by Perdiccas to assist Eumenes in making himself master of the province of Cappadocia, which had been allotted to him. Like the rest of the generals of Alexander he was ambitious of power and dominion. He aspired to the sovereignty of Macedonia, and secretly communicated to Eumenes the different plans which he meant to pursue to execute his designs He passed from Asia into Europe to assist Antipater against the Athenians, and was killed in a battle which was fought soon after his arrival. Historians have mentioned, as an instance of the luxury of Leonatus, that he employed a number of camels to procure some earth from Egypt to wrestle upon, as in his opinion, it seemed better calculated for that purpose. *Plut. in Alex.* - *Curt.* 3, 12. 6, 8.—*C. Nep. in Eum.*

LEONIDAS a celebrated king of Lacedæmon, of the family of the Eurysthenidæ, sent by his countrymen to oppose Xerxes, king of Persia, who had invaded Greece with about five millions of souls. He was offered the kingdom of Greece by the enemy, if he would not oppose his views; but Leonidas heard the proposal with indignation, and observed, that he preferred death for his country, to an unjust though extensive dominion over it. Before the engagement Leonidas exhorted his soldiers, and told them all to dine heartily as they were to sup in the realms of Pluto. The battle was fought at Thermopylæ, and the 300 Spartans who alone had refused to abandon the scene of action, withstood the enemy with such vigour, that the latter were obliged to retire wearied and conquered during three successive days, till Ephialtes, a Trachinian, had the perfidy to conduct a detachment of Persians by a secret path up the mountains, whence they suddenly fell upon the rear of the Spartans and crushed them to pieces. Two of the 300 Spartans, are said by Herodotus to have been afflicted with a violent disorder of the eyes, and with the permission of Leonidas to have left the camp previous to the day of the battle, and remained at Alpenus One of them, Eurytus, having heard of the circuit made by the Persians, called for his arms, met the enemy and was slain. The other one, Aristodemus, pusillanimously staid where he was, and after the battle returned to Sparta. Some assert that he was sent on business from the army, and might, if he had pleased

have been present at the battle, but that he saved himself by lingering by the way. They add that his companion, employed on the same business, returned to the battle, and there fell. Aristodemus, on his return, was branded with infamy, no one would speak with him, no one would supply him with fire, and the opprobrious epithet of trembler (ὁ τρέσας) was annexed to his name; but he afterwards, at the battle of Platæa, effectually atoned for his conduct. This celebrated battle, which happened 480 years before the Christian era, taught the Greeks to despise the number of the Persians, and to rely upon their own strength and intrepidity. Temples were raised to the fallen hero, and festivals, called *Leonidea*, yearly celebrated at Sparta, in which freeborn youths contended. Leonidas, as he departed for the battle from Lacedæmon, gave no other injunction to his wife, but, after his death, to marry a man of virtue and honour, to raise from her children deserving of the name and greatness of her first husband. *Herod* 7, 120, &c.—*C. Ne in Them.*—*Justin* 2.—*Val Max* 1, 6.—*Paus.* 3, .—*Plut in Lyc. et Cicon* ——A king of Sparta after Areus II, 257 years before Christ. He was driven from his kingdom by Cleombrotus, his son-in-law, and afterwards re-established ——A preceptor to Alexander the Great.——A friend of Parmenio, appointed commander by Alexander, of the soldiers who lamented the death of Parmenio, and who formed a separate cohort. *Curt.* 7, 2.——A native of Tarentum, who flourished about 275 B. C He has left behind a hundred epigrams, in the Doric dialect, and which belong to the best of those that have been preserved for us.

LEONTINI, a town of Sicily, situate about five miles from the sea-shore, on the south of Catana, between two small streams, the Lissus and Terias. It was built at the same time with Catana, by the Chalcidians, under the conduct of Theocles, an Athenian, in the first year of the 13th olympiad The adjacent territory was so fruitful, that it yielded, according to Pliny, crops of corn an hundred fold, and Cicero calls it the grand magazine of Sicily. Its wines were the most delicious of the whole island, but the inhabitants perverted the benefit into an occasion of intemperance, so that it became a proverbial saying, "the people of Leontini are always at their cups" This was the birth-place of the celebrated Gorgias Its quarrel with Syracuse led to the unfortunate expedition of the Athenians, whose aid the people of Leontini had solicited. The city at length fell under the Syracusan power. *Thucyd.* 6. – *Plin.* 18, 10.—*Cic. in Verr.* 5.

LEONTIUM, an Athenian courtezan, at one time noted for the licentiousness of her life, and afterwards distinguished by her application to the study of the Epicurean philosophy It is pretended that she did not desist from her intrigues after she commenced an attendant on Epicurus, but prostituted herself to the disciples of his school, and even to the philosopher himself It is not improbable, however, that she has been calumniated by these reports. She became the wife of Metrodorus, one of the chief disciples of Epicurus, and had a son by him, whom Epicurus commended to the notice and regard of his executors. Leontium applied with great diligence to the study of philosophy, and wrote, in defence of the Epicurean doctrines, against Theophrastus, one of the principal of the Peripatetic sect. The book is acknowledged by Cicero to have been written in a polite and elegant style, *Cic. de Nat. D.* 1, 33.

LEONTON or LEONTOPŌLIS, a town of Egypt, where lions were worshipped. *Ælian. H An.* 12, 7 —*Plin.* 5, 10.

LEOS, a son of Orpheus, who immolated his three daughters for the good of Athens. *Vid.* Leocorion.

LEOSTHENES, an Athenian general, who, after Alexander's death, drove Antipater to Thessaly, where he besieged him in the town of Lamia. The success which for a while attended his arms was soon changed by a fatal blow which he received from a stone thrown by the besieged, B. C. 323. The death of Leosthenes was followed by the total defeat of the Athenian forces The funeral oration over his body was pronounced at Athens by Hyperides, in the absence of Demosthenes, who had been lately banished for taking a bribe from Harpalus. (*Vid* Lamiacum Bellum.) *Diod* 17 et 18.

LEOTYCHIDES, a king of Sparta, son of Menares, of the family of the Proclida. He was set over the Grecian fleet, and, by his courage and valour, he put an end to the Persian war at the famous battle of Mycale. It is said that he cheered the spirits of his fellow soldiers at Mycale, who were anxious for their countrymen in Greece, by raising a report that a battle had been fought at Platæa, in which the barbarians had been defeated. This succeeded, and though the information was premature, yet a battle was fought at Platæa, in which the Greeks obtained the victory the same day that the Persian fleet was destroyed at Mycale. Leotychides was accused of a capital crime by the Ephori, and, to avoid the punishment which his guilt seemed to deserve, he fled to the temple of Minerva at Tegea, where he perished, B. C. 469, after a reign of twenty-two years. He was succeeded by his grandson Archidamus. *Paus* 3, 7 et 8 —— A son of Agis, king of Sparta, by Timæa. The legitimacy of his birth was disputed by some, and it was generally believed that he was the son of Alcibiades He was prevented from ascending the throne of Sparta by Lysander, though Agis had declared him upon his death-bed his lawful son and heir, and Agesilaus was appointed in his place. *C. Nep. in Ages.*—*Paus.* 3, 8.

LEPIDA, a noble woman, accused of attempts to poison her husband, from whom she had been separated for twenty years. She was condemned under Tiberius. *Tacit. Ann* 3, 22 ——Domitia, a daughter of Drusus and Antonia, great niece to Augustus, and aunt to the emperor Nero. She is described by Tacitus as a common prostitute, infamous in her manners, violent in her temper, and yet celebrated for her beauty. She was put to death by means of her rival Agrippina, Nero's mother. *Tacit* ——A wife of Galba the emperor

LEPIDUS, M. ÆMILIUS, a Roman, celebrated as being one of the triumvirs with Augustus and Antony. He was of an illustrious family, and like the rest of his contemporaries, he was remarkable for his ambition, to which were added a narrowness of mind, and a great deficiency of military abilities He was sent against Cæsar's murderers, and some time after he leagued with M. Antony, who had gained the hearts of his soldiers by artifice, and that of their commands by his address. When his influence and power among the soldiers had made him one of the triumvirs, he showed his cruelty, like his colleagues

by his proscriptions, and even suffered his own brother to be sacrificed to the dagger of the triumvirate. He received Africa as his portion in the division of the empire. In dividing the Roman world between the members of the triumvirate, Lepidus was allowed a place chiefly by way of a connecting medium between the other two. After he had received Africa as his share, he brought a large force to Sicily, to aid Augustus in the war with Sextus Pompey, and shared in the victory obtained against that commander. The confidence he felt at being at the head of a large army, induced him to treat his colleague with haughtiness and neglect, but he had the mortification to see himself deserted by all his troops, who joined Augustus. He now supplicated his life of his rival, which being granted him, he retired into a kind of exile at Circeii, where he passed the remainder of his days in obscurity.——P. Æmilius, brother to the triumvir, placed at the head of the list which contained the names of those proscribed by the triumvirate. He was pardoned, however, and retired to Miletus, where he passed the rest of his days. *Vell. Pat.* 2, 67.——Son of the triumvir, who engaged in a conspiracy against Octavius. Mæcenas discovered the plot and had him put to death. Servilia, his wife, destroyed herself by swallowing burning coals. *Vell Pat* 2, 88.——M, a Roman officer, who obtained from Tiberius the command of a body of troops in the war against the Dalmatians and distinguished himself by his military skill and his valour. *Vell. Pat.* 2, 114, &c.——V. M, a companion of Caligula in his career of debauchery. The prince made him marry his sister Drusilla, and gave him hopes of being named as successor to the empire. Lepidus, however, who would seem to have reckoned but little after all on the promises of the emperor, conspired against him. The conspiracy was detected, and cost its author his life. He is supposed by some to have been the son of Julia, grand daughter of Augustus, and consequently cousin-german to Caligula. *Tacit Ann* 14, 2.

LEPONTII, a people of the Alps, near the source of the Rhone, on the south of that river. The Lepontine Alps separated Italy from the Helvetii. *Cæs. B. Gall* 4, 10.—*Plin.* 3, 20.—*Strab.* 4.

LEPTINES, a son of Hermocrates, and brother of Dionysius the elder. He was sent against Mago, general of the Carthaginians, with the whole fleet of the tyrant, B. C. 396. At first he gained some advantages, but having separated himself too much from the main body of the fleet, he was surrounded by the enemy, and lost a large number of his vessels. After having remained for some time in a state of disgrace, he recovered the favour of the tyrant, and married his daughter. He commanded the left wing at the battle of Cronium (B C. 383), where he fell fighting valiantly. His fall occasioned the defeat of the army. *Plut.*——A Syracusan, who, in conjunction with Callipus, took the city of Rhegium, occupied by the troops of Dionysius the younger. (351 B C) He was subsequently in the number of those who massacred this same Callipus, to avenge the death of Dion. *Diod. Sic.* 16, 45.——A tyrant of Apollonia and other cities of Sicily taken by Timoleon (B. C. 342) and exiled to Corinth.——An Athenian orator, who proposed that certain immunities from the burdensome offices of choragus, gymnasiarch, and hestiator, which used to be allowed to meritorious citizens, should be taken away. A law was passed in accordance with this. Demosthenes attacked it and procured its abrogation.——A Syrian, general of Demetrius, who put to death, at Laodicea, Octavius, a commissioner whom the Romans had sent into the east to arrange the affairs of Syria. He was sent to Rome to be delivered up, along with Isocrates, who was also a party to the murder, but the senate refused to receive him. *Dod Sic. frag.* 31.

LEPTIS, the name of two cities in Africa, distinguished by the epithets of Magna and Parva. The first was situate towards the Great Syrtis, at the south-east extremity of the district of Tripolis. It was founded by some Sidonians, who quitted their native city during a cabal, and it rose in the course of time to such importance, as to pay the Carthaginians, in whose territory it stood, a talent a day for tribute. It was the birth-place of the emperor Severus, and it was through him that, in later years, it obtained much of the favour bestowed upon it. It was destroyed about the seventh century, by the incursions of the Arabs, and it is now nothing but a heap of ruins. Its modern name is *Lebida*. The latter was in the district of Byzacium, or Emporiæ, about eighteen miles below Hadrumetum, on the coast. It is now *Lempta*. *Lucan.* 2, 251.—*Plin.* 5, 19.—*Sallust Jug* 77.—*Mela*, 1, 8.

LERINA, or PLANASIA, a small island in the Mediterranean, on the coast of Gallia Narbonensis, south of Nicæa. It is now *St Marguerite*.

LERNA, a country of Argolis, celebrated for a grove and a lake, where, according to the poets, the Danaides threw the heads of their murdered husbands. It was there also that Hercules killed the famous hydra. *Virg. Æn.* 6, 803. 12, 517.—*Mela*, 2, 3.—*Ovid. Met.* 1, 597.—*Hist. Th.* 4, 638.—*Apollod.* 2, 15.——There was a festival, called *Lernæa*, celebrated there in honour of Bacchus, Proserpine, and Ceres. The Argives used to carry fire to this solemnity from a temple upon mount Crathis, dedicated to Diana. *Paus.* 2, 3.

LEROS, a small island off the coast of Caria, and forming one of the cluster called Sporades. It was peopled from Miletus, and very probably belonged to that city. Strabo gives its inhabitants a character for dishonesty. *Plin.* 5, 31.—*Strab* 14.

LESBONAX, a philosopher of Mitylene, in the first century of the Christian era. A treatise ascribed to Lesbonax, "De Figuris Grammaticis," was printed at Leyden in 1739; and there are two Greek orations bearing his name, printed by Aldus in 1513.

LESBOS, now *Metelin* an island of the Ægean, lying off the coast of Mysia, at the entrance of the gulf of Adramyttium. It has been severally called *Ægira*, *Lasia*, *Æthiope*, and *Pelasgia*, from the Pelasgi by whom it was first peopled, *Macaria*, from Macareus who settled in it, and *Lesbos*, from the son-in-law and successor of Macareus, who bore the same name. The chief cities of Lesbos were Methymna and Mitylene. Lesbos was originally governed by kings, but it was afterwards subjected to the neighbouring powers. The wine which it produced was greatly esteemed by the ancients, and still is in the same repute among the moderns. The Lesbians were celebrated among the ancients for their skill in music, and their women for their beauty, but the general character of the people was so dissipated, that the epithet *Lesbian* was frequently applied to licentious extravagance. Lesbos has given

birth to many illustrious persons, such as Arion, Terpander, &c. The best verses were by way of eminence often called *Lesboum carmen*, from Alcæus and Sappho, who distinguished themselves for their poetical compositions, and were also natives of the place. *Dod* 5.—*Strab.* 13—*Virg. G.* 2, 90.—*Horat.* 1, *ep.* 11, 1.—*Herod* 1, 160

LESBUS, or LESBOS, a son of Lapithas, grandson of Æolus, who married Mythymna daughter of Macareus. He succeeded his father-in law, and gave his name to the island over which he reigned.

LESCHES, a Greek poet of Lesbos, who flourished B C 600. Some suppose him to be the author of the little Iliad, of which only few verses remain, quoted by *Pausanias*, 10, 25.

LETHE, one of the rivers of hell, whose waters the souls of the dead drank after they had been confined for a certain space of time in Tartarus It had the power of making them forget whatever they had done, seen, or heard before, as the name implies λήθη, *oblivion*. There was also a river of that name in Spain Its true name, however, was the Bello, according to Strabo, or, according to Ptolemy, the Limius It was in the territory of the Callaci, a little below the Minius Its name Lethe, (or, as it should be rather termed ὁ τῆς λήθης, *the river of forgetfulness*) was given to it from the circumstance of the Celtæ and Turduli, who had gone on an expedition with united forces, losing here their common commander, becoming disunited, forgetting the object of their expedition, and returning to their respective homes. There was so much superstitious dread attached to this stream, that Brutus, in his expedition against the Callaci, could with great difficulty induce his soldiers to cross.

LEUCA, a town of Italy, in the country of the Salentini, and in the vicinity of the Iapygian promontory. *Lucan.* 5, 376.

LEUCÆ, a town of Ionia, west of the mouth of the Hermus, at the entrance of the Smyrnæus Sinus. It was situate on a promontory, which, according to Pliny, was anciently an island. Near this place, Aristonicus, the pretender to the crown of Pergamus, was defeated by the Roman consul Perperna. *Plin.* 5, 29.—*Mela*, 1, 17.

LEUCAS, or LEUCADIA, an island in the Ionian sea, now called *Santa Maura*, off the coast of Acarnania, famous for a promontory called *Leucate*, where desponding lovers threw themselves into the sea Sappho had recourse to this leap to free herself from the violent passion which she entertained for Phaon. The word is derived from λευκὸς, *white*, on account of the whiteness of its rocks. Apollo had a temple on the promontory, whence he is often called *Leucadius*. The island was formerly joined to the continent by a narrow isthmus, which the inhabitants dug through after the Peloponnesian war. *Ovid Heroid.* 15, 171.—*Strab.* 6, &c.—*Ital.* 15, 392—*Virg. Æn. 3.* 274 8, 677.

LEUCASPIS, a Lycian, one of the companions of Æneas, drowned in the Tyrrhene sea. *Virg. Æn.* 6, 334.

LEUCATE *Vid.* Leucas

LEUCE, an island in the Euxine sea, near the mouth of the Borysthenes. According to the poets, the souls of the ancient heroes were placed there as in the Elysian fields, where they enjoyed perpetual felicity, and reaped the repose to which their benevolence to mankind, and their exploits during life, seemed to entitle them. From that circumstance it has often been called the island of the blessed, &c. According to some accounts Achilles celebrated there his nuptials with Iphigenia, or rather Helen, and shared the pleasures of the place with the manes of Ajax, &c. *Mela*, 2, 7.——*Q. Calab.* 3, 773.—— One of the Oceanides whom Pluto carried into his kingdom. She died there, and the god to preserve her memory, raised a poplar tree in the Elysian fields, to which he gave her name. *Servius ad Virg. Ecl* 7, 61.

LEUCI, a people in the south-eastern quarter of Gallia Belgica, and to the south of the Mediomatrici. They are much commended for their skill in darting and shooting. Their principal town was Tullum, now *Toul*, on the *Moselle*. *Cæs. B. G.* 2, 13.—*Turit Hist.* 1, 64.—*Plin.* 4, 17. ——Mountains in the western part of the island of Crete, appearing at a distance like *white* clouds whence the name *Strab.* 10.

LEUCIPPE, one of the Oceanides

LEUCIPPIDES, the daughters of Leucippus *Vid* Leucippus.

LEUCIPPUS a philosopher of considerable eminence in the fifth century B. C The ancients are not agreed upon the place of his birth, but according to Diogenes Laertius, it took place at Elea All accounts, however, concur in attributing to him the first idea of the system of atoms, which was improved by his disciple Democritus, and adopted by Epicurus. He wrote a treatise concerning nature, now lost; and dissatisfied with the metaphysical subtleties of the Eleatic school, resolved to examine the real constitution of the material world, and inquire into the mechanical properties of bodies. His great object was to restore the alliance between reason and the senses, for which purpose he suggested the doctrine of indivisible atoms, having within themselves a principle of motion. By the help of this principle, a feeble and fanciful effort was made to account for the production of all natural bodies from physical causes, without the intervention of Deity, although it is not certain, that either he or his disciples intended to discard the notion of a divine nature from the universe *Diog. Laert.* 9. 30.—*Cic. N. D.* 1, 42.—*Plut. de Plac Phil.* 2, 7. 3, 12 ——A son of Perieres and Gorgophone. He was brother of Tyndareus king of Sparta, and married Philodice daughter of Inachus, by whom he had two daughters, Hilaira and Phœbe, known by the patronymic of Leucippides. They were carried away by their cousins Castor and Pollux, as they were going to celebrate their nuptials with Lynceus and Idas *Ovid Fast.* 5, 701.—*Apollod* 3, 10, &c. — *Paus* 3, 17 et 26 ——A son of Xanthus, descended from Bellerophon. He became deeply enamoured of one of his sisters, and when he was unable to restrain his unnatural passion, he resolved to gratify it He acquainted his mother with it, and threatened to murder himself if she attempted to oppose his views or remove the object of his affection. The mother, rather than lose a son whom she tenderly loved, cherished his passion, and by her consent her daughter yielded herself to the arms of her brother. Some time after the father resolved to give his daughter in marriage to a Lycian prince The future husband was informed that the daughter of Xanthus secretly entertained a lover, and he communicated the intelligence to the father. Xanthus upon this secretly watched his daughter, and when Leucippus had introduced himself to her bed, the father,

in his eagerness to discover the seducer, occasioned a little noise in the room. The daughter was alarmed, and as she attempted to escape, she received a mortal wound from her father, who took her to be the lover. Leucippus came to her assistance, and stabbed his father in the dark, without knowing who he was. This accidental parricide obliged Leucippus to fly from his country. He came to Crete, where the inhabitants refused to give him an asylum, when acquainted with the atrociousness of his crime, and he at last came to Ephesus, where he died in the greatest misery and remorse. *Hermesianax apud Parthen.* 7.——A son of Œnomaus, who became enamoured of Daphne, and to obtain her confidence disguised himself in a female dress, and attended his mistress as a companion. He gained the affections of Daphne by his obsequiousness and attention, but his artifice at last proved fatal through the influence and jealousy of his rival Apollo, for when Daphne and her attendants were bathing in the Ladon, the sex of Leucippus was discovered, and he perished by the darts of the females. *Parthen. Erotic* 15.—*Paus.* 8. 20.——A son of Hercules by Marse, one of the daughters of Thespius. *Apollod.* 2. 7.

LEUCON, a tyrant of Bosphorus, who lived in great intimacy with the Athenians. He was a liberal patron of the useful arts, and greatly encouraged commerce. *Dind.* 14.

LEUCONOE, a daughter of Lycambes. The Leuconoe to whom Horace addresses his 1 *od.* 11, seems to be a fictitious name.——A nymph who relates the amours of Sol, &c. *Ovid. Met.* 4. 168.

LEUCOPETRA, a cape of Italy, in the territory of the Bruttii, and regarded by all ancient writers on the geography of that country, as the termination of the Apennines. Its modern name is *Capo dell' Armi*. *Strab.* 6.—*Plin.* 3, 10.

LEUCOPHRYS, a temple of Diana, with a city of the same name, near the Mæander. The goddess was represented under the figure of a woman with many breasts, and crowned with victory.—An ancient name of Tenedos. *Paus.* 10, 14.

LEUCOSIA, a small island in the Sinus Pestanus. It was said to have derived its name from one of the Sirens. Dionysius calls it Leucasia. It is now known by the name of *Licosa*, and sometimes by that of *Isola piana*. *Lycophr.* 722, &c.—*Strab.* 6.—*Dion.* 1, 53.

LEUCOSYRII, the Greek form of a name applied by the Persians to the Cappadocians, and signifying *White Syrians*. The Persians called the Cappadocians by this appellation, because they considered them to be a branch of the great Syrian nation from the resemblance of their language, customs, and religion, and because they found that they possessed a *fairer* complexion than their swarthy brethren of the south. The Greek colonies on the coast of Pontus received this name from the Persians, and expressed it by the forms of their own language, but, in its application, restricted it to the inhabitants of the mountainous country, lying along the coast from the Promontorium Jasonium in the east, to the mouth of the Halys in the west, while they called the people in the interior of the country by the name of Cappadocians. The Leucosyri became in time blended into one people with the Paphlagonians. *Herod.* 1. 72. 5, 49. 7. 72.—*Strab.* 12.

LEUCOTHOE or LEUCOTHEA, the name of Ino the wife of Athamas, changed into a sea deity. (*Vid.* Ino.) She was called Matuta by the Romans, who raised her a temple, where all the people, particularly women, offered vows for their brother's children. They did not intreat the deity to protect their own children, because Ino had been unfortunate in hers. No female slaves were permitted to enter the temple; or if their curiosity tempted them to transgress this rule, they were beaten away with the greatest severity. To this supplicating for other people's children, Ovid alludes in these lines; *Fast.* 6.

Non tamen hanc pro stirpe sua pia mater adorat,
Ipsa parum felix in sua fasse parens.

Her divinity was also implored by sailors, to protect them against storms and the perils of the sea. *Homer. Od.* 5, 333.—*Cic. de Nat. D.* 3, 15 et 19. *Tusc.* 1, 11.—*Ovid. Fast.* 6, 545.—*Plut. Symp.* 5. *Quæst* 3.—*Paus* 1, 42.——A daughter of king Orchamus by Eurynome. Apollo became enamoured of her, and to introduce himself to her with greater facility, he assumed the shape and features of her mother. Their happiness was complete, when Clytia, who tenderly loved Apollo, and was jealous of his amours with Leucothoe, discovered the whole intrigue to her father, who ordered his daughter to be buried alive. The lover, unable to save her from death, sprinkled nectar and ambrosia on her tomb, which penetrating as far as the body, changed it into a beautiful tree which bears the frankincense. *Ovid. Met* 4, 196

LEUCTRA, a small town of Bœotia, south-east of Thespiæ, and west of Platææ, famous for the victory which Epaminondas the Theban general obtained over the superior force of Cleombrotus, king of Sparta, on the 8th of July, B. C 371. In this famous battle, 4000 Spartans were killed with their king Cleombrotus, and no more than 300 Thebans. From that time the Spartans lost the empire of Greece, which they had obtained for near 500 years. *Paus.* 9, 14.—*Strab.* 9.—*Xen. Hist Gr.* 6, 4.—*Plut. Vit. Epam.*

LEUCTRUM, a town of Messenia, on the coast, sixty stadia from Cardamyle. It was said to have been founded by Pelops. Its site still retains the name of *Leutro*. *Paus.* 4, 26.—*Strab.* 8.——A small town of Achaia, on the Sinus Corinthiacus, above Ægium, and in the vicinity of Rhypæ, on which latter place it was dependent. *Paus* 7, 24.——A town of Arcadia, below Megalopolis. *Paus.* 8, 27.

LEUCUS, one of the companions of Ulysses, killed before Troy by Antiphus son of Priam. *Homer Il* 4, 491.

LEUCYANIAS, a river of Peloponnesus, flowing into the Alpheus. *Paus.* 6, 21.

LEVANA, a goddess of Rome, who presided over the action of the person who took up from the ground a newly born child, after it had been placed there by the midwife. This was generally done by the father, and so religiously observed was this ceremony, that the legitimacy of a child could be disputed without it.

LEVINUS. *Vid.* Lavinus.

LEXOVII, a people of Gaul in Lugdunensis Secunda, near the mouth of the Sequana, and on its left banks. Their capital was Noviomagus now *Lisieux*. *Cæs. B G.* 3, 9.

LIBANIUS, a celebrated Greek sophist or rhetorician, was born of an ancient family at Antioch, about A. D 314. From his youth he devoted himself to literature, and pursued his studies at Athens. After he had finished his education, he collected disciples, and made himself known by various rhetorical compositions.

His reputation was high, both at Constantinople and Nicomedia, in which latter city he attracted the attention of Julian, who became acquainted with his writings, and imitated his style and manner. The jealousy of his rivals pursued him from place to place, until he finally returned to Antioch, when, about A D 360, he became preceptor to Basil and John Chrysostom, afterwards so celebrated in the Christian church On the accession of Julian he was invited by that emperor to a station near his person, which with true philosophic dignity he declined, but necessarily became warmly attached to a prince, who paid him so much attention. Julian admitted him to the equality of a literary friend, and is thought to have had his assistance in some of his own compositions. The death of that emperor was, therefore, a severe stroke upon Libanius, who had flattered himself with the restoration of the heathen worship and philosophy from his exertions. He survived to an advanced age, endangered by supposed disaffection to the succeeding emperor, and annoyed by the jealousy of rivals. The time of his death is not known, but he mentions the seventy sixth year of his age, A. D 390 The writings of Libanius are numerous, and many of them have reached posterity They are characterized by Gibbon as "for the most part the vain and idle compositions of an orator who cultivated the science of words, the productions of a recluse student, whose mind, regardless of his contemporaries, was incessantly fixed on the Trojan war, and the Athenian common wealth." Of the works of Libanius, two vols folio, Gr. and Lat were published at Paris, 1606—1627. These contain his declamations, orations, and dissertations, with his life, a vain and prolix narrative, written by himself The best collection of his epistles is that of Wolf, Amsterdam, folio, 1738.

LIBANUS, a chain of mountains in Syria, deriving their name from their *white* colour, the eastern part in particular being covered with perpetual snow. Some make the range commence from Mons Amanus, on the confines of Cilicia, and give the general name of Libanus to the entire chain of mountains running thence to the south; it is more accurate however, to make it begin near Aradus in Phœnicia, and, after forming the northern boundary of that country, run to the south, and end near Sidon. The western part of this chain of mountains is properly called Libanus; the eastern part is Antilibanus, and the valley between is Cœlosyria. Libanus consists of four ridges of mountains, which rise one above the other; the first of these is very fertile in grain and fruit; the second is barren and rocky, producing nothing but briers and thorns; the third, though still higher, is said to enjoy a constant verdure and spring, its gardens and orchards producing such a variety of herbs, fruits, &c that it hath been styled an earthly paradise; the last and loftiest is uninhabitable, by reason of its excessive coldness, being covered with deep snow almost all the year Libanus was celebrated for its cedars. *Strab* 6.

LIBENTINA, a surname of Venus, who had a temple at Rome, where the young women used to dedicate the toys and childish amusements of their youth, when arrived at nubile years. *Varro L L* 5, 6

LIBER, a surname of Bacchus, which signifies *free*. He received this name from his delivering some cities of Bœotia from slavery, or according to others, because wine, of which he was the patron, delivered mankind from their cares, and made them speak with freedom and unconcern. The word is often used for wine itself. *Senec de Tranq. Anim*

LIBERA, a goddess, the same as Proserpine. Cicero speaks of Liber and Libera as children of Ceres, to whom the Romans paid every mark of adoration. *Cic in Ver* 4, 48 et 53, 5, 14, *N D* 2, 24 ——A name given to Ariadne by Bacchus, or Liber, when he had married her. *Ovid Fast.* 3, 513

LIBERALIA, festivals yearly celebrated in honour of Bacchus the 17th of March. Young men then put on the toga virilis, and slaves were permitted to speak with freedom, and every thing bore the appearance of independence. They were much the same as the Dionysia of the Greeks *Ovid Fast.* 3, 713.—*Cic. Ep ad Fam* 12, 25. *Ep ad Att.* 14, 10

LIBERTAS, a goddess of Rome, who had a temple on mount Aventine, raised by T Gracchus, and improved and adorned by Pollio with many elegant statues and brazen columns, and a gallery in which were deposited the public acts of the state. She was represented as a woman in a light dress, holding a rod in one hand, and a cap in the other, both signs of independence, as the former was used by the magistrates in the manumission of slaves, and the latter was worn by slaves, who were soon to be set at liberty. Sometimes a cat was placed at her feet, as this animal is very fond of liberty, and impatient when confined. *Liv* 24, 16. 25, 7.—*Ovid. Trist.* 3, 1, 72.—*Plut in Otac.*

LIBETHRA, a town of Macedonia, situate on the declivity of Olympus, and not far from the tomb of Orpheus *Paus.* 9 ,30 ——A fountain of Thessaly, on mount Homole, in the district of Magnesia, at the northern extremity. *Plin* 4, 9. —*Mel*, 2, 3

LIBETHRIDES, a name given to the Muses. *Vid* Libethrius

LIBETHRIUS a mountain of Bœotia, forty stadia to the south of Coronea, and forming one of the summits of Helicon. It was sacred to the Muses and the nymphs called Libethrides. *Paus.* 9, 34.—*Strab* 9 ——A fountain on mount Libethrius.

LIBITINA, a goddess at Rome, who presided over funerals. According to some, she is the same as Venus, or rather Proserpine. She had a temple at Rome, where was lodged a certain piece of money for every person who died, whose name was recorded in a register called *Libitinæ rotio*. This practice was established by Servius Tullius, in order to obtain an account of the number of annual deaths in the city, and consequently the rate of increase or decrease of its inhabitants. *Dionys. Hal* 4.—*Liv.* 40, 19.— *Val. Max* 5, 2.— *Plut Quæst. Rom.*

LIBON, a Greek architect who built the famous temple of Jupiter Olympius. He flourished about 450 years before the Christian era.

LIBOPHŒNICES, the inhabitants of the district Byzacium, in Africa Propria. Their name indicates that they were a mixture of Libyans and Phœnicians. *Diod. Sic.* 20, 55.—*Plin.* 5, 4

LIBURNIA, a province of Illyricum, along the Adriatic sea, over against Italy, between Dalmatia on the south, and Istria on the north. *Zara*, anciently Iadera, and afterwards Diodora, was once its capital The ruins of Burnum, the Liburnia of Strabo, are to be seen on the right bank

of the Titius, or *Kerka*, in the desert of *Bukovina*. The Liburnians were an Illyrian tribe, and their country now answers to part of *Croatia*. They are supposed to have sent forth a part of their number to Italy, and to have descended as far south as Iapygia, dividing into three tribes, the Iapyges, the Peucetii, and the Calabri. Some make them the most ancient inhabitants of Italy. The galleys of the Liburnians were remarkable for their light construction and swiftness, and it was to ships of this kind that Augustus was in a great measure indebted for his victory over Antony at Actium. Hence, after that time, the name of *naves Liburnæ* was given to all quick-sailing vessels, and few ships were built but of that construction The Liburnians were a stout, able-bodied race, and were much employed at Rome as porters, and sedan, or litter-carriers. Hence Martial, in describing the pleasures of a country life, exclaims, "*procul horridus Liburnus.*" *Strab* 6 et 7.—*Plin* 3, 13.—*Dio Cass.* 29, 32.—*Hurat. Epod* 1, 1.—*Mart* 1, 50, 53.—*Juv* 4, 75

LIBURNIDES, islands off the coast of Liburnia, said to amount to the number of forty. *Strab* 7.

LIBURNUM MARE, the sea which borders on the coasts of Liburnia.

LIBURNUS, a chain of mountains near Apulia, crossed by Hannibal in his march from Samnium and the Peligni into Apulia *Polyb.* 3, 101

LIBYA, a daughter of Epaphus and Cassiopea, who became mother of Agenor and Belus by Neptune *Apollod* 2, 1, 3, 1.—*Paus* 1, 44.—The name given by the Greek and Roman poets to what was otherwise called Africa In a more restricted sense the name has been applied to that part of Africa which contained the two countries of Cyrenaica and Marmarica, together with a very extensive region in the interior, of which little, if any thing, was known, and which was generally styled Libya Interior. From the word Libya, are derived the epithets of *Libys Libystus, Libyus, Libystis, Libycus, Libystinus, Libystinus, Libystenus. Virg. Æn.* 4, 106. 5, 37 *Lucan* 4.—*Sallust* &c

LIBYCUM MARE, that part of the Mediterranean which lies on the coast of Cyrene.

LIBYSSA, a small village of Bithynia, west of Nicomedia, on the northern shore of the Sinus Astacenus. It is rendered memorable for containing the tomb of Hannibal; whence, no doubt, its name. It is supposed to correspond with the modern *Maldyrn*, a few miles to the south of *Ghebze*. *Plut. Vit. Flamin.*—*Ammian. Marcell.* 22, 9.

LICATES, a people of Vindelicia, on the eastern bank of the Licus, in the modern *Oberdonaukreis*, to the north-east of *Füssen*. *Plin.* 3, 20

LICHADES, small islands near Cæneum, a promontory of Eubœa, called from Lichas. *Vid* Lichas. *Ovid Met.* 9, 153 et 218.

LICHAS, a servant of Hercules who brought him the poisoned tunic from Dejanira He was thrown by his master into the sea with great violence, and changed into a rock in the Euboean sea, by the compassion of the gods. *Ovid. Met.* 9, 211.

LICINIA LEX, was enacted by L Licinius Crassus, and Q. Mutius, consuls, A. U. C. 657. It ordered all the inhabitants of Italy to be enrolled on the list of citizens in their respective cities. —Another, by C. Licinius Crassus the tribune, A U. C. 608 It transferred the right of choosing priests from the college to the people It was proposed, but did not pass.—Another, by C. Licinius Stolo, the tribune. It forbade any person to possess 500 acres of land, or keep more than 100 head of large cattle, or 500 of small —Another, by P. Licinius Varus, A. U. C 545, to settle the day for the celebration of the *Ludi Apollinares*, which was before uncertain. —Another, by P. Licinius Crassus Dives. B. C. 110. It was the same as the Fannian law, and farther required that no more than thirty *asses* should be spent at any table on the calends, nones, or nundinæ, and only three pounds of fresh and one of salt meat, on ordinary days. None of the fruits of the earth were forbidden. —Another, *de sodalitiis*, by M. Licinius the consul A U. C. 692 It imposed a severe penalty on party clubs, or societies assembled or frequented for election purposes, as coming under the definition of *ambitus*, and of offering violence in some degree to the freedom and independence of the people.—Another, called also *Æbutia*, by Licinius and Æbutius the tribunes. It enacted, that when any law was proffered with respect to any office or power, the person who proposed the bill, as well as his colleagues in office, his friends and relations, should be declared incapable of being invested with the said office or power.

LICINIA, the wife of C Gracchus, who attempted to dissuade her husband from his seditious measures by a pathetic speech. She was deprived of her dowry after the death of Caius.—A vestal virgin accused of incontinence, but acquitted, A U C. 630.—Another vestal, put to death for her lasciviousness under Trajan —The wife of Mæcenas, distinguished for conjugal tenderness. She was sister to Proculeius, and bore also the name of Terentia. *Horat. Od.* 2, 12, 13.

LICINIUS, C. a tribune of the people, celebrated for the consequence of his family, for his intrigues and abilities. He was a plebeian, and was the first of that body who was raised to the office of a master of horse to the dictator. He was surnamed *Stolo*, or *useless sprout*, on account of the law which he caused to be enacted during his tribuneship. By this law no person was permitted to hold more than 500 acres of land, it being alleged, that when more was held by one proprietor, he would not have leisure to grub up the useless sprouts which grew from the roots of the trees. He afterwards carried a law which permitted the plebeians to share the consulate, dignity with the patricians, A. U. C. 388. He reaped the benefit of this law, and was one of the first plebeian consuls This law was proposed and passed by Licinius, as it is reported, at the instigation of his ambitious wife, daughter of M. Fabius Ambustus, who was jealous of her sister, who had married a patrician, and who seemed to be of a higher dignity in being the wife of a consul. *Liv.* 6, 34.—*Plut.*—C. Calvus, a celebrated orator and poet in the age of Cicero. He distinguished himself by his eloquence in the forum, and his poetry, which some of the ancients have compared to Catullus. His orations are greatly commended by Quintilian. Some believe that he wrote annals quoted by Dionysius of Halicarnassus. He died in the thirtieth year of his age. *Quintil.*—*Cic. in Brut.* 81.—Macer, a Roman accused by Cicero when prætor. He derided the power of his accuser, but when he saw himself condemned he grew so desperate that he killed himself. *Val.*—P. Crassus, a

Roman, sent against Perseus king of Macedonia. He was at first defeated, but afterwards repaired his losses and obtained a complete victory, &c ——A consul sent against Annibal.——Another, who defeated the robbers that infested the Alps ——Caius Imbrex, a comic poet in the age of Africanus, preferred by some in merit to Ennius and Terence. His Nævia and Neæra are quoted by ancient authors, but of all his poetry only two verses are preserved *Aul. Gell* ——Crassus. (*Vid* Crassus)——Mucinianus, a Roman who wrote about the history and geography of the eastern countries, often quoted by Pliny He lived in the reign of Vespasian ——P. Tegula, a comic poet of Rome, about 200 years before Christ. He is ranked as the fourth of the best comic poets which Rome produced Few lines of his compositions are extant. He wrote an ode which was sung all over the city of Rome by nine virgins during the Macedonian war *Liv.* 31, 12 ——Muræna (*Vid.* Muræna)——C. Flavius Valerianus, a celebrated Roman emperor. His father was a poor peasant of Dalmatia and himself a common soldier in the Roman armies His valour had recommended him to the notice of Galerius Maximianus, who had once shared with him the inferior and subordinate offices of the army, and had lately been invested with the imperial purple by Diocletian Galerius loved him for his friendly services, particularly during the Persian war, and he showed his regard for his merit by taking him as a colleague in the empire, and appointing him over the province of Pannonia and Rhætia. Constantine, who was also one of the emperors, courted the favour of Licinius, and made his intimacy more durable by giving him his sister Constantia in marriage, A. D. 313. The continual successes of Licinius, particularly against Maximinus, increased his pride, and rendered him jealous of the greatness of his brother-in-law. The persecutions of the Christians, whose doctrines Constantine followed, soon caused a rupture, and Licinius had the mortification to lose two battles, one in Pannonia, and the other near Adrianopolis. Treaties of peace were made between the contending powers, but the restless ambition of Licinius soon broke them; and after many engagements a decisive battle was fought near Chalcedonia. Ill fortune again attended Licinius, he was conquered, and fled to Nicomedia, where the conqueror soon obliged him to surrender, and to resign the imperial purple. The tears of Constantia obtained a doubtful forgiveness for her husband, but Constantine knew what a turbulent and active enemy had fallen into his hands, therefore he ordered him to be strangled at Thessalonica, A D 324 His wretched family shared his fate. The avarice, licentiousness, and cruelty of Licinius, are as conspicuous as his misfortunes He was an enemy to learning, and this aversion totally proceeded from his ignorance of letters, and the rusticity of his education. His son by Constantia bore also the same name. He was honoured with the title of Cæsar, when scarce twenty months old. He was involved in his father's ruin, and put to death by order of Constantine.

LICINUS, a barber and freedman of Augustus, raised by his master to the rank and dignity of a senator, merely because he hated Pompey's family. *Horat Art. P.* 301.

LICYMNIUS, a son of Electryon and brother of Alcmena. He was so infirm in his old age, that when he walked, he was always supported by a slave. Triptolemus, son of Hercules, seeing the slave inattentive to his duty, threw a stick at him, which unfortunately killed Licymnius The murderer fled to Rhodes. *Apollod.* 2. 7.

LIGARIUS, Q a Roman deservedly popular as pro-consul of Africa, after Confidius. In the civil wars he followed the interest of Pompey, but by the interest of his friends he was pardoned when Cæsar had conquered his enemies Cæsar, however, and his adherents were determined upon the ruin of Ligarius, and Tubero was engaged to criminate him, but Cicero, by an eloquent oration, still extant, defeated his accusers, and he was acquitted. He became afterwards one of Cæsar's murderers. *Cic. pro Lig.*—*Plut. in Cæsar.*

LIGER, a Rutulian killed by Æneas. *Virg Æn* 10, 576

LIGER or LIGERIS, now *La Loire*, the largest river of Gaul, rising in Mons Cebenna, or *Cevennes*, and running first north, and then west, into the Sinus Aquitanicus, or *Bay of Biscay*. *Cæs B. G.* 3, 9 7, 5.—*Lucan* 1, 439

LIGURES, the inhabitants of Liguria. *Vid.* Liguria

LIGURIA, a country of Italy, bounded on the south by the sea, on the west by the Alps as far as the source of the Po, on the north by the Po, and on the east by the country of the Anamani, and by the little river Macra. It comprehended *Genoa*, that part of *Piedmont* which is south of the Po, and the greater part of the *Imperial Fiefs of Pontremoli* The Ligures, called by the Greeks Ligyes and Ligustæ, were probably of Celtic origin; they were a wild, unpolished, and deceitful people, although possessed of sufficient courage to resist the invasions of the Romans for a long period of years. Their dominions extended at one time from the Arnus to the Rhodanus, and in an earlier age as far westward as Spain. *Strab* 4.—*Polyb.* 2, 16 3, 60 —*Thucyd* 6. 2.—*Liv.* 40, 38 41, 12.—*Cic. Agr.* 2, 35.—*Virg G* 2, 168. *Æn.* 11, 701.—*Plin* 3, 5.

LIGURINUS, a poet. *Martial.* 3, *ep.* 68 ——A beautiful youth in the age of Horace. *Od.* 4, 1, 33

LIGUSTICÆ ALPES, a part of the Alps which borders on Liguria, sometimes called *Maritimæ*.

LIGUSTICUM MARE, the north part of the Tyrrhene sea, now the *Gulf of Genoa*.

LIGYES, a people of Asia, east of the Marian dyni and Cappadocians, and north-east of the Matieni. *Herod* 7 72.

LILÆA, a town of Achaia near the Cephissus *Stat Theb* 7, 348.

LILYBÆUM, a city of Sicily on the western coast south of Drepanum, and near a famous cape called also Lilybæum, now *Cape Boeo*. It was the principal fortress of the Carthaginians in Sicily, and the only city which resisted Pyrrhus, when he passed into the island. It had a port, which the Romans, in one of their sieges, endeavoured vainly to stop up. Its modern name is *Marsala*. *Diod. Sic.* 13, 54 22, 14.—*Polyb.* 1 41, &c —*Cic. in Ver* 5 ——The western one of the three famous capes of Sicily, now *Cape Boeo*. *Strab.* 6.

LIMNÆUM, a temple of Diana at Limnæ, from which the goddess was called Limnæa, and worshipped under that appellation at Sparta and in Achaia The Spartans wished to seize the temple in the age of Tiberius, but the emperor interfered and gave it to its lawful possessors the

Messenians. *Paus.* 3, 14. 7, 20.—*Tacit. Ann.* 4, 43.

LIMNATIDIA, a festival in honour of Diana, surnamed *Limnatis*, from Limnæ, a school of exercise at Traezene, where she was worshipped; or from λίμνη, *ponds*, because she presided over fishermen

LIMNIACK, the daughter of the Ganges, mother of Ayx. *Ovid Met* 5, 48

LIMNORIA, one of the Nereides. *Hom. Il* 18.41.

LIMON, a place of Campania between Neapolis and Puteoli. *Stat. Sylv* 3, 1.

LIMONUM, a town of Gallia Aquitanica, in the territory of the Pictones. It was subsequently called Pictavi, and is now *Poitiers. Cæs. B. G* 8, 26

LIMYRA, a town of Lycia at the mouth of the Limyrus *Ovid. Met.* 9, 645 - *Vell* 2, 102.

LINDUM, a town of Britain, the capital of the Coritani, and on the main road from Londinum to Eboracum. It is now *Lincoln*.

LINDUS, now *Lindo*, a city on the eastern coast of the island of Rhodes, founded by Cercaphus son of Sol and Cydippe. Hercules had there a celebrated temple and likewise Minerva, which last had been built by the Danaides. Lindus is not only famed for the foundation of Gela in Sicily, by one of its colonies, but it gave birth to Cleobulus, one of the seven wise men, and to Chares and Laches, who were employed in making and finishing the famous Colossus of Rhodes. *Strab.* 14.—*Homer Il.* 2, 163.—*Mela*, 2, 7.—*Plin.* 34.—*Herod.* 7, 153.——A grandson of Apollo. *Cic. de Nat D* 3, 21.

LINGONES, a people of Gaul whose territories included Vogesus, *Vosges*, and consequently the sources of the rivers Mosa, or *Meuse*, and Matrona, or *Marne*. Their chief city was Andomadunum, afterwards Lingones, now *Langres. Cæs. B. G.* 1, 26.——A Gallic tribe in Gallia Cisalpina, occupying the extreme eastern portion of Gallia Cispadana. They were a branch of the Transalpine Lingones. Their capital was Ravenna. *Polyb.* 2, 17.

LINUS, a native of Chalcis, a son of Apollo and Terpsichore; according to others, of Amphimarus and Urania; and, according to others again, of Mercury and Urania. Apollodorus makes him a brother of Orpheus. The age of Linus is fixed by Archbishop Usher 1200 years before the Christian era. Eusebius speaks of him as having flourished before Moses. Herodotus represents him as being celebrated among the Egyptians from still more remote periods. He is mentioned by Homer, in the eighteenth book of the Iliad, or, at least, is understood to be commemorated by a hard introduced among the pictures on the shield of Achilles; and is said to have added the string Ichanos to the Mercurian lyre. Diodorus Siculus represents him as being the inventor of music and of poetry, or, at least, as having first introduced these arts into Greece. He is said also to have written treatises on religious rites, and to have composed a work in honour of Bacchus. The most common report of his death is that he taught Hercules to play upon the lyre, and was so enraged at the dulness or inattention of his pupil, that he struck him, which so incensed the youthful hero that he seized the lyre, and beat out the brains of his master. According to Diogenes Laertius, however, he was killed by Apollo for presuming to boast of equal merit with that deity. —— A son of Lycaon. *Apollod.* 3, 8, 1.

LIODES, one of Penelope's suitors, killed by Ulysses. *Homer. Od.* 21, 144. 22, 310.

LIPARA, the largest of the Æolian islands on the coast of Sicily, now called the *Lipari*. It had a city of the same name, which according to Diodorus it received from Liparus the son of Auson, king of these islands, whose daughter Cyane was married by his successor Æolus, according to Pliny. The inhabitants of this island were at one time powerful by the sea, and long withstood the attacks of the Etruscans. From the great tributes which they paid to Dionysius, the tyrant of Syracuse, they may be called very opulent. The island was celebrated for the variety of its fruits, and its raisins are still in general repute It had some convenient harbours, and a fountain whose waters were much frequented on account of their medicinal powers. According to Diodorus, Æolus reigned at Lipara before Liparus. *Ital.* 5, 24.—*Plin.* 3, 9. —*Ital.* 11, 87.—*Virg Æn* 1, 56. 8, 416.—*Mela*, 2, 7. *Strab* 6.

LIPARIS, a river of Cilicia, whose waters were like oil *Plin.* 5, 27 *Vitruv* 8, 3.

LIQUENTIA, now *Lucrino*, a river of Cisalpine Gaul, falling into the Adriatic sea. *Plin.* 3, 18

LIRCÆUS, a fountain near Nemæa. *Stat. Theb.* 4, 711.

LIRIÓPE, one of the Oceanides, mother of Narcissus by the Cephisus *Ovid Met* 3, 311. ——A fountain of Bœotia on the borders of Thespiæ, where Narcissus was drowned according to some accounts.

LIRIS, now *Garigliano*, a river of Campania, which it separated from Latium It rises in the country of the Marsi, and flows thence with a southerly course into the Tuscan sea at Minturnæ. According to Strabo, its more ancient name was Ξάνθος according to Pliny, *Glanis. Strab.* 5. —*Plin.* 3, 5.—*Horat. Od.* 1, 31 - *Sil. Ital.* 4, 250. ——A warrior killed by Camilla, &c. *Virg. Æn.* 11, 670,

LISINIAS, a town of Thessaly *Liv.* 32. 14

LISSUS, now *Alessio*, a town of Illyria, near the mouth of the Drilo. It was founded by Dionysius of Syracuse *Diod Sic.* 15, 13.—*Polyb.* 2, 12. 5, 15.—*Liv.* 44, 30 —*Cæs. B. C.* 3, 29.——A small river of Thrace, falling into the Ægean sea, between Thasos and Samothracia. It was dried up by the army of Xerxes, when he invaded Greece. *Strab* 7.—*Herod.* 7, 109.—*Jun.* 10, 177.

LISTA, the capital of the Aborigines, in the country afterwards settled by the Sabines. *Dion. Hal* 1, 14.

LITABRUM, now *Buitrago*, a town of Hispania Tarraconensis. *Liv* 32. 14. 25, 22.

LITÁNA, a wood in Gallia Togata, where L. Posthumius Albinus and his army were destroyed by the Boii. *Liv.* 23. 24.

LITAVICUS, one of the Ædui, who assisted Cæsar with 10,000 men. *Cæs. Bell G.* 7, 37.

LITERNA PALUS, now *Lago di Patria*, a lake of Campania near Liternum *Sil. Ital.* 7. 278

LITERNUM, now *Patria*, a town of Campania, west of Atella, and north of Cumæ It was a Roman colony, improved and enlarged by Augustus Hither Scipio Africanus withdrew from the accusations of his enemies, and here he spent the remainder of his days in retirement. *Liv.* 34, 45.—*Cic. Att* 10, 13.—*Ovid. Met.* 15, 713.

LITHOBOLIA, a festival celebrated at Trœzene in honour of Lamia and Auxesia, who came

from Crete, and were sacrificed by the fury of the seditious populace, and stoned to death. Hence the name of the solemnity, Λιθοβολια, *lapidation*.

LITHUBIUM, a town of Liguria. *Liv* 32, 29.

LITYERSAS, an illegitimate son of Midas king of Phrygia. He made strangers prepare his harvest, and afterwards put them to death. He was at last killed by Hercules. *Theocrit. Id* 10.

LIVIA, DRUSILLA, a celebrated Roman lady, daughter of L. Drusus Calidianus. She married Tiberius Claudius Nero, by whom she had the emperor Tiberius and Drusus Germanicus. The attachment of her husband to the cause of Antony was the beginning of her greatness. Augustus saw her as she fled from the danger which threatened her husband, and he resolved to marry her, though she was then pregnant. He divorced his wife Scribonia, and, with the approbation of the augurs, he celebrated his nuptials with Livia. She now took advantage of the passion of Augustus, in the share that she enjoyed of his power and imperial dignity. Her children by Drusus were adopted by the complying emperor; and that she might make the succession of her son Tiberius more easy and undisputed, Livia is accused of secretly involving in one common ruin, the heirs and nearest relations of Augustus. Her cruelty and ingratitude are still more strongly marked, when she is charged with having murdered her own husband, to hasten the elevation of Tiberius. If she was anxious for the aggrandizement of her son, Tiberius proved ungrateful, and hated a woman to whom he owed his life, his elevation, and his greatness. Livia died in the eighty sixth year of her age, A. D. 29. Tiberius showed himself as undutiful after her death as before, for he neglected her funeral, and expressly commanded that no honours, either private or public, should be paid to her memory. *Tacit. Ann.* 1, 3. *Suet. in Aug. et Tib.*—*Dion Cass.*—Another. *Vid* Drusilla.

LIVIA LAWS, proposed by M. Livius Drusus, a tribune A. U. C. 663, about transplanting colonies to different places in Italy and Sicily, and granting corn to poor citizens at a low price; also, that the *judices* should be chosen indifferently from the senators and equites, and that the allied states of Italy should be admitted to the freedom of the city. Drusus was a man of great eloquence, and of the most upright intentions; but, endeavouring to reconcile those whose interests were diametrically opposite, he was crushed in the attempt, being murdered by an unknown assassin at his own house, upon his return from the forum, amidst a number of clients and friends. No inquiry was made about his death. The states of Italy considered this event as a signal of revolt, and endeavoured to extort by force what they could not obtain voluntarily. Above 300,000 men fell in the contest in the space of two years. At last the Romans, although upon the whole they had the advantage, were obliged to grant the freedom of the city, first to the allies, and afterwards to all the states of Italy. *Appian de Bell. Civ.* 1, 373, &c.—*Vell. Pat.* 2, 13, &c.—*Flor.* 3, 18.

LIVIUS, ANDRONICUS, a dramatic poet, who flourished at Rome about 240 years before the Christian era. He was the first who attempted to compose a drama in verse, which he himself sang and acted, while a player on the flute accompanied him in unison to keep him in tune. He was encored and obliged to repeat his pieces so often, that he lost his voice; and being unable to sing or declaim any longer, he was allowed to have a slave to sing, while he only acted the part behind him. Hence came the custom of dividing the declamation or melody of the piece, with which the Roman people were extremely delighted. *Liv.* 7, 2.—*Cic Br.* 18.—*Horat Ep* 2, 1.——M. Salinator, a Roman consul sent against the Illyrians. The success with which he finished the campaign, and the victory which some years after he obtained over Asdrubal, who was passing into Italy with a reinforcement for his brother Annibal, show how deserving he was to be at the head of the Roman armies. His surname of Salinator arose from his imposing an odious tax on salt while censor. *Liv.* 27, 46, &c.——Drusus, a tribune. (*Vid* Livius Leges.)——Titus, an eminent Roman historian, was a native of Patavium, and sprang from a family which had given several consuls to the Roman republic. He came to Rome in the reign of Augustus, and appears to have shared in the society of several persons of rank, including the emperor himself. He first made himself known by some literary dialogues; but his reputation is principally built upon his history of Rome, from the foundation of the city to the death of Drusus, in one hundred and forty two books. It was received with extreme applause, and no great was the fame of the author, during his life-time, that Pliny the younger mentions the journey of a Spaniard from Gades to Rome, in order to see Livy, and who, having gratified his curiosity, immediately departed. On the death of Augustus, he returned to Patavium, where he was received with every testimony of honour and respect, and where he died in the fourth year of the reign of Tiberius, at the age of seventy-six. Of Livy's history, unfortunately, only thirty-five books are extant, consisting of the first, third, fourth, and half of the fifth decades; but an epitome of the whole, with the exception of two books, is preserved, which however, gives no more than the heads of the matter. The history of Livy is highly praised by all the posterior Roman writers, and especially by Seneca, Pliny the elder, and Quintilian. His descriptions are singularly lively and picturesque; and there are few specimens of oratory superior to that of many of the speeches with which his narratives are copiously interspersed. He possesses not the philosophic spirit of Tacitus, and has been charged with credulity in recording the vulgar prodigies of every year, which, however, there is reason to believe, was merely in compliment to a prevailing custom. His style has been censured by Asinius Pollio as not entirely free from *Patavinity*, by which phrase it is presumed was meant the provincialism of his native country; and some modern critics have very uselessly employed themselves in endeavouring to detect the vestiges of this defect. The deep regret of men of letters, for the loss of so great a portion of his history, has instigated to much imposture in the way of pretended discovery, all of which has been ultimately detected. The best editions, of his remains are, that of Crevier, 6 vols. 4to, Paris, 1735-41; that of Drakenborch, 7 vols 4to, Amst. 1738-46, that of Ruddiman, 4 vols. 12mo, Edin. 1751; that of Ernesti, 4 vols. 8vo, Lips. 1769—1804, that of Homer, 6 vols. 8vo, Lond 1794; and that of Stroth, improved by Doering, 7 vols. 12mo, Goth. 1796—1813. Livy has been translated into English by Baker. *Senec. Ep* 100.—*Suet. Claud.* 41.—*Plin. Ep* 2, 3 et 8.—*Tacit. Ann.* 4, 34.—*Quintil.* 2, 5, 8; 1, 10, 1, &c.——A

governor of Tarentum who delivered his trust to Annibal, &c.——A high priest who devoted Decius to the Dii Manes.——A commander of a Roman fleet sent against Antiochus in the Hellespont.

LIXUS, a river of Mauritania, with a city of the same name. Antæus had a palace there, and, according to some accounts, it was in the neighbourhood that Hercules conquered him. *Ital* 3, 258.—*Mela*, 3, 10.—*Strab.* 2.——A son of Ægyptus. *Apollod.*

LOCRIS, a man who conspired against Alexander with Dymnus, &c. *Curt* 6, 7.

LOCRI, a people of Greece. The Greeks comprehended under the name of Locri three distinct tribes, surnamed Ozolæ, Epicnemidii, and Opuntii, who were all descended from the Leleges. The *Locri Ozolæ* occupied a narrow tract of country, situated on the northern shore of the Corinthian gulf, commencing at the Rhodian, Rhium, and terminating near Crissa To the west they touched upon Æolia, to the north upon Doris, and to the east upon Phocis. They are said to have been a colony from their more eastern brethren, and to have derived their name from the Greek word ὄζω *olco*, owing to the waters issuing from mount Taphiassus having been rendered *fetid*, in consequence of the centaur Nessus having been buried there. They are characterized as a wild and uncivilized race, addicted to theft and rapine The *Locri Epicnemidii* and *Opuntii* are generally classed under the common name of Locri. They occupied a small district between mount Cnemis and the Euboean sea, from Thermopylæ to the southern shores of the Sinus Opuntius now the *Gulf of Talanda*. They touched to the west on Phocis, and to the south on Bœotia The Epicnemidii derived their name from their situation under mount Cnemis, and they alone of all the Locrians were permitted to send members to the Amphictyonic council. The Locri Opuntii were so called from Opus, their metropolis *Strab.* 7 et 9.—*Plut Quæst Græc* 15. *Thucyd* 1, 5.—*Hom. Il* 2, 530.——A people of Magna Græcia, originally a colony of the Locri Opuntii from Greece. They first settled near the promontory Zephyrium, at the lower extremity of Bruttium, on the Ionian sea, and hence obtained the appellation of Epizephyrii, by which they were distinguished from the Locri of Greece. Here they built the city of Locri They removed, however, from this position, three or four years afterwards, and built another city on a height, named mount Esopis. Strabo, however, makes the Locri who settled in Bruttium to have been a division of the Ozolæ from the Crisæan gulf, and remarks, that Ephorus was incorrect in ascribing the settlement to the Locri Opuntii; but it is certain that this opinion of Ephorus seems to be supported by the testimony of many other writers, and, therefore, is generally preferred by modern critics. *Virg. Æn* 3, 399——*Polyb. Fragm.* 12, 5.—*Paud. Olymp* 10, 17. 11, 15.—*Thucyd.* 3, 99. 8, 91.—*Diod Sic.* 14, 107—*Aristot Rhet.* 2, 15.—*Liv.* 29, 17, &c

LOCUSTA, a celebrated woman at Rome in favour with Nero. She poisoned Claudius and Britannicus, and at last attempted to destroy Nero himself, for which she was executed. *Tacit Ann.* 12. 66. &c.—*Suet. in Ner.* 33.

LOCUTIUS. *Vid.* Aius.

LOLLIA PAULLINA, a beautiful woman, daughter of M. Lollius, who married C. Memmius Regulus, and afterwards, after being forcibly divorced, Caligula. She was again divorced by the capricious monarch, and when proposed for wife to the emperor Claudius she was through envy put to death by means of Agrippina. *Tacit. Ann.* 12, 1, &c.—*Plin.* 9, 35.

LOLLIANUS SPURIUS, a general proclaimed emperor by his soldiers in Gaul, and soon after murdered, &c

LOLLIUS, M. a companion and tutor of C. Cæsar the son-in-law of Tiberius He was consul A. U. C. 733, and offended Augustus by his rapacity in the provinces Horace has addressed two of his epistles to him, but the partiality and regard of the poet seem to have been ill bestowed on a man, who, to a great violence of temper, united traitorous designs against the honour of his country. Lollius died a natural death, though Pliny mentions that he poisoned himself. *Hor. Ep.* 1, 2 et 18.—*Dio.* 54, 20.—*Plutarc.* 2, 97 et 103. —*Plin* 9, 35.

LONDINUM, or Londinium, called also Augusta, a city of the Trinobantes, in Britain, now *London* The place appears to have had a very remote antiquity, and already existed in the time of Cæsar, though, in consequence of his march being in a different direction, it remained unknown to him. Tacitus speaks of it as a place of great commerce, and, indeed, its favourable situation for trade must have given the place a very early origin Ancient Londinum is thought to have occupied that part of the modern city which lies on the north of the Thames, near the site of the present church of London. As, however, Ptolemy assigns it to the Cantii, many have been led to decide in favour of the borough of Southwark, on the south side of the river, or rather to the part immediately west of this, especially as here many remains of antiquity have been found. It is most probable, however, that Londinum lay on both sides of the river. *Amm Marc* 27, 10.—*Tacit, Ann* 14, 33.

LONGARENUS, a man guilty of adultery with Fausta, Sylla's daughter. *Horat. Sat.* 1, 2, 67.

LONGIMANUS, a surname of Artaxerxes the I., in Greek Μακρόχειρ. Plutarch states that this appellation was given him because his right hand was longer than his left, but Strabo says that he was so called from the extraordinary length of his arms, which on his standing straight could reach his knees. *Strab.*, 15.

LONGINUS, Dionysius, a celebrated Greek philosopher and critic of Athens. After residing for some time in this seat of literature, he was invited to assume the honourable office of preceptor of the Greek language, to the children of Zenobia, the famous queen of Palmyra. whose secretary and confidential minister he soon became, but his ardent zeal and spirited activity in the cause, proved, at last, fatal to him. When the emperor Aurelian approached victorious the *gates* of Palmyra, Longinus returned to his summons a spirited letter which roused his severest indignation. The fortune of Rome prevailed, but when the city at last opened her gates, Zenobia and her secretary endeavoured to escape, but in vain. Dragged into the presence of the conqueror, the unfortunate queen forgot the heroism of her former character, and revealed that Longinus was the author of the letter which derided the attempts of the Roman arms. Aurelian could conquer but not forgive, and Longinus was immediately led to execution, and shamefully sacrificed to the fury of the Roman sol-

diers, A. D. 373. At the moment of death he showed himself great and resolute, and with a philosophical and unparalleled firmness of mind, he even repressed the tears and sighs of the spectators who pitied his miserable end. Among the numerous writings of Longinus, his treatise *Περὶ Ὕψους* ("*On the Sublime,*") is the only one remaining, and that in a mutilated state. It has always been greatly admired for its elevation of language and of sentiment; and Pope characterizes its author as being "himself the great sublime he draws." Much obscurity, however, dwells on his precepts, and he is rather to be praised for a lively sensibility to literary beauties, than for accuracy of investigation into their nature and causes. He is one of the few ancients who appear to have been acquainted with the Jewish Scriptures. The best editions of the treatise *Περὶ Ὕψους* are, that of Toup, Oxon. 1778, 8vo, and that of Weiske, Lips 1809, 8vo, re printed at London, 1820. Dr Smith has translated it faithfully into English.——Cassius, a tribune driven out of the senate for favouring the interest of J Cæsar. He was made governor of Spain by Cæsar, &c ——A lawyer whom, though blind and respected, Nero ordered to be put to death, because he had in his possession a picture of Cassius, one of Cæsar's murderers. *Juv.* 10, 16 —— A friend of the orator Antonius, well skilled in the history, politics, and jurisprudence of his country *Cic. Orat* 1, 60.

LONGOBARDI. *Vid.* Langobardi.

LONGULA, a town of Latium on the borders of the Volsci. *Liv.* 2, 33 *et* 39. 9, 39.

LONGUNTICA, a maritime city of Hispania Tarraconensis *Liv.* 22 20.

LONGUS, author of a romance in Greek prose, entitled *Ποιμενικὰ* ("*Pastorals*"), and relating the loves of Daphnis and Chloe, is supposed to have lived as late as the reign of Theodosius the Great; but nothing is known of him, nor is he mentioned by any of the ancients. His work is a curious specimen of that kind of composition in its simplest form, and contains many descriptive beauties; but some of its scenes are such as the lowest modern writer would scarcely venture to paint. The best editions are, that of Villoison, Paris, 1778, 2 vols. 8vo, and that of Schaefer, Lips. 1803, 18mo.

LORYMA, a town of Doris. *Liv* 37, 17.

LOTIS or LOTUS, a beautiful nymph, daughter of Neptune. Priapus offered her violence, and to save herself from his importunities she implored the gods, who changed her into a tree called *Lotus*, consecrated to Venus and Apollo. *Ovid. Met* 9, 348

LOTOPHAGI, a people on the coast of Africa near the Syrtes. They received this name from their living upon the lotus. Ulysses visited their country at his return from the Trojan war. Homer says that whoever ate of the lotus lost all wish of returning home, and became desirous of remaining in the land that produced it. *Homer. Od.* 9, 94 —*Herod* 4, 177.—*Plin.* 5, 7. 13, 17.

LUA, a goddess at Rome, who presided over things which were purified by lustrations, whence the name (*a luendo*) She is supposed to be the same as Ops or Rhea *Liv* 8, 1. 45. 33

LUCA, a city of Etruria, north-east of Pisa, on the river Auser, or *Serchio*. It still preserves its situation and name. *Liv.* 21, 59. 41, 13.—*Cic. ad Fam.* 1, 9.

LUCAGUS, one of the friends of Turnus, killed by Gyas. *Virg. Æn.* 10, 575.

LUCANI, a people of Italy, descended from the Samnites.

LUCANIA, a country of Italy, bounded on the north by Campania, Samnium, and Apulia, on the east by the Sinus Tarentinus, on the south by Brutium, and on the west by the Tuscan sea. It contained the *Basilicata*, the greater part of *Principato Citra*, and a small portion of *Calabria Citra. Strab* 6.—*Plin.* 3, 5. —*Mela*, 2, 4.—*Luc.* 8, 17. 9, 20. 10, 11.—*Horat Ep* 2, 2, 178

LUCANIUS, Q a centurion in Cæsar's army, &c *Cæs. Bell G.* 5.

LUCANUS, M. ANNÆUS, a native of Corduba in Spain. His father, Annæus Mela, a Roman knight, was the youngest brother of Seneca, the philosopher. He was early removed to Rome, where his rising talents and more particularly his lavished praises and panegyrics, recommended him to the emperor Nero. This intimacy was soon productive of honour, and Lucan was raised to the dignity of an augur and quæstor before he had attained the proper age. The poet had the imprudence to enter the lists against his imperial patron; he chose for his subject Orpheus, and Nero took the tragical story of Niobe. Lucan obtained an easy victory, but Nero became jealous of his poetical reputation, and resolved upon revenge. The insults to which Lucan was daily exposed, provoked at last his resentment, and he joined Piso in a conspiracy against the emperor. The whole was discovered, and the poet had nothing left but to choose the manner of his execution. He had his veins opened in a warm bath, and as he expired he pronounced with great energy the lines which, in his Pharsalia, (3 639—642,) he had put into the mouth of a soldier, who died in the same manner as himself. Some have accused him of pusillanimity, at the moment of his death, and say that, to free himself from the punishment which threatened him, he accused his own mother, and involved her in the crime of which he was guilty. This circumstance, which throws an indelible blot upon the character of Lucan, is not mentioned by some writers, who observe that he expired with all the firmness of a philosopher. He died in his twenty-sixth year, A D 65. Of the various poems of Lucan, the *Pharsalia* alone has reached modern times. This is an unfinished piece, relating the causes and events of the civil war between Cæsar and Pompey. Its title to the name of an epic poem has been disputed by some critics, who deem a supernatural agency essential to that species of composition. As to the merits of the poetry itself there are various opinions. Lucan certainly possesses neither the fire of Homer, nor the melodious numbers of Virgil. If he had lived to a maturer age, his judgment as well as his genius would have been improved, and he might have claimed a more exalted rank among the poets of the Augustan age. His expressions, however are bold and animated, his poetry entertaining, and it has been asserted that he was never perused without the warmest emotions by any whose minds were in unison with his own. The best editions of Lucan are, that of Cortius, Lips. 1726, 8vo, re-edited and completed by Weber, Lips 1828, 2 vols. 8vo; that of Oudendorp, Lugd. Bat. 1728, 2 vols 4to; that of Burmann, Lugd. Bat. 1740, 4to; and that published at Glasgow, 1816, with the notes of Bentley and Grotius. He has been translated into English verse by Rowe.——Ocellus, a Lucanian philosopher. *Vid.* Ocellus.

LUCARIA or LUCERIA, festivals at Rome, celebrated in a large grove between the Via Salaria and the Tiber, where the Romans hid themselves when besieged by the Gauls. *Tacit Ann* 1, 77.

LUCCEIUS, L. a celebrated historian, author of a history of the Marsic war, and of the civil wars of Marius and Sylla. Cicero, who knew and admired his abilities, requested him to give to the world a history of his consulship. He favoured the cause of Pompey, but was afterwards pardoned by J. Cæsar. Nothing of his compositions remains besides a consolatory letter to Cicero on the death of his daughter. *Cic. fl. C.* 3, 15.—*Cic ad Fam.* 5, 12, &c ——Albinus, a governor of Mauritania after Galba's death, &c. *Tacit. Hist.* 2, 58.

LUCERES, the third of the three original tribes at Rome These three original tribes were the Ramnenses, or Ramnes, the Tatienses, or Titienses, and the Luceres. It included all foreigners except the Sabines

LUCERIA, now *Lucera*, a city of Apulia, about twelve miles to the west of Arpi. It was famed for its wool. *Liv.* 9, 2. 27, 10.—*Horat. Od.* 3, 15, 14.—*Lucan.* 2, 473

LUCETIUS, a Rutulian killed by Ilioneus *Virg. Æn.* 9, 570

LUCIANUS, a distinguished Greek writer, was a native of Samosata, the capital of Comagene, on the banks of the Euphrates. He was born in the reign of Trajan, or, as some think, early in that of Adrian His birth was lowly, and his father not being able to educate him, placed him under his brother in-law, to be brought up a sculptor Having contracted a disgust for this employment, he withdrew from his master, and went to Antioch, where he engaged in literary studies, and embraced the profession of a pleader Wearied, however, with the contention of the bar, he confined himself to the practice of eloquence as a sophist or rhetorician, in which capacity he visited several foreign countries, particularly Greece, Italy, Spain, and Gaul. The emperor M. Aurelius was sensible of his great merit, and appointed him register to the Roman governor of Egypt. He died about the year A. D. 180, when he had attained the great age of ninety. The works of Lucian, which are numerous, and written in the Attic dialect, consist partly of dialogues, in which he introduces differentcharacters, with much dramatic propriety. His style is easy, simple, elegant, and animated, and he has stored his compositions with many lively sentiments, and much of the true Attic wit. His frequent obscenities, and his vulgar manner of exposing to ridicule almost every kind of religion, have drawn upon him the censure of moralists in all ages. The best editions of Lucian are that of Hemsterhuys, completed by Reitz, Amst. 1750 36. 4 vols. 4to, edited in a more complete manner by Gesner, Amst 1743, 3 vols. 4to, and to which must be added the Lexicon Lucianeum of C. R. Reitz, brother to the former, Ultraj. 1746, 4to; that of the Bipont editors, 1789-93, 10 vols. 8vo; and that of Lehman, Lips. 1822-25, of which five volumes have appeared. Lucian has been translated into English, by Carr, Franklin, and Tooke.

LUCIFER, the name of the planet Venus, or morning star. It is called *Lucifer*, when appearing in the morning before the sun; but when it follows it, and appears some time after its setting, it is called *Hesperus*. According to some mythologists, Lucifer was son of Jupiter and Aurora, and he had the care of harnessing the horses of Apollo *Hesiod. Th.* 381 —*Virg Æn.* 2, 801.—*Ovid. Heroid.* 18, 112 *Trist.* 3 et 5, 56.—*Lucan.* 1, 232. 2, 725. 10, 434.——A bishop of *Cagliari*, the ancient Caralis, in Sardinia. He refused to join in communion with those Arian bishops who renounced their errors; and being followed in this resolution by some other prelates, he formed a sect of Separatists, who were called by his name Yet the church of Rome has enrolled him in the catalogue of saints. He died A D. 370. His works were printed at Paris, in 1568; and at Venice, in 1780, folio.

LUCILIUS, C a Roman poet was born at Suessa in the country of the Aurunci, about B C. 148. He was of a good family and was grand-uncle to Pompey the Great. In the Numantine war he bore arms under Scipio Africanus the younger, with whom and his friend Lælius he lived upon familiar terms. He is looked upon as the founder of satire and as the first considerable writer of satires among the Romans. From Horace, who refers to them several times in his own satires, it appears that he imitated the old Greek comedians in marking out by his censure individuals notorious for their vices, even those of the very highest rank. Though superior to his poetical predecessors at Rome, and though he wrote with great roughness and inelegance, he gained many admirers. By Horace he is compared to a river which rolls upon its waters precious sand, accompanied with mire and dirt. Of his thirty books of verses only a few scattered fragments are come down to modern times. He died at Naples about B C. 103 His fragments have been collected and published with notes by Fr. Douza, 4to, Lugd. Bat. 1595, and lastly by the Vulpii, 8vo, Patav 1713 *Vell. Paterc.* 2, 9.—*Quintil* 10, 1.—*Cic de Orat* —2 —*Horat. Sat.* 1, 10, 2, 1 ——Lucinus, a famous Roman, who fled with Brutus after the battle of Philippi. They were soon after overtaken by a party of horse, and Lucilius suffered himself to be severely wounded by the darts of the enemy, exclaiming that he was Brutus. He was taken, and carried to the conquerors, whose clemency spared his life. *Plut.*—— Bassus, the admiral of Vitellius's fleet, which he betrayed to Vespasian. *Tacit. Hist.* 2, 100 ——A poet o. mean capacity. *Cic. Att* 12, 3 ——Balbus, the preceptor of Serv. Sulpicius. *Cic Br.* 42 ——A tribune who attempted in vain to elect Pompey to the dictatorship. *Cic. Att* 5, 20.

LUCILLA, a daughter of M Aurelius, celebrated for the virtues of her youth, her beauty, debaucheries, and misfortunes.

LUCINA, a goddess, daughter of Jupiter and Juno, or according to others, of Latona As her mother brought her into the world without pain, she became the goddess whom women in labour invoked, and she presided over the birth of children She receives this name either from *lucus*, or from *lux*, as Ovid explains it:

Gratia Lucinæ, dedit hæc tibi nomina lucus;
Aut quia principium tu, Dea, lucis habes.

Some suppose her to be the same as Diana and Juno because these two goddesses were also sometimes called Lucina, and presided over the labours of women. She is called Ilithya by the Greeks. She had a famous temple at Rome, raised A. U. C. 396. *Varr. de L. L.* 4.—*Cic. de Nat. D.* 2, 27.—*Ovid. Fast* 2, 449.—*Horat Carm. Sec.*

LUCIUS The word Lucius is a prænomen

common to many Romans, of whom an account is given under their family names

LUCRETIA, a celebrated Roman lady, daughter of Lucretius, and wife of Tarquinius Collatinus. Her accomplishments unhappily proved fatal to her, and the praises which a number of young nobles at Ardea, among whom were Collatinus and the sons of Tarquin, bestowed upon the domestic virtues of their wives at home, were productive of a revolution in the state. While every one was warm with the idea, it was universally agreed to leave the camp and to go to Rome, to ascertain the veracity of their respective assertions. Collatinus had the pleasure to see his expectations fulfilled in the highest degree, and, while the wives of the other Romans were involved in the riot and dissipation of a feast, Lucretia was found at home, employed in the midst of her female servants, and easing their labours by sharing it herself. The beauty and innocence of Lucretia inflamed the passion of Sextus, the son of Tarquin, who was a witness of her virtues and industry. He cherished his flame, and he secretly retired from the camp, and came to the house of Lucretia, where, as the friend of her husband, he met with a kind reception. He soon, however, showed himself unworthy of such a treatment, and, in the dead of night, he introduced himself to Lucretia, who refused to his intreaties what her fear of shame at last granted to his threats She yielded to her ravisher, when he threatened to murder her, and to slay one of her slaves, and put him in her bed, that this apparent adultery might seem to have met with the punishment it deserved. Lucretia, thus dishonoured, in the morning, sent for her husband and her father, and, after she had revealed to them the indignities she had suffered from the son of Tarquin, and intreated them to avenge her wrongs, she stabbed herself with a dagger which she had previously concealed under her clothes This fatal blow was the signal of rebellion. The body of the virtuous Lucretia was exposed to the eyes of the senate, and of the people, and the violence and barbarity of Sextus, joined with the unpopularity and oppression of his father, so irritated the Roman populace, that that moment they expelled the Tarquins for ever from Rome. Brutus, who was present at the tragical death of Lucretia, kindled the flames of rebellion, and the republican or consular government was established at Rome, A. U. C 244. *Liv.* 1, 57, &c.—*Dionys. Hal.* 4, 15.—*Ovid. Fast.* 2. 741.—*Val. Max.* 6, 1.—*Plut.*—*August. de Civ. D.* 1, 19.—The wife of Numa. *Plut.*

LUCRETILIS, now *Libretti*, a mountain in the country of the Sabines, hanging over a pleasant valley, near which the house and farm of Horace were situate. *Horat. Od.* 1, 17, 1.

LUCRETIUS CARUS, T. an eminent Latin poet and philosopher, was a Roman, but whether of the ancient Lucretian family, is uncertain. He was born about B. C. 96, and being sent early to Athens, studied under Zeno, a noted Epicurean His celebrated poem, "*De rerum Natura*," was written during the intervals of reason, which alleviated an insanity to which he was subjected by the administration of an amatory philtre by his wife. It forms the first account of the Epicurean philosophy in the Latin language, and affords a striking example of the great freedom with which opinions contradictory to the established religion were at that time maintained, as the writer has more pointedly controverted the popular notions of heathenism, or even the fundamental points of all other religion, such as the existence of a Creator, a providence, and an immortal state. His language and versification partake of the rudeness of an early period of literature; but when the subject admits of elevated sentiment, or descriptive beauty, no Latin poet has taken loftier flights, or exhibited greater sublimity His morality is also generally pure, although he is sometimes descriptively licentious. The inconsistency of his system being now no longer injurious, the gravest characters in modern times have not scrupled to become his editors and commentators. He is said to have died by his own hand, at the age of forty-four. The best editions of his poem are, that of Creech, Oxon. 1695, 8vo; that of Wakefield, Lond. 1796, 4to, 3 vols; and Glasg 1813, 8vo, 4 vols, and that of Eichstädt, Lips 1801, 8vo. It has been translated into English, by Creech and Good.—Quintus, a Roman who killed himself because the inhabitants of Sulmo, over which he was appointed with a garrison, seemed to favour the cause of J. Cæsar *Cæs. Bell. Civ.* 1, 18. He is also called Vespillo.—Sp. Tricipitinus, father of Lucretia, chosen colleague, in the consulship, to Poplicola, to supply the place of Brutus. He died soon after his election, and M. Horatius was named to finish the year. *Liv.* 1, 58.—Ocella, a Roman, put to death by Sylla, because he had applied for the consulship without his permission. *Plut.*

LUCRINUS, a lake in Italy near Cumæ, on the coast of Campania. According to Dio Cassius there were three lakes in this quarter lying one behind the other. The outermost was called Tyrrhenus, the middle one Lucrinus, and the innermost Avernus. The Lucrine was shut in from the outermost lake or bay by a dike raised across the narrow inlet. This work, according to Strabo, was eight stadia in length, and of a chariot's breadth: tradition ascribed it to Hercules. Agrippa cut a communication between these lakes and the sea, and built at the opening, cut between and uniting the Lucrine and Avernian lakes, the famous Julian harbour. The object in doing this chiefly was to procure a place along the coast fit for exercising and training a body of seamen previous to the contest with Sextus Pompeius. The woods, also, which surrounded Avernus in particular, were cut down, and the stagnant vapour being thus dissipated, the vicinity was rendered healthy. By this operation much land was reclaimed, which before had been covered by these lakes, an outlet being afforded to their waters into the sea. The shores of the Lucrine lake were famous for their oysters. In the year 1538, an earthquake formed a hill, called *Monte Nuovo*, near two miles in circumference, and 200 feet high, consisting of lava, burned stones, scoria, &c., which left no appearance of a lake, but a morass, filled with grass and rushes. *Dio Cass.* 48, 50.—*Strab.* 5.—*Suet Aug.* 16.—*Vell Paterc.* 2, 79

LUCTATIUS CATULUS, C. a Roman, consul with Marius. He assisted his colleague in conquering the Cimbrians. (*Vid* Cimbricum Bellum.) He was eloquent as well as valiant, and the history of his consulship, which he wrote with great veracity, convinces us of his literary talents. That history is lost *Cic de Orat.*—*Varro de L. L.*—*Flor.* 2, 2.—C. Catulus, a Roman consul, who destroyed the Carthaginian fleet. *Vid.* Catulus.

LUCULLEA, a festival established by the Greeks, in honour of Lucullus, who had behaved with great prudence and propriety in his province. *Plut. in Luc.*

LUCULLI HORTI, gardens of Lucullus situate near Neapolis, &c. *Tacit. Ann.* 11, 1.—Villa, a country-seat near mount Misenus, where Tiberius died. *Tacit. Ann.* 6, 50.

LUCULLUS, LUCIUS LICINIUS, a Roman celebrated for his fondness of luxury and for his military talents. He was born about 115 years before the Christian era, and soon distinguished himself by his proficiency in the liberal arts, particularly eloquence and philosophy. His first military campaign was in the Marsian war, where his valour and cool intrepidity recommended him to public notice. His mildness and constancy gained him the admiration and confidence of Sylla, and from this connexion he derived honour, and during his quæstorship in Asia, and prætorship in Africa, he rendered himself more conspicuous by his justice, moderation, and humanity. He was raised to the consulship A. U. C. 680, and intrusted with the care of the Mithridatic war, and first displayed his military talents in rescuing his colleague Cotta, whom the enemy had besieged in Chalcedonia. This was soon followed by a celebrated victory over the forces of Mithridates, on the borders of the Granicus, and by the conquest of all Bithynia. His victories by sea were as great as those by land, and Mithridates lost a powerful fleet near Lemnos. Such considerable losses weakened the enemy, and Mithridates retired with precipitation towards Armenia, to the court of king Tigranes, his father-in-law. His flight was perceived, and Lucullus crossed the Euphrates with great expedition, and gave battle to the numerous forces which Tigranes had already assembled to support the cause of his son-in-law. According to the exaggerated account of Plutarch, no less than 100,000 foot, and near 55,000 horse, of the Armenians, lost their lives in that celebrated battle. All this carnage was made by a Roman army amounting to no more than 18,000 men, of whom only five were killed and 100 wounded during the combat. The taking of Tigranocerta, the capital of Armenia, was the consequence of this immortal victory, and Lucullus there obtained the greatest part of the royal treasures. This continual success, however, was attended with serious consequences. The severity of Lucullus, and the haughtiness of his commands, offended his soldiers, and displeased his adherents at Rome. Pompey was soon after sent to succeed him, and to continue the Mithridatic war, and the interview which he had with Lucullus began with acts of mutual kindness, and ended in the most inveterate reproaches, and open enmity. Lucullus was permitted to retire to Rome, and only 1600 of the soldiers who had shared his fortune and his glories were suffered to accompany him. He was received with coldness at Rome, and he obtained with difficulty a triumph which was deservedly claimed by his fame, his successes, and his victories. In this ended the days of his glory; he retired to the enjoyment of ease and peaceful society, and no longer interested himself in the commotions which disturbed the tranquillity of Rome. He dedicated his time to studious pursuits, and to literary conversation. His house was enriched with a valuable library, which was opened for the service of the curious, and of the learned. Lucullus fell into a delirium in the last part of his life, and died in the sixty-seventh or sixty-eighth year of his age. The people showed their respect for his merit by their wish to give him an honourable burial in the Campus Martius; but their offers were rejected, and he was privately buried, by his brother, on his estate at Tusculum. Lucullus has been admired for his many accomplishments, but he has been censured for his severity and extravagance. The expenses of his meals were immoderate, his halls were distinguished by the different names of the gods; and when Cicero and Pompey attempted to surprise him, they were astonished at the costliness of a supper which had been prepared upon the word of Lucullus, who had merely said to his servant that he would sup in the hall of Apollo. In his retirement Lucullus was fond of artificial luxury; subterraneous caves and passages were dug under the hills on the coast of Campania, and the sea water was conveyed round the house and pleasure grounds, where the fishes flocked in such abundance, that not less than 25,000 pounds' worth were sold at his death. In his public character Lucullus was humane and compassionate, and he showed his sense of the vicissitudes of human affairs by shedding tears at the sight of one of the cities of Armenia, which his soldiers reduced to ashes. He was a perfect master of the Greek and Latin languages, and he employed himself for some time in writing a concise history of the Marsic war in Greek hexameters. Such are the striking characteristics of a man who meditated the conquest of Parthia, and, for a while, gained the admiration of all the inhabitants of the east, by his justice and moderation, and who might have disputed the empire of the world with a Cæsar or Pompey, had not, at last, his fondness for retirement withdrawn him from the reach of ambition. *Cic. pro Arch.* 4. *Quæst. Ac.* 2, 1.—*Plut in vita*—*Flor.* 3, 5.—*Strab.*—*Appian. in Mithr. &c.*—*Oranius*, 6, &c.

LUCUMO, the first name of Tarquinius Priscus, afterwards changed into Lucius. The word is Etrurian; it signifies *prince* or *chief*, and was generally applied to the twelve kings of Etruria. *Plut. in Rom.*

LUGDUNENSIS GALLIA, a part of Gaul, which received its name from Lugdunum, the capital city of the province. It was anciently called Celtica. *Vid* Gallia.

LUGDUNUM, now *Lyons*, a city of Gaul situate near the confluence of the Rhodanus, or *Rhone*, and the Arar, or *Saone*. Under Augustus, Munatius Plancus assembled at Lugdunum the inhabitants of Vienna, or *Vienne*, who had been driven from their country by the Allobroges. It became subsequently the metropolis of Lugdunensis, the second city in Gaul (Narbo Martius, or *Narbonne*, being the first,) and the place where the governors of the whole country resided. The emperor Claudius was born here. *Plin.* 4, 18. —*Dio Cass* 46 50.—*Strab* 4.—A city of the Batavi, in Germania Inferior, now *Leyden*. The modern name is said to be derived from that of Lethis, which it took in the middle ages.

LUNA, (*the Moon,*) was the daughter of Hyperion and Terra, and was the same, according to some mythologists, as Diana. She was worshipped by the ancient inhabitants of the earth with many superstitious forms and ceremonies. It was supposed that magicians and enchantress, particularly those of Thessaly, had an uncontrollable power over the moon, and that they

could draw her down from heaven at pleasure by the mere force of their incantations. Her eclipses, according to their opinion, proceeded from thence; and, on that account, it was usual to beat drums and cymbals to ease her labours, and to render the power of magic less effectual. The Arcadians believed that they were older than the moon. *Ovid. Met* 12. 263, &c.—*Tibull.* 1, 8, 21. —*Hesiod Theog.*—*Virg. Ecl.* 8, 69.

LUPA, (*a she-wolf,*) was held in great veneration at Rome, because Romulus and Remus, according to an ancient tradition, were suckled and preserved by one of these animals. This fabulous story arises from the surname of Lupa, *prostitute*, which was given to the wife of the shepherd Faustulus, to whose care and humanity these children owed their preservation. *Ovid. Fast.* 2, 412.—*Plut. in Romul.*

LUPERCAL, a cave at the foot of mount Aventine, sacred to Pan, where festivals called Lupercalia were yearly celebrated, and where the she-wolf was said to have brought up Romulus and Remus. *Virg Æn.* 8, 343.

LUPERCALIA, a yearly festival observed at Rome the 15th of February, in honour of the god Pan. It was usual first to sacrifice two goats and a dog, and to touch with a bloody knife the foreheads of two illustrious youths, who always were obliged to smile while they were touched. The blood was wiped away with soft wool dipped in milk. After this the skins of the victims were cut into thongs, with which whips were made for the youths. With these whips the youths ran about the streets all naked except the middle, and whipped freely all those whom they met Women in particular were fond of receiving the lashes, as they superstitiously believed that they removed barrenness, and eased the pains of childbirth. This excursion in the streets of Rome was performed by naked youths, because Pan is always represented naked, and a goat was sacrificed because that deity was supposed to have the feet of a goat. A dog was added, as a necessary and useful guardian of the sheepfold This festival, as Plutarch mentions, was first instituted by the Romans in honour of the *she-wolf* which suckled Romulus and Remus This opinion is controverted by others, and Livy, with Dionysius of Halicarnassus, observes that they were introduced into Italy by Evander The name seems to be borrowed from the Greek name of Pan, *Lycæus*, from λύκος, *a wolf*, not only because these ceremonies were like the Lycæan festivals observed in Arcadia, but because Pan, as god of shepherds, protected the sheep from the rapacity of the wolves. The priests who officiated at the Lupercalia were called *Luperci*. Augustus forbade any person above the age of fourteen to appear naked, or to run about the streets during the Lupercalia. Cicero, in his Philippics, reproaches Antony for having disgraced the dignity of the consulship by running naked, and armed with a whip, about the streets It was during the celebration of these festivals that Antony offered a crown to J. Cæsar, which the indignation of the populace obliged him to refuse. *Ovid. Fast* 2, 427.—*Varro L. L.* 5, 3.

LUPERCI, a number of priests at Rome, who assisted at the celebration of the Lupercalia, in honour of the god Pan, to whose service they were dedicated. This order of priests was the most ancient and respectable of all the sacerdotal offices. It was divided into two separate colleges, called *Fabiani* and *Quintiliani*, from Fabius and Quintilius, two of their high priests. The former were instituted in honour of Romulus, and the latter of Remus. To these two sacerdotal bodies J. Cæsar added a third, called, from himself, the *Julii*, and this action contributed not a little to render his cause unpopular, and to betray his ambitious and aspiring views. (*Vid.* Lupercalia.) *Plut. in Rom.*—*Dio. Cass.* 45.—*Virg. Æn.* 8, 663.

LUPERCUS, a poet, who appears to have lived during the later periods of the western empire. He has left an elegy "*On Cupidity*," and a sapphic ode "*On Old Age*."

LUPIA, or LIPPIA, a small river in Germany, flowing into the Rhine, now the *Lippe*. *Mela*, 3, 3.—*Vell. Paterc.* 2, 105.——A town near the confluence of the Lupia and Rhine.

LUPUS, a general of the emperor Severus —— A governor of Britain.——A comic writer of Sicily, who wrote a poem on the return of Menelaus and Helen to Sparta, after the destruction of Troy. *Ovid. ex Pont.* 4, 16, 26.——P. Rut. a considerable man in the Roman state, but noted for his wickedness and impiety, and severely lashed, in consequence, by the poet Lucilius.

LUSITANIA, a part of ancient Hispania, on the Atlantic coast. It was bounded on the south and west by the Atlantic; on the north by the Durius; and on the east by an irregular line stretching from the north-eastern extremity of *Portugal* to the western limits of *New Castile*, whence to the ocean the Anas separated it from Bætica It anciently extended from the Tagus to the Northern Ocean, but under Augustus its limits were as above. It contained the *Portuguese* provinces of *Beira, Estremadura, Alentejo*, and *Algarve* together with the northern half of *Spanish Estremadura* and *Southern Leon*. The Lusitani, properly so called, were cantoned in the north-western part of Lusitania. They extended from the Tagus to the Durius, and occupied parts of *Beira* and *Portuguese Estremadura*. The Vettones occupied eastern Lusitania from the Durius to the Anas, and dwelt in parts of *Leon, Beira*, and *Spanish Estremadura*. The Celtici inhabited southern Lusitania, and dwelled in *Algarve, Alentejo*, and parts of both *Estremaduras*. The inhabitants of *Algarve* and southern *Alentejo* were termed Cunei, from the Latin word *cuneus*, signifying a *wedge*, owing to the shape of their country. *Strab* 3

LUSIUS, a river of Arcadia. *Cic. de Nat D* 3, 22.

LUSONES, a people of Spain, near the Iberus.

LUTETIA, a town of Belgic Gaul, on an island in the Sequana, or *Seine*, which received its name, as some suppose, from the quantity of clay, *lutum*, which is in its neighbourhood. J. Cæsar fortified and embellished it, from which circumstance some authors call it *Julii Civitas*. Julian the Apostate resided there some time. It is now *Paris*, the capital of France. *Cæs. B. G* 6 et 7. —*Strab* 4.—*Ammian.* 20.

LUTORIUS PRISCUS, C. a Roman knight, put to death by order of Tiberius, because he had written a poem in which he had bewailed the death of Germanicus, who then laboured under a severe illness. *Tacit. Ann.* 3, 49, &c.

LYÆUS, a surname of Bacchus. It is derived from λύειν, *solvere*, because wine, over which Bacchus presides, gives freedom to the mind, and delivers it from all cares and melancholy. The word is often used for wine. *Horat. Od.* 1, 8, 3, 21, 14, 5, 9, 33.—*Virg. Æn.* 1, 690.—*Lucan.* 1, 675.

LYCÆBAS, an Etrurian, who had been banished from his country for murder. He was one of those who offered violence to Bacchus, and who were changed into dolphins. *Ovid. Met.* 3, 624.——One of the Lapithæ, who ran away from the battle which was fought at the nuptials of Pirithous. *Id.* 12, 302.——An Assyrian killed by Perseus. *Id.* 5, 60.

LYCABETTUS, a mountain near Athens. *Stat. Theb.* 12, 631.

LYCÆA, festivals in Arcadia, in honour of Pan, the god of shepherds. They are the same as the Lupercalia of the Romans.——A festival at Argos in honour of Apollo Lycæus, who delivered the Argives from wolves, &c.

LYCÆUS, now *Diaforti*, a mountain in the south-western angle of Arcadia, where the Arcadians contended that Jupiter was born. Here an altar was erected to the god, and sacrifices were performed in the open air. The *temenus*, or sacred enclosure, was inaccessible to living creatures, since if any crossed its precincts, they died within the space of a year. It was also sacred to Pan, whose temple was surrounded by a thick grove. *Paus.* 8, 28.—*Strab* 8.—*Plut. de Rep.* 8.—*Theocr. Idyl.* 1, 123.—*Virg G.* 1, 16. *Æn.* 8, 344.

LYCAMBES, the father of Neobule. He promised his daughter in marriage to the poet Archilochus, and afterwards refused to fulfil his engagement when she had been courted by a man whose opulence had more influence than the fortune of the poet. This irritated Archilochus; he wrote a bitter invective against Lycambes and his daughter, and rendered them both so desperate by the satire of his composition, that they hanged themselves. *Horat. Ep.* 6, 13.—*Ovid. in Ib.* 52.—*Aristot Rhet.* 3.

LYCAON, the first king of Arcadia, son of Pelasgus and Melibœa. He built a town called Lycosura on the top of mount Lycæus, in honour of Jupiter. He had many wives, by whom he had a daughter, called Callisto, and fifty sons. He was succeeded on the throne by Nyctimus, the eldest of his sons. He lived about 1820 years before the Christian era. *Apollod.* 3.—*Hygin. fab* 176.—*Catull. ep* 76.—*Paus.* 8, 2, &c.——Another king of Arcadia, celebrated for his cruelties. He was changed into a wolf by Jupiter, because he offered human victims on the altars of the god Pan. Some attribute this metamorphosis to another cause. The sins of mankind, as they relate, were become so enormous, that Jupiter visited the earth to punish their wickedness and impiety. He came to Arcadia, where he was announced as a god, and the people began to pay proper adoration to his divinity. Lycaon, however, who used to sacrifice all strangers to his wanton cruelty, laughed at the pious prayers of his subjects, and to try the divinity of the god, he served up human flesh on his table. This impiety so irritated Jupiter, that he immediately destroyed the house of Lycaon, and changed him into a *wolf*. *Ovid. Met.* 1, 196, &c.——These two monarchs are often confounded together, though it appears that they were two different characters, and that not less than an age elapsed between their reigns.——A son of Priam and Lacthoe. He was taken by Achilles and carried to Lemnos, whence he escaped. He was afterwards killed by Achilles in the Trojan war. *Homer. Il.* 21, 24. 23, 746.——The father of Pandarus, killed by Diomedes before Troy. *Homer Il.* 2, 823 5, 276.——A Gnossian artist, who made the sword which Ascanius gave to Eurysaki. *Virg. Æn.* 9, 304.

LYCAONIA, a district of Asia Minor, forming the south-eastern quarter of Phrygia. The origin of its name is lost in the darkness of antiquity. The Greeks derived it from Lycaon of Arcadia, who is said to have set out hither with a band of colonists, and founded a city to which he communicated his name. Its first limits varied considerably from those which were afterwards assigned to it, extending originally into Cappadocia as far as the district of Cataonia, but stopping on the west at Iconium. When these boundaries were altered, the territory, which Lycaonia lost on the eastern side, was made up to it by a large accession to the north and west, so that it touched upon the province of Galatia; its size, therefore, was probably altered but little, how much soever its limits may have been changed. The whole district was an elevated plain, and well adapted for the feeding of sheep; it suffered much from the want of fresh water, the greater part of the springs being salt. *Strab.* 12.—*Mela*, 1, 2.—*Liv* 37, 54. 38, 39.——Arcadia bore also that name from Lycaon, one of its kings. *Dionys. Hal.*—*Justin.* 27, 1.—*Quint. Curt* 4, 5.

LYCAS, a priest of Apollo in the interest of Turnus. He was killed by Æneas. *Virg. Æn.* 10, 315.——Another officer of Turnus. *Id.* 10, 561.

LYCASTUS, an ancient town of Crete, in the vicinity of Gnossus, by the inhabitants of which place it was destroyed. *Strab.* 10.—*Homer. Il.* 2, 647.

LYCASTUS, a son of Minos I. He was father of Minos II. by Ida, the daughter of Corybas. *Dion.* 4.——A son of Minos and Pitthonome, daughter of Nyctimus. He succeeded his father on the throne of Arcadia. *Paus.* 8, 5 et 4.

LYCHE, a town of Macedonia. *Liv.* 31, 39.

LYCEUM, a sacred enclosure at Athens, dedicated to Apollo, and ornamented with fountains, plantations, and buildings. It was the usual place of resort for the Athenian youths, who devoted themselves to military pursuits, as well as for philosophers, and such as addicted themselves to study. It was the favourite walk of Aristotle and his followers, who thence obtained the name of Peripatetics. It was situated on the right bank of the Ilissus, and nearly opposite to the church of *Petros Stauromenos*, which is thought to answer to the temple of Diana Agrotera, on the other side of the river. *Paus.* 1, 19.—*Xen. Hipparch.*—*Cic. Acad Quæst.* 1, 4.

LYCHNIDUS, a city of Illyria, situate at the foot of mount Bermius, on the eastern shore of the Palus Lychnitis, a few miles to the south of the modern *Ochrida*. *Liv.* 43, 9.

LYCHNITIS PALUS, a lake of Illyria, on which Lychnidus was situate. It was formed principally by the waters of what is now the black *Drino*, and was a considerable expanse of water about twenty miles in length and eight in breadth. It abounded in fish, which were cured by the inhabitants of the surrounding country. *Diod.* 16, 8.—*Strab.* 7.

LYCIA, a country of Asia Minor, bounded on the east by Pisidia and Pamphylia, on the north by Phrygia, on the west by Caria, and on the south by the Mediterranean. It was the smallest amongst the provinces of Asia Minor. It is first mentioned under the name of Milyas, and its inhabitants the Solymi were accounted aborі-

ginal. But when Sarpedon was driven from Crete, by his brother Minos, he and his party are stated to have fled hither, and taking possession of the coasts of Lycia, to have compelled the Solymi to retire inland. These Cretans were called Termilæ, a name which they preserved amongst the Carians and neighbouring nations for many ages, they themselves changed it for that of Lycii, which they derived from Lycus, the son of the Athenian king, Pandion, who took refuge amongst them with some of his followers. The Phœnicians formed settlements at a very early period on the coasts of the province. After the Cretan invasion, the name of Milyas was confined to the mountain district on the borders of Lycia, Pamphylia, Phrygia, and Caria, and it is here that the dwellings of the Solymi must be sought until their name disappears from history: their territory was invaded on the eastern side by the Pisidæ, who there created their principality of Cabalia. The Lycians were admirable archers, and are much commended for their sobriety and love of justice, their country was very mountainous, but tolerably fertile, and famous for its cedars, which almost equalled those of Lebanon. *Hom. Il.* 6. 150—10, 430. 12, 330.—*Herod.* 1, 173. 7, 92.—*Strab.* 14.

LYCIDAS, a centaur, killed by the Lapithæ at the nuptials of Pirithous. *Ovid. Met.* 12, 310. ——A shepherd's name. *Virg. Ecl.*——A beautiful youth, the admiration of Rome in the age of Horace. *Horat. Od.* 1, 4, 19.

LYCIMNIA, a slave, mother of Helenor by a Lydian prince. *Virg. Æn.* 9, 546.

LYCISCUS, an Athenian archon.——A Messenian of the family of the Æpytidæ. When his daughters were doomed by lot to be sacrificed for the good of their country, he fled with them to Sparta, and Aristodemus upon this cheerfully gave his own children, and soon after succeeded to the throne. *Paus.* 4, 9.——A youth of whom Horace was enamoured. *Ep.* 14, 38.

LYCIUS, a son of Lycaon.——An epithet given to Apollo from his temple in Lycia, where he gave oracles, particularly at Patara, where the appellation of *Lycius sortes* was given to his answers, and even to the will of the Fates. *Virg. Æn.* 4, 346.——A surname of Danaus.

LYCOMEDES, a king of Scyros, an island in the Ægean sea, son of Apollo and Parthenope. He was secretly intrusted with the care of young Achilles, whom his mother Thetis had disguised in woman's clothes, to remove him from the Trojan war, where she knew he must unavoidably perish. Lycomedes has rendered himself infamous for his treachery to Theseus, who had implored his protection when driven from the throne of Athens by the usurper Mnesthus. Lycomedes, as it is reported, either envious of the fame of his illustrious guest, or bribed by the emissaries of Mnesthus, led Theseus to an elevated place, on pretence of showing him the extent of his dominions, and perfidiously threw him down a precipice, where he was killed. *Plut. in Thes.*—*Pans.* 1, 17. 7, 4.—*Apollod.* 3, 13.——An Arcadian, who, with 500 chosen men put to flight 1000 Spartans, and 500 Argives, &c. *Diod.* 15.——An Athenian, the first who took one of the enemy's ships at the battle of Salamis. *Plut.*

LYCON, an Athenian, who flourished about 405 B. C., and who, together with Anytus and Melitus, was concerned in the prosecution instituted against Socrates.——A peripatetic philosopher a native of Troas, and the pupil and successor of Strato of Lampsacus. He flourished about 270 B. C., and was for forty years at the head of the peripatetic school at Athens. He was greatly esteemed by Attalus and Rumenes, and distinguished himself so much by his eloquence that he received the surname of Glycon, expressive of the sweetness and power of his words. He appears to have been the author of a treatise on the sovereign good. *Diog. Laert.* 5, 66.—*Cic. Tusc.* 5, 37.

LYCONE, a mountain of Argolis, between Argos and Tegea. *Paus.* 8, 28.

LYCOPHRON, a son of Periander, king of Corinth. The murder of his mother Melissa by his father had such an effect upon him, that he resolved never to speak to a man who had been so wantonly cruel against his relations. This resolution was strengthened by the advice of Procles, his maternal uncle, and Periander at last banished to Corcyra a son whose disobedience and obstinacy had rendered him odious. Cypselus, the eldest son of Periander, being incapable of reigning, Lycophron was the only surviving child who had any claim to the crown of Corinth. But, when the infirmities of Periander obliged him to look for a successor, Lycophron refused to come to Corinth while his father was there, and he was induced to leave Corcyra, only on promise that Periander would come and dwell there while he remained master of Corinth. This exchange, however, was prevented. The Corcyreans, who were apprehensive of the tyranny of Periander, murdered Lycophron before he left that island. *Herod.* 3.—*Aristot.*——A brother of Thebe, the wife of Alexander tyrant of Pheræ. He assisted his sister in murdering her husband, and he afterwards seized the sovereignty. He was dispossessed by Philip of Macedonia. *Plut.*—*Diod.* 16.——A general of Corinth, killed by Nicias. *Plut. in Nic.*——A native of Cythera, son of Master. He went to the Trojan war with Ajax, the son of Telamon, after the accidental murder of one of his citizens. He was killed, &c. *Homer. Il.* 15, 440.——A famous Greek poet and grammarian, born at Chalcis, in Eubœa. He was one of the poets, who flourished under Ptolemy Philadelphus, and who, from their number, obtained the name of Pleiades. Lycophron died by the wound of an arrow. He wrote tragedies, the titles of twenty of which have been preserved. The only remaining composition of this poet is called *Cassandra* or *Alexandra*. It contains 1474 verses, whose obscurity has procured the epithet of *Tenebrosus* to its author. It is a mixture of prophetical effusions, which, as he supposes, were given by Cassandra during the Trojan war. The best editions of Lycophron are that of Basil 1546, fol., enriched with the Greek commentary of Tzetzes: that of Canter, 8vo, apud Commelin, 1596; and that of Potter, fol. Oxon. 1702. Since the edition of archbishop Potter, two others have appeared, that of Reichard, 8vo, Lips. 1788; and that of Sebastian, 4to, Rom. 1804. *Ovid. in Ib.* 533.—*Stat. Sylv.* 5, 3.

LYCOPOLIS, a town of Upper Egypt, on the western side of the Nile, north-west of Antæopolis. It derived its name from the worship here paid to the *wolf* (Λύκος), or from a number of these animals, which were said to have repelled an army of Ethiopians, who invaded Egypt. It is thought to correspond with the modern *Sioût* or *Osiout*. *Diod.* 1.—*Strab.* 17.

LYCORPA, one of the earliest names of Parnassus. The modern name of the mountain is

Lykoura.—A small town on one of the highest summits of Parnassus. It appears to have been a place of the highest antiquity, since it is stated by the Arundelian marbles to have been once the residence of Deucalion. Strabo also affirms that it was more ancient than Delphi. Among other etymologies, Pausanias states, that the neighbouring people fled to it during the deluge of Deucalion, being led thither by the howling of *wolves* (λυκοι). *Strab.* 9. - *Paus.* 10, 6.

LYCOREUS, the supposed founder of Lycorea, on mount Parnassus, was son of Apollo and Corycia *Hygin. fab* 161

LYCORIAS, one of the attendant nymphs of Cyrene. *Virg. G.* 4, 333.

LYCORIS, a freedwoman of the senator Volumnius, also called *Cytheris*, and *Volumnia*, from her master. She is celebrated for her beauty and intrigues. The poet Gallus was greatly enamoured of her, and his friend Virgil in his tenth eclogue comforts him for the loss of the favours of Cytheris, who followed M. Antony's camp, and was become the Aspasia of Rome. The charms of Cleopatra, however, prevailed over those of Cytheris, and the unfortunate courtezan lost the favours of Antony and of all the world at the same time. Lycoris was originally a comedian. *Virg. Ecl.* 10.—*Ovid. A.* 1, 3, 537. *Trist* 2, 445.

LYCORMAS, a river of Ætolia, whose sands were of a golden colour. It was afterwards called *Evenus* from king Evenus, who threw himself into it. *Ovid. Met* 2, 245.

LYCORTAS, the father of Polybius, who flourished B. C 184. He was chosen general of the Achæan league, and he revenged the death of Philopœmen, &c. *Plut*

LYCOSURA, a town of Arcadia on the slope of mount Lycæus, said by Pausanias to be the oldest city in the world. Its site seems to agree with that of *Agios Georgios*, near the village of *Stala*. *Paus.* 8, 38.

LYCTUS, now *Hieraki*, a city of Crete, situate to the north-east of Præsus, and at no great distance from the sea. It was the country of Idomeneus, who led its inhabitants to the Trojan war. It was colonized by the Spartans, and stood at the foot of mount Ægæus, where Hesiod represents Jupiter to have been brought up. It was engaged in frequent hostilities with the Gnossians, and was at length destroyed by them. *Strab.* 10.—*Virg. Æn.* 3, 401.—*Homer. Il.* 2, 647. 17, 611.—*Hesiod. Theog* 477.—*Aristot. Polit.* 2, 8. —*Polyb* 4, 53 et 54.

LYCURGIDES, annual days of solemnity, appointed in honour of the lawgiver of Sparta.—A patronymic of a son of Lycurgus. *Ovid in Ib.* 305.

LYCURGUS, a king of Nemæa, in Peloponnesus. He was raised from the dead by Æsculapius. *Stat. Theb.* 5. 535.—A giant killed by Osiris in Thrace. *Lucan.* 3.—A king of Thrace, son of Dryas. He has been represented as cruel and impious, on account of the violence which he offered to Bacchus. He, according to the opinion of the mythologists, drove Bacchus out of his kingdom, and abolished his worship, for which impiety he was severely punished by the gods. He put his own son Dryas to death in a fury, and he cut off his own legs, mistaking them for vine boughs. He was put to death in the greatest torments by his subjects who had been informed by the oracle that they should not taste wine till Lycurgus was no more. This fable is explained by observing, that the aversion of Lycurgus for wine, over which Bacchus presided, arose from the filthiness and disgrace of intoxication, and, therefore, the monarch wisely ordered all the vines of his dominions to be cut down, that himself and his subjects might be preserved from the extravagance and debauchery which are produced by too free an use of wine. *Hygin. fab.* 132.—*Homer. Il.* 6, 130. *Apollod* 3, 5.- *Oenl. Myt.* 4, 22.—*Virg. Æn.* 3, 14 - *Horat. Od.* 2, 19.—A son of Hercules and Praxithea, daughter of Thespius. *Apollod.* 2, 7.—A son of Phereс, the son of Cretheus. *Id.* 1, 9.—An Athenian orator, who was the contemporary of Demosthenes, and died about 325 B. C. He studied under Plato and Isocrates, and, as a magistrate, was distinguished by the severity of his administration. He was one of the thirty orators, whom the Athenians refused to deliver to Alexander. The oration of his against Leocrates is extant. *Dion.* 16. —A king of Tegea, son of Aleus, by Neæra, the daughter of Perseus. He married Cleophile, called also Eurynome, by whom he had Amphidamias, &c. *Apollod.* 3, 9.—*Homer. Il* 7, 142.—A celebrated lawgiver of Sparta, son of king Eunomus, and brother to Polydectes. He succeeded his brother on the Spartan throne; but when he saw that the widow of Polydectes was pregnant, he kept the kingdom not for himself, but till Charilaus, his nephew, was arrived to years of maturity. He had previously refused to marry his brother's widow, who wished to strengthen him on his throne by destroying her own son Charilaus, and leaving him in the peaceful possession of the crown. The integrity with which he acted, when guardian of his nephew Charilaus, united with the disappointment and the resentment of the queen, raised him many enemies, and he at last yielded to their satire and malevolence and retired to Crete. He travelled like a philosopher, and visited Asia and Egypt without suffering himself to be corrupted by the licentiousness and luxury which prevailed there. The confusion which followed his departure from Sparta, had now made his presence totally necessary, and he returned home at the earnest solicitations of his countrymen. The disorders which reigned at Sparta induced him to reform the government; and the more effectually to execute his undertaking he had recourse to the oracle of Delphi. He was received by the priestess of the god with every mark of honour, his intentions were warmly approved by the divinity, and he was called the friend of gods, and himself rather god than man. After such a reception from the most celebrated oracle of Greece, Lycurgus found no difficulty in reforming the abuses of the state, and all were equally anxious in promoting a revolution which had received the sanction of heaven. This happened 884 years before the Christian era. Lycurgus first established a senate, which was composed of twenty-eight senators, whose authority preserved the tranquillity of the state, and maintained a due and just equilibrium between the kings and the people, by watching over the intrusions of the former, and checking the seditious turbulence of the latter. All distinctions were destroyed, and by making an equal and impartial division of the land among the members of the commonwealth, Lycurgus banished luxury, and encouraged the useful arts. The use of money, either of gold or silver, was totally forbidden, and the introduction of heavy brass and iron

coin, brought no temptations to the dishonest, and left every individual in the possession of his effects without any fears of robbery or violence. All the citizens dined in common, and no one had greater claims to indulgence or luxury than another. The intercourse of Sparta with other nations was forbidden, and few were permitted to travel. The youths were intrusted to the public master, as soon as they had attained their seventh year, and their education was left to the wisdom of the laws. They were taught early to think, to answer in a short and laconic manner, and to excel in sharp repartee. They were instructed and encouraged to carry off things by surprise, but if ever the theft was discovered they were subjected to a severe punishment. Lycurgus was happy and successful in establishing and enforcing these laws, and by his prudence and administration the face of affairs in Lacedæmon was totally changed, and it gave rise to a set of men distinguished for their intrepidity, their fortitude, and their magnanimity. After this, Lycurgus retired from Sparta, to Delphi, or according to others, to Crete, and before his departure he bound all the citizens of Lacedæmon by a solemn oath, that neither they nor their posterity would alter, violate, or abolish the laws which he had established, before his return. He soon after put himself to death, and he ordered his ashes to be thrown into the sea, fearful lest if they were carried to Sparta, the citizens would call themselves freed from the oath which they had taken, and empowered to make a revolution. The wisdom and the good effect of the laws of Lycurgus have been firmly demonstrated at Sparta, where for 700 years they remained in full force, but the legislator has been censured as cruel and impolitic. He has shown himself inhumane in ordering mothers to destroy such of their children, whose feebleness or deformity in their youth seemed to promise incapability of action in maturer years, and to become a burden to the state. His regulations about marriage must necessarily be censured, and no true conjugal felicity can be expected from the union of a man with a person whom he perhaps never knew before, and whom he was compelled to choose in a dark room, where all the marriageable women in the state assembled on stated occasions. The peculiar dress which was appointed for the females, might be termed improper; and the law must, for ever, be called injudicious, which ordered them to appear naked on certain days of festivity, and wrestle in a public assembly, promiscuously with boys of equal age with themselves These things indeed contributed as much to corrupt the morals of the Lacedæmonians, as the other regulations seemed to be calculated to banish dissipation, riot, and debauchery. Lycurgus has been compared to Solon, the celebrated legislator of Athens, and it has been judiciously observed, that the former gave his citizens morals conformable to the laws which he had established, and that the latter had given the Athenians laws, which coincided with their customs and manners. The office of Lycurgus demanded resolution, and he showed himself inexorable and severe. In Solon artifice was requisite, and he showed himself mild and even voluptuous. The moderation of Lycurgus is greatly commended, particularly when we recollect that he treated with the greatest humanity and confidence Alcander, a youth who had put out one of his eyes in a seditious tumult. Lycurgus had a son called Antiorus, who left no issue. The Lacedæmonians showed their respect for their great legislator, by yearly celebrating a festival in his honour, called Lycurgidæ or Lycurgides. The introduction of money into Sparta in the reign of Agis the son of Archidamus, was one of the principal causes which corrupted the innocence of the Lacedæmonians, and rendered them the prey of intrigue and of faction. The laws of Lycurgus were abrogated by Philopœmen, B. C. 188, but only for a little time, as they were soon after re-established by the Romans. *Plut.* in *Vita.*—*Justin* 3, 2. &c.—*Strab.* 8, 10, 15, &c.—*Dionys Hal.* 2.—*Paus* 3, 2.

LYCUS, a king of Bœotia, successor to his brother Nycteus, who left no male issue. He was intrusted with the government only during the minority of Labdacus the son of the daughter of Nycteus. He was farther enjoined to make war against Epopeus, who had carried away by force Antiope the daughter of Nycteus. He was successful in this expedition. Epopeus was killed, and Lycus recovered Antiope and married her though she was his niece. This new connexion highly displeased his first wife Dirce, and Antiope was delivered to the unfeeling queen and tortured in the most cruel manner. Antiope at last escaped, and intreated her sons Zethus and Amphion, to avenge her wrongs The children, incensed on account of the cruelties which their mother had suffered, besieged Thebes, killed Lycus, and tied Dirce to the tail of a wild bull which dragged her till she died. *Paus* 9, 5. —*Apollod.* 3, 5 ——A king of Libya, who sacrificed whatever strangers came upon his coast, when Diomedes, at his return from the Trojan war, had been shipwrecked there. the tyrant seized him and confined him. He, however, escaped by means of Callirhoe, the tyrant's daughter, who was enamoured of him, and who hung herself when she saw herself deserted.—— A son of Neptune by Celæno, made king of a part of Mysia by Hercules. He offered violence to Megara, the wife of Hercules, for which he was killed by the incensed hero. Lycus gave a kind reception to the Argonauts. *Apollod.* 3, 10. —*Hygin. fab.* 18, 31, 32, 157.——One of the companions of Æneas. *Apollod.* 2, 3.—*Paus.* 1, &c. —*Virg. Æn* 1, &c —*Hygin. fab.* 97 et 130.—— One of the Centaurs —One of the friends of Æneas, killed by Turnus. *Virg. Æn.* 9, 545. —A youth beloved by Alcæus. *Horat. Od.* 1, 32.——A river of Pontus, joining the Iris below Amasia. It is now the *Carahissar*.——A river of Phrygia, which disappeared near Colossæ, and after remaining concealed for five stadia, reappeared again and joined the Mæander. Its modern name is *Dyok-bousnu*, or *Sultan Emir-tchas. Herod.* 7, 30.

LYDIA, a country of Asia Minor, bounded on the south by the Mæander, on the west by the Ægæan sea, on the north by a range of hills dividing the waters of the Hermus from the Caicus, and on the east by an irregular line from the source of the latter river to Hierapolis on the Mæander. To the north it bordered on Mysia, to the east on Phrygia, and to the south on Caria. According to some of the Greek writers, it was divided between two nations, the Mæonians and Lydians; the former inhabiting the northern part of the province about the Hermus and mount Tmolus, while the latter occupied the district watered by the Caystrus. It appears, however, that they were one and the same people, and

hat the name of Lydians was first assumed by them under their king Lydus. Lydia was governed by monarchs, who after the fabulous ages reigned for 249 years in the following order: Ardysus began to reign, 797 B. C.; Alyattes, 761; Meles, 747; Candaules, 735; Gyges, 718; Ardysus second, 680; Sadyattes, 631; Alyattes second, 619, and Cresus, 562, who was conquered by Cyrus, B. C. 548, when the kingdom became a province of the Persian empire. There were three different races that reigned in Lydia, the Atyadæ, Heraclidæ, and Mermnadæ. The history of the first is obscure and fabulous, the Heraclidæ began to reign about the Trojan war, and the crown remained in their family for about 505 years, and was always transmitted from father to son. Candaules was the last of the Heraclidæ; and Gyges the first, and Cresus the last, of the Mermnadæ. The Lydians were anciently brave and warlike, being accounted the best horsemen in the known world. They were celebrated for their skill in music, and other arts. They are said to have invented games, and to have been the first to coin money. *Herod.* 1 et 6. 3, 90. 7, 74.—*Strab.* 2, 5, et 13.—*Mela*, 1, 2.—*Plin.* 3, 5.—*Dionys. Hal.* 1.—*Diod.* 4.—*Justin.* 13, 4.—A mistress of Horace, &c 1, *Od* 8

LYDIUS, an epithet applied to the Tiber because it passed near Etruria, whose inhabitants were originally a Lydian colony. *Virg. Æn.* 2, 781 8, 479.

LYDUS, a son of Atys, and Callithea, king of Meonia, which from him received the name of Lydia. His brother Tyrrhenus led a colony to Italy, and gave the name of Tyrrhenia to the settlement which he made on the coast of the Mediterranean. *Herod* 7, 74.

LYGDAMIS or LAGDAMUS, a Naxian who aided Pisistratus in recovering his authority at Athens, and received as a recompence the government of his native island. *Herod* 1, 61 et 64.——The father of Artemisia, the celebrated queen of Halicarnassus. *Herod.* 7, 99.——A tyrant of Caria, son of Pisindelis, who reigned in the time of Herodotus at Halicarnassus. He put to death the poet Panyasis. Herodotus fled from his native city in order to avoid his tyranny, and afterwards aided in deposing him. *Vid* Herodotus.

LYGODESMA, a surname of Diana at Sparta, because her statue was brought by Orestes from Taurus, shielded round with osiers. *Paus.* 3, 16.

LYMIRE, a town of Lycia. *Ovid Met fab.* 12.

LYNCESTIUS, a river of Macedonia, whose waters were of an intoxicating quality. *Ovid. Met.* 15. 329.

LYNCEUS, son of Aphareus, was among the hunters of the Calydonian boar, and one of the Argonauts. He was so sharp-sighted that, as it is reported, he could see through the earth, and distinguish objects at the distance of above nine miles. He stole some oxen with his brother Idas and they were both killed by Castor and Pollux, when they were going to celebrate their nuptials with the daughters of Leucippus. *Apollod* 1 et 3.—*Hygen fab.* 4.—*Paus.* 4, 2.—*Ovid. Met.* 3, 305.—*Apollon Arg.* 1.——A son of Ægyptus, who married Hypermnestra, the daughter of Danaus. His life was spared by the love and humanity of his wife. (*Vid.* Danaides.) He made war against his father-in-law, dethroned him and seized his crown. Some say that Lynceus was reconciled to Danaus, and that he succeeded him after his death, and reigned forty-one years. *Apollod.* 2, 1.—*Paus.* 2, 16, 19 et 25.—*Ovid. Heroid.* 14.—— One of the companions of Æneas killed by Turnus. *Virg. Æn.* 9, 768.

LYNCIDAS, a man at the court of Cepheus. *Ovid. Met.* 4, *fab.* 12.

LYNCUS, LYNCÆUS, or LYNX, a cruel king of Scythia, or according to others, of Sicily. He received, with feigned hospitality, Triptolemus, whom Ceres had sent all over the world to teach mankind agriculture, and as he was jealous of his commission he resolved to murder this favourite of the gods in his sleep. As he was going to give the deadly blow to Triptolemus, he was suddenly changed into a lynx, an animal which is the emblem of perfidy and ingratitude. *Ovid. Met.* 5, 650.

LYNCUS, a town of Macedonia, of which the inhabitants were called Lyncestæ. *Plin.* 2, 103. 4, 10

LYRNESSUS, a city of Cilicia, the native country of Briseis, called from thence *Lyrnessus*. It was taken and plundered by Achilles and the Greeks at the time of the Trojan war, and the booty divided among the conquerors. *Homer Il.* 2, 197.—*Ovid Met.* 12, 108. *Heroid.* 3, 5. *Trist.* 4, 1, 15.

LYSANDER, a celebrated general of Sparta, in the last years of the Peloponnesian war. He drew Ephesus from the interest of Athens, and gained the friendship of Cyrus the younger. He gave battle to the Athenian fleet, consisting of 120 ships, at Ægospotamos, and destroyed it all, except three ships, with which the enemy's general fled to Evagoras king of Cyprus. In this celebrated battle, which happened 405 years before the Christian era, the Athenians lost 3000 men, and with them their empire and influence among the neighbouring states. Lysander well knew how to take advantage of his victory, and the following year, Athens, worn out by a long war of twenty seven years, and discouraged by its misfortunes, gave itself up to the power of the enemy, and consented to destroy the Piræus, to deliver up all its ships, except twelve, to recall all those who had been banished and in short to be submissive in every degree to the power of Lacedæmon. Besides these humiliating conditions, the government of Athens was totally changed, and thirty tyrants were set over it by Lysander. This glorious success, and the honour of having put an end to the Peloponnesian war, increased the pride of Lysander. He had already begun to pave his way to universal power by establishing aristocracy in the Grecian cities of Asia, and now he attempted to make the crown of Sparta elective. In the pursuit of his ambition he used prudence and artifice; and as he could not easily abolish a form of government which ages and popularity had confirmed, he had recourse to the assistance of the gods. His attempts, however, to corrupt the oracles of Delphi, Dodona, and Jupiter Ammon, proved ineffectual, and he was even accused of using bribes by the priests of the Libyan temple. The sudden declaration of war against the Thebans saved him from the accusations of his adversaries, and he was sent together with Pausanias against the enemy. The plans of his military operations were discovered, and the Hellenians, whose ruin he secretly meditated, attacked him unexpectedly, and he was killed in a bloody battle, which ended in the defeat of his troops, 394 years before Christ. His body was recovered by his colleague Pausanias, and honoured with a magnificent

funeral. Lysander has been commended for his bravery, but his ambition deserves the severest censure, and his cruelty and his duplicity have greatly stained his character He was arrogant and vain in his public as well as private conduct, and he received and heard with the greatest avidity the hymns which his courtiers and flatterers sung to his honour. Yet in the midst of all his pomp, his ambition, and intrigues, he died extremely poor, and his daughters were rejected by two opulent citizens of Sparta, to whom they had been betrothed during the life of their father This behaviour of the lovers was severely punished by the Lacedæmonians, who protected from injury the children of a man whom they hated for his sacrilege, his contempt of religion, and his perfidy The father of Lysander, whose name was Aristocles or Aristocrates, was descended from Hercules, though not reckoned of the race of the Heraclidæ. *Plut. et C. Nep. in vita* ——A Trojan chief, wounded by Ajax son of Telamon before Troy. *Homer. Il.* 11, 491.—— One of the Ephori in the reign of Agis, &c *Plut* ——A grandson of the great Lysander *Paus.*

LYSANDRA, a daughter of Ptolemy Lagus, who married Agathocles the son of Lysimachus She was persecuted by Arsinoe, and fled to Seleucus for protection *Paus* 1, 9, &c.

LYSIAS, a celebrated orator, son of Cephalus, a native of Syracuse. His father left Sicily and went to Athens, where Lysias was born and carefully educated. In his fifteenth year he accompanied the colony which the Athenians sent to Thurium, and after a long residence there he returned home in his forty-seventh year Though possessed of great abilities, he was not engaged in the service of the state through the hatred or jealousy of the thirty tyrants, but his powers of oratory rendered him truly illustrious As the friend and companion of Socrates he attended him in his imprisonment, and wrote an elegant oration in his defence, which the philosopher read with satisfaction but declined to use, nobly sensible that if public services and innocence of manners cannot defend life, no efforts of art or persuasion will prevail Lysias, known to the Grecian states by his eloquence, and by the simplicity, correctness, and purity of his diction, wrote no less than 425 orations according to Plutarch, though the number may with more probability be reduced to 230. Of these thirty-four are extant, the best editions of which are that of Taylor, 8vo, Cantab. 1740; that of Auger, 2 vols. 8vo, Paris, 1783; that of Reiske, in the *Corpus Oratorum Græcorum*, 2 vols. 8vo, Lips. 1772; and that of Dobson, in the *Oratores Attici*, 2 vols. 8vo, Lond. 1828. He died in the eighty-first year of his age, 378 years before the Christian era. *Plut. de Orat.*—*Cic. de Orat.* 2, 52. *In Brut.* 17.—*Quintil.* 3, 8. 10, 1.—*Diog* 2.——An Athenian general, &c ——A town of Phrygia. *Strab.*——Another of Syria, now *Bersiech*, near Emesa.——A tyrant of Tarsus, B. C 267.

LYSIMACHIA, a city in the Thracian Chersonese, built by Lysimachus, who transferred hither the inhabitants of Cardia and Pactya. In a much later age it obtained the name Heraclium, corrupted now into *Esereul*, from the width of the isthmus on which it stood. *Diod. Sic.* 20, 29.—*Plin.* 4, 11.—*Amm. Marcell.* 22, 8. ——A town of Ætolia, near a lake named Hydra, and between Arsinoe and Pleuron. *Strab.* 10.

LYSIMACHUS, king of Thrace, one of the captains of Alexander the Great, rose from a mean condition to the favour of that prince At the partition of the empire of Alexander, B. C 323, Thrace, the Chersonese, and the countries adjacent to the Euxine, were allotted to Lysimachus. When Antigonus had rendered himself formidable to the other sharers, Lysimachus joined in the league against him, with Seleucus, Ptolemy, and Cassander. By a subsequent treaty, Thrace was confirmed to him; and in imitation of other captains, he took the title of king. He founded the city of Lysimachia, B. C. 309, and made it his capital. In conjunction with Seleucus, he gained the great battle of Ipsus. He afterwards seized upon Macedonia, having first expelled Pyrrhus from the throne; but his cruelty rendered him truly odious, and the murder of his son Agathocles so offended his subjects, that the most opulent and powerful revolted from him, and abandoned the kingdom. He pursued them into Asia, and declared war against Seleucus, who had given them a kind reception. He was killed in a bloody battle, B. C. 281, in the eightieth year of his age His body was found in the heaps of slain by the fidelity of his dog, which had carefully watched near it With great courage and abilities, he was characterized by a cruel and ferocious disposition, which rendered him unworthy of his high fortune. Justin mentions a curious fact concerning him, viz that having offended Alexander, he was, as a punishment, thrown into the den of a furious lion; and when the ravenous animal darted upon him, he wrapped his hand in his mantle, and boldly thrust it into the lion's mouth, and by twisting his tongue, killed an adversary ready to devour him Thus act of courage in self-defence recommended him to the monarch, who pardoned and took him into his favour. *Justin.* 15, 3,&c.—*Paus.* 1, 10.

LYSINOE, a town of Pisidia *Liv* 38, 15.

LYSIPPUS, a celebrated sculptor and statuary, was born at Sicyon, and flourished in the time of Alexander the Great. He was originally a worker in brass, and then applied himself to painting, till his talents and inclination led him to fix on the profession of a sculptor. He worked with such extraordinary diligence and facility, that he is said to have left 1500 performances, all of such excellence, that any one of them singly might have conferred celebrity on him as an artist. He attained to so high a reputation, that Alexander forbade any sculptor but Lysippus to make his statues. Lysippus improved the art of statuary by a better imitation of the hair, and by an attentive study of symmetry, in which he considered how the human figure appeared to the eye, not what were its exact proportions. The most admirable of his works were the statues of Alexander, of which he executed a series, beginning from his childhood; and one of a man coming out of a bath, placed by Agrippa before his public baths, and which, being removed by Tiberius to his own chamber, caused such great clamours on the part of the populace, that the emperor thought it prudent to return it to its former situation. A chariot of the sun at Rhodes was one of his great works, which was, however, surpassed by a colossus at Tarentum, forty cubits high. His statue of Socrates, and those of the twenty-five horsemen who were drowned in the Granicus, were so highly valued, that, in the age of Augustus, they were sold for their weight in gold. *Plut. in Alex.*—*Cic. in Brut.* 164. *Ad Her.*

4, 148.—*Plin.* 37, 7.—*Paterc.* 1, 11.—*Horat. Ep* 2, 1, 240.—A comic poet, some of whose plays are mentioned by Athenæus. *Plin.* 7, 37.—A general of the Achæan league.

LYSIS, a Pythagorean philosopher, preceptor to Epaminondas. He flourished about 388 years before the Christian era. He is supposed by some to be the author of the golden verses which are attributed to Pythagoras. *C. Nep. in Epam.* 2.—*Cic. Orat* 3, 34. *Off.* 1, 44.

LYSISTRĀTUS, a brother of Lysippus. He was the first artist who ever made a statue with wax. *Plin.* 34, 8 35, 12.

LYSO, a friend of Cicero, deservedly commended for his kindness and hospitality. He was born at Patræ, in Achaia. *Cic. Fam.* 13, 19.

LYSTRA, a city of Asia Minor, placed by Ptolemy in Isauria; but, according to Pliny, Hierocles, and St Luke, it belonged to Lycaonia It was in the vicinity of Derbe.

M

MACÆ, a people of Africa who occupied the coast to the north-west of and near the Greater Syrtis. They are thought to have been the same with those named Syrtites by Pliny. Herodotus states that they had a curious custom of leaving only a tuft of hair in the centre of their head, carefully shaving the rest, and that when they went to war, they used the skins of ostriches instead of shields. The river Cinyps flowed through their territory. *Herod* 4, 175.—A people of Arabia Deserta on a projection of land where the Sinus Persicus is narrowest. Ptolemy calls the promontory Assabo: its modern name, however, cape *Mussendom*, bears some faint resemblance to that of the Macæ.

MACARĒUS, a son of Æolus, who debauched his sister Canace, and had a son by her. The father being informed of the incest, ordered the child to be exposed, and sent a sword to his daughter, and commanded her to destroy herself. Macareus fled to Delphi, where he became priest of Apollo *Ovid. Met. Herod.* 11. *In Ib.* 563.—One of the companions of Ulysses, left at Caieta in Italy, where Æneas found him. *Ovid. Met.* 14, 159.

MACARIA, a daughter of Hercules and Dejanira. After the death of Hercules, Eurystheus made war against the Heraclidæ, whom the Athenians supported, and the oracle declared that the descendants of Hercules should obtain the victory if any one of them devoted himself to death. This was cheerfully accepted by Macaria, who refused to endanger the life of the children of Hercules by suffering the victim to be drawn by lot, and the Athenians obtained a victory. Great honours were paid to the patriotic Macaria, and a fountain of Marathon was called by her name. *Paus.* 1, 32.—An ancient name of Cyprus.

MACĀRIS, an ancient name of Crete.

MACEDO, a son of Osiris, who had a share in the divine honours which were paid to his father. He was represented clothed in a wolf's skin, for which reason the Egyptians held that animal in great veneration. *Diod.* 1.—*Plut. in Isid. et Os.*—A man who gave his name to Macedonia. Some supposed him to be the same as the son or general of Osiris, whilst others consider him as the grandson of Deucalion by the mother's side. *Diod.* 1.

MACEDONIA, a country of Europe. Its limits varied exceedingly at different periods of its history. In the times of Philip and Alexander they were, to the north the chain of Orbelus and Scomius, to the east the river Nestus, to the south the Ægean sea and the Cambunian mountains, and to the west a chain of mountains known by the names of Bermius and Canalovii. The river Strymon was the eastern boundary of Macedonia before the time of Philip, who added the territory between it and the Nestus to his dominions. On its conquest by the Romans these boundaries remained for some time unaltered; but at length the western frontier was extended to the Adriatic, and it then included what was before known as Grecian Illyria, and named in a much later age Epirus Nova. Macedonia considered under these limits touched to the north on Illyricum and Mœsia, to the east on Thrace, and to the south on Thessaly and Epirus. It included the northern part of *Albanie* and *Macedonia*. The Macedonians are said in mythology to have obtained their name from Macedo, a son of Jupiter, and the founder of their nation. But they probably derived both their name and their origin from the descendants of Japhet, though the learned are not agreed as to which of his sons may be looked upon as their ancestor. Some trace their origin to the Kittim, who were the grandsons of Japhet, observing that Macetia is not unfrequently used to denote this country, and Macetæ its inhabitants: others, however, are of opinion that they derived their name from Madai, a son of Japhet, and think this the more probable from Emathia having been the ancient name of Macedonia. The Macedonian dynasty is said by the Greek authors to have derived its origin from Perdiccas, the youngest of three brothers, who were descended from Temenus, son of Hercules. They left their native city Argos in company with a body of colonists, and went in quest of fortune amongst the Illyrians, who, though they allowed them at first to dwell in their country, became jealous of their increasing strength, and drove them into Macedonia. Here they seized upon the district of Emathia, and its capital Edessa, then governed by Midas, and founded the Macedonian kingdom B. C. 814, the first ruler of which was Perdiccas. It continued in existence 646 years, till the defeat of its last king, Perseus, by the Romans at Pydna, when it became subject to that ambitious people. The Macedonians were naturally brave and warlike; under the reigns of Philip and Alexander they signalized themselves by their valour and extensive conquests, their phalanx was famed for its irresistible strength. Macedonia is sometimes mentioned under the names of Emathia, Paonia, Mygdonia, Æmonia, Edonia and Bistonia. *Justin.* 7, 1.—*Plin.* 4, 10. —*Gen.* 10, 4.—*Isaiah.* 23.—*Aul. Gell.* 9, 3.—*Herod.* 8, 137.—*Thucyd.* 2. 99.

MACEDONICUM BELLUM, was undertaken by the Romans against Philip, king of Macedonia, some few months after the second Punic war, B. C. 200. The cause of this war originated in the hostilities which Philip had exercised against the Achæans, the friends and allies of Rome. The consul Flaminius had the care of the war, and he conquered Philip on the confines of Epirus

and afterwards in Thessaly The Macedonians were also defeated; Eubœa was taken, and Philip, after continual losses, sued for peace, which was granted him in the fourth year of the war The ambition and cruelty of Perseus, the son and successor of Philip soon irritated the Romans Another war was undertaken in which the Romans suffered two defeats This, however, did not discourage them, Paulus Æmilius was chosen consul in the 60th year of his age, and intrusted with the care of the war He came to a general engagement near the city of Pydna. The victory sided with the Romans and 20,000 of the Macedonian soldiers were left on the field of battle This decisive blow put an end to the war, which had already continued for three years 168 years before the Christian era Perseus and his sons Philip and Alexander were taken prisoners and carried to Rome to adorn the triumph of the conqueror. About fifteen years after, new seditions were raised in Macedonia, and the false pretensions of Andriscus who called himself the son of Perseus, obliged the Romans to send an army to quell the commotions Andriscus at first obtained many considerable advantages over the Roman forces till at last he was conquered and delivered to the consul Metellus, who carried him to Rome After these commotions which are sometimes called the third Macedonian war Macedonia was finally reduced into a Roman province and governed by a regular proconsul, about 148 years before the Christian era

MACEDONICUS a surname given to Metellus, from his conquests in Macedonia It was also given to such as had obtained any victory in that province

MACELLA, a town of Sicily taken by the consul Duilius, *Liv* 26 21

MACER, a Latin poet a native of Verona. He was the author of a poem on birds entitled *Ornithogonia* and of another on snakes, under the title of *Theriaca* This last was an imitation in some degree, of the Theriaca of Nicander We have no remains of either of these works The poem *De Herbarum Virtutibus* commonly ascribed to him is now regarded as a production of the middle ages *Quintil* 10 1 ——A friend of Ovid's who wrote a continuation of the Iliad and also an *Ambhomerica* He has been frequently confounded with the preceding but flourished in truth at a later period The former died in Asia, B C 17

MACHÆRA a river of Africa — A common price at Rome *Juv* 7 9

MACHANIDAS a man who made himself absolute at Sparta He was killed by Philopœmen after being defeated at Mantinea, B C 208 Nabis succeeded him *Plut* —*Liv* 27, 30 28, 5 31 2.

MACHAON a celebrated physician son of Æsculapius and brother to Podalirius He went to the Trojan war with the inhabitants of Trica, Œchonia, and Œchalia. According to some he was king of Messenia As physician to the Greeks, he healed the wounds which they received during the Trojan war and was one of those concealed in the wooden horse. Some suppose that he was killed before Troy by Eurypylus the son of Telephus. He received divine honours after death, and had a temple in Messenia. *Il nar* II 2, 239 4 103. — *Ovid ex Pont.* 3, 4 *Quint Smyr* 6, 402.—*Virg. Æn.* 2, 263 et 426.

MACRA a river flowing from the Apennines, and dividing Liguria from Etruria, now the *Magra*. *Lucan* 2, 426 —*Liv* 39, 32.

MACRI CAMPI, a plain in Cisalpine Gaul, near the river Gabellus *Ptol.* 41 18 46, 12.——A plain near Mutina bears the same name; *Col* 7 2.

MACRINUS Titus Julius Julius an Egyptian of obscure birth who from a private soldier, rose to the highest command in the army, and proclaimed himself emperor of Rome, when Valerian had been made prisoner by the Persians A D 260 His liberality supported his usurpation his two sons Macrianus and Quietus were invested with the imperial purple and the enemies of Rome were severally defeated either by the emperors or their generals. When he had supported his dignity for a year in the eastern parts of the world Macrianus marched towards Rome to crush Gallienus, who had been proclaimed emperor He was defeated in Illyricum by the lieutenant of Gallienus and put to death with his son, at his own express request A D 262

MACRINUS M Opilius Severus a native of Africa who rose from the most ignominious condition to the rank of præfect of the prætorian guards, and at last of emperor after the death of Caracalla, whom he inhumanly sacrificed to his ambition A D 217 The beginning of his reign was popular; the abolition of the taxes and an affable and compassionate behaviour endeared him to his subjects These promising appearances did not long continue, and the timidity which Macrinus betrayed in treating the peace of the Persians by a large sum of money soon rendered him odious, and while he affected to imitate the virtues Aurelius, without possessing the good qualities of his heart, he became contemptible and insignificant This affectation irritated the minds of the populace and when severe punishments had been inflicted on some of the disorderly soldiers the whole army mutinied and their tumult was increased by their consciousness of their power and numbers which Macrinus had the imprudence to betray by keeping almost all the military force of Rome encamped together in the plains of Syria. Heliogabalus was proclaimed emperor and Macrinus attempted to save his life by flight He was however seized in Cappadocia, and his head was cut off and sent to his successor June 7th A D 218. Macrinus reigned about two months and three days His son, called Diadumenianus shared his father's fate ——A friend of the poet Terentius to whom his second satire is inscribed

MACRO a favourite of the emperor Tiberius, celebrated for his intrigues, perfidy and cruelty He destroyed Sejanus and raised himself upon the ruins of that unfortunate favourite He was accessary to the murder of Tiberius, and conciliated the good opinion of Caligula by prostituting to him his own wife called Ennia. He soon after became unpopular and was obliged by Caligula to kill himself together with his wife A D 38 *Tacit. Ann* 6 15 *et* 23, &c.—*Suetion* 7 71 *Cal* 26

MACROBII a people of Æthiopia, celebrated for their justice and the innocence of their manners. They generally lived to their 120th year some say to a thousand and indeed, from the longevity they have obtained their name (μακρὸς *β ος, long life*), to distinguish them more particularly from the other inhabitants of Æthiopia,

After so long a period spent in virtuous actions, and freed from the indulgences of vice, and from maladies, they dropped into the grave as in sleep, without pain and without terror. *Orph Argon.* 1105 — *Herod* 3, 14 — *Mela*, 3, 9 — *Plin* 7 48 — *Val Max* 8, 3e

MACROBIUS a Latin writer and eminent critic, who flourished towards the close of the 4th century He is supposed to have been a Greek but the place of his birth is not known. He is claimed indeed, by the people of Parma, who shew his tomb but he refers his birth place to a country in which the Latin language was not vernacular He undoubtedly lived at Rome; but whether he was the same Macrobius who was grand chamberlain under Honorius and Theodosius II is uncertain The supposition that he held that office has probably been the only ground for imagining him to have been a Christian since the language of his writings, and the interlocutors in the dialogues are entirely heathen He wrote a commentary on Cicero's *Somnium Scipionis*, from which it appears he was a Platonist, and a dialogue entitled *Saturnalia* supposed to have been held at the festival of Saturn by a company of learned persons, whose names are those of some of the most eminent characters of that time The questions treated of —Jure Pontificio antiquity, mythology, history and poetry discussed in a miscellaneous way, with many references to the works of ancient authors and to the laws and customs of the Romans and although the style is by no means pure and the composition is without skill yet the work is of much utility as a help to classical erudition The best edition of this author is that of Gronovius Svo Lugd Bat 1670

MACROCHIR a Greek name of Artaxerxes the same as *Longimanus Vid* Longimanus

MACRONES a nation of Asia occupying the northern parts of Armenia, probably between the town of Pitze and the coast of the Euxine They are mentioned in the Anabasis as one of the nations through whose territories the Greeks marched. They were afterwards according to Strabo, called Sanni or Tanni *Xen Anal* 4, 8, 1 5 *Ptol* 18 7 8, 2

MACULONUS a rich and penurious Roman, *Sec Juv* 7, 40

MADAURA a town of Numidia near Tagaste and north west of Sicca. It was the birth place of Apuleius *Apul Met* 11

MADATES a general of Darius, who bravely defended a place against Alexander The conqueror resolved to put him to death though thirty orators pleaded for his life Sisygambis prevailed over the almost inexorable Alexander, and Madates was pardoned. *Curt* 5 3

MADYTAE a people of Thrace *Liv* 38, 40

MADYES a Scythian prince who pursued the Cimmerians in Asia, and conquered Cyaxares B C 633 He held for some time the supreme power in Asia Minor *Herod* 8, 103

MÆANDER, a son of Oceanus and Tethys — A river of Asia Minor rising near Celænæ in Phrygia, and after forming the common boundary between Lydia and Caria, falling into the Ægæan below the promontory of Myeale It is celebrated for its innumerable windings, from which all sinuosities have received the name of Mæander and which are said to have furnished Dædalus with the first idea of his labyrinth. It is a narrow, but a deep and fertilising river, carrying down with it so much mud, as to have completely changed the face of the country towards its mouth, and to have rendered those cities inland, which once stood upon the sea shore. *Ovid Met* 8 145, &c — *Virg. Æn* 5, 253 — *Lucan* 3, 208 6, 475 — *Homer, Il* 2, 870 — *Herod* 2, 29 — *Cic. Fin.* 22 — *Strab.* 12, 22 — *Mela*, 1, 17

MÆATÆ a people in the north of Britain, near the *coilum* Severi or wall of Severus, comprising the Otadeni Gadeni, Selgovæ, Novantæ, and Damnii *Dio Cass* 76, 12.

MÆCENAS *Vid* Mecenas.

MÆDI, a people of Thrace, above the Palus Bistonis *Thucyd* 2, 98

MÆLIUS, a Roman slain by Ahala, master of the horse to the dictator Cincinnatus, for aspiring to supreme power *Liv* 4, 13, &c

MÆMACTERIA, sacrifices offered to Jupiter, at Athens in the winter month Mæmacterion

MÆNADES a name of the Bacchantes, or priestesses of Bacchus The word is derived from *μαίνομαι, to be furious*, because in the celebration of their festivals, their gestures and actions were those of mad women *Ovid Fast* 4, 458

MÆNALUS (*plur.* Mænala) a mountain in the south south eastern part of Arcadia, sacred to Pan and the favourite haunt of that rural deity. It was lofty, and covered with pine trees, the echoes and shady retreats of which were much commended Its modern name is *Roano. Theocr. Idyl* 1 124 — *Virg Georg* 1, 17 — *Ovid. Met* 1, 216 — A town of Arcadia in the vicinity of mount Mænalus, which took its name from one of the sons of Lycaon, its founder *Paus* 8, 3

MÆNIUS CAIUS a Roman consul who conquered the Antiates, Aricini, Lavinii, and was honoured with a column to commemorate his services to the state Near this column, thieves and disorderly slaves were generally punished. *Liv* 8, 13 — *Plin* 34, 5 — *Cic Cæc* 16 — A prætor, appointed to hold inquisitions concerning sorceries and poisonings *Liv* 40 37 et 42 — Lucius, a tribune at Rome, who proposed to reduce the interest of money to one per cent *Liv.* 7 16 — Marcus, the author of an agrarian law. *Liv* 4 53 — A spendthrift at Rome *Hor.* *Ep* 1 15 26

MÆNUS a river of Germany falling into the Rhine at Moguntiacum (*Mayne* or *Mentz*), and now the *Mayn*

MÆONIA (*Int* Lydia) The Etrurians as being descended from a Lydian colony are often called *Mæonides*, (*Virg Æn* 11, 759) and even the lake Thrasymenus in their country is called *Mæonius lacus Sil Ital* 13 83

MÆONIDES a name given to the Muses, because Homer their greatest and earliest favourite was supposed to be a native of Mæonia

MÆONIDES, a surname of Homer, because, according to the opinion of some writers he was born in Mæonia, or because his father's name was Mæon *Ovid* — The surname is also applied to Bacchus, as he was worshipped in Mæonia

MÆONIS an epithet applied to Omphale as queen of Lydia or Mæonia *Ovid* — The epithet is also applied to Arachne as a native of Lydia. *Id Met* 6.

MÆOTÆ, a general name for the tribes dwelling along the Palus Mæotis *Plin* 6, 19 — *Herod* 11

MÆOTIS PALUS, or *Sea of Azof*, a large marshy lake, between Europe and Asia, mean-

east of the Euxine, and connected with it by the Cimmerian Bosporus, or straits of *Caffa* It is formed by the Tanais (*Don*) and other rivers. Its greatest length is about 200 miles, its greatest breadth 90 miles From its waters constantly flowing into the Euxine, the Scythians called it Temerinda, or Mater Maris, *the Mother of the Sea*. The people who dwelled upon it were called Mæotæ, and some of them are said to have worshipped it as a god. *Strab.* 1 et 11 —*Mela*, 1, 1, &c —*Justin.* 2, 1.—*Curt.* 5, 4.—*Lucan* 2, 641.—*Ovid. Fast.* 3, 12. *Ep. Sab.* 2, 9.—*Virg. Æn.* 6, 799

MÆSIA SYLVA, a forest in Etruria, southwest from Veii. It originally belonged to this city, but was taken by Ancus Martius. *Liv* 1, 33.

MÆVIA, an immodest woman. *Juv.* 1, 22

MÆVIUS, a poet of inferior note in the Augustan age, who made himself known by ineffectual attacks on the character of the first writers of his time, as well as by his affected compositions. *His name would have sunk in oblivion if Virgil* had not ridiculed him in his third eclogue, and Horace in his tenth epode.

MAGAS, a king of Cyrene in the age of Ptolemy Philadelphus. He reigned fifty years, and died B. C 257 *Polyæn* 2

MAGI, a religious sect among the eastern nations of the world, and particularly in Persia They had great influence in the political as well as religious affairs of the state, and a monarch seldom ascended the throne without their previous approbation. Zoroaster was founder of their sect. They paid particular homage to fire, which they deemed a deity, as pure in itself, and the purifier of all things In their religious tenets they had two principles, one good, the source of every thing good; and the other evil, from whence sprang all manner of ills Their professional skill in the mathematics and philosophy rendered every thing familiar to them, and from their knowledge of the phenomena of the heavens, the word *Magi* was applied to all learned men; and in process of time, the Magi, from their experience and profession, were confounded with the magicians who impose upon the superstitious and credulous. Hence the word *Magi* and *Magicians* became synonymous among the vulgar. Smerdis, one of the Magi, usurped the crown of Persia after the death of Cambyses, and the fraud was not discovered till the seven noble Persians conspired against the usurper, and elected Darius king From this circumstance there was a certain day on which none of the Magi were permitted to appear in public, as the populace had the privilege of murdering whomsoever of them they met. *Strab.*— *Cic. de Div.* 1, 23 et 41 —*Herod* 3, 62, &c.

P. MAGIUS CHILO, a Roman who murdered his friend Marcellus at Athens, and afterwards destroyed himself in a fit of insanity *Cic Att.* 13, 10 *Fam.* 4, 12 —Lucius, an adherent of Marius, who revolted to Mithridates, and again was reconciled to the Romans, and lived at Myndus. *Cic. Verr.* 1, 34.— Decius, a man of consequence at Capua, known for his strong and unshaken attachment to the Romans during the second Punic war. *Liv.* 23, 7 et 10.—*Cic. Rull.* 2, 31 *Pis.* 11.

MAGNA GRÆCIA, a part of Italy. *Vid.* Græcia Magna.

MAGNA MATER, a name given to Cybele.

MAGNENTIUS, a German by birth, but who, from being a private soldier, rose to the chief employments in the Roman empire. He owed his distinguished station to the circumstance of his having been made a prisoner of war. To free himself from chains he joined the Roman troops, and became distinguished for valour. He was commander of the Jovian and Herculean bands stationed to guard the banks of the Rhine, at the time when Constans I. had incurred the contempt of the army on account of his indolence and voluptuousness. In 350 A. D. he ascended the throne, and, on the murder of Constans, was left without a rival in the Gallic and Italian prefectures At Rome he acted with great tyranny, and by his extortions was enabled to levy a very powerful army to maintain his usurped authority. So formidable did he appear, that Constantius, emperor of the east, and brother of the deceased Constans, sought a peace, on the terms of leaving him in possession of Gaul, Spain, and Britain, but his proposals were rejected. A war ensued, and Magnentius was totally defeated He fled to Aquileia, and afterwards obtained a victory over the van of the pursuing army at Ticinum Another defeat, however, soon followed, and Magnentius took refuge in Lyons, where he despatched himself with his own sword.

MAGNES, a shepherd of mount Ida, who found himself detained by the iron nails which were under his shoes as he walked over iron-ore This was no other than the magnet, which received its name from the person who had been first sensible of its power Some say that Magnes was a slave of Medea, whom that enchantress changed into a magnet. *Orph. de Lajad.* 10, 7.——A son of Æolus and Anaretta, who married Nais, by whom he had Pierus, &c. *Apollod.* 1, 7 ——A poet and musician of Smyrna, in the age of Gyges, king of Lydia.

MAGNESIA, a city of Lydia, described by Strabo as situate in a plain, at the foot of a mountain called Thorax, and not far from the Mæander. Hence, for distinction sake from Magnesia near mount Sipylus, it was usually styled *Magnesia ad Mæandrum*. In its immediate neighbourhood flowed the small stream Lethæus, which issued from mount Pactyas lying to the north, and joined the Mæander not far from this place. Magnesia, according to Pliny, was fifteen miles, and according to Artemidorus, 120 stadia, from Ephesus. Strabo makes it a city of Æolian origin, which is not contradicted by another statement of the same writer, when he makes the Magnetes to have been descended from the Delphians who occupied the Montes Didymi of Thessaly. Magnesia was sacked by the Cimmerians during their inroads into Asia Minor. It was afterwards held by the Milesians, and was one of the cities assigned, for his support, to Themistocles, by the king of Persia. The site of Magnesia answers to that of *Inekbazar*. *Strab* 14 - *Plin.* 5, 29.——A city in the northern part of Lydia, south-east of Cumæ, and in the immediate vicinity of the Hermus. It lay close to the foot of mount Sipylus, and hence for distinction's sake from the other Magnesia, was called *Magnesia ad Sipylum*. Its founder is not known, nor its earlier history. It was first brought into notice by the battle fought in its neighbourhood between Antiochus and the Romans. (187 B.C.) It was not a place of much importance under the Roman dominion, as the main road from Pergamus to Sardis passed on one side of it. At the close of the Mithridatic war the Romans gave it its freedom. It was frequently injured by

earthquakes, and was one of the twelve cities destroyed by the earthquake in the reign of Tiberius, which that emperor, however, quickly rebuilt. It became afterwards the seat of a bishopric. The modern name is *Mamina*. *Tacit Ann* 2, 47.—*Plin.* 2, 84.——A district of Thessaly. The Greeks gave the name of Magnesia to that narrow portion of Thessaly which is confined between the Peneus and the Pagasæan bay to the north and south, and between the chain of Ossa and the sea on the west and east. The people of this district were called Magnetes, and appear to have been in possession of it from a very remote period. *Strab.* 9.—*Plin.* 4, 9.—*Homer. Il.* 2, 756.—*Prud. Pyth.* 4, 140 *Aem.* 5, 50.——A city of Magnesia, on the coast, opposite the island of Sciathus. It was conquered by Philip, son of Amyntas *Demosth Olynth* 1.

MAGO, a Carthaginian general sent against Dionysius tyrant of Sicily. He obtained a victory and granted peace to the conquered. In a battle which soon after followed this treaty of peace, Mago was killed His son of the same name succeeded to the command of the Carthaginian army but he disgraced himself by flying at the approach of Timoleon, who had come to assist the Syracusans. He was accused in the Carthaginian senate, and he prevented by suicide the execution of the sentence justly pronounced against him. His body was hung on a gibbet, and exposed to public ignominy ——A brother of Annibal the Great. He was present at the battle of Cannæ, and was deputed by his brother to carry to Carthage the news of the celebrated victory which had been obtained over the Roman armies. His arrival at Carthage was unexpected, and more powerfully to astonish his countrymen on account of the victory of Cannæ, he emptied in the senate-house the three bushels of golden rings which had been taken from the Roman knights slain in battle He was afterwards sent to Spain, where he defeated the two Scipios, and was himself, in another engagement, totally ruined. He retired to the Baleares, which he conquered; and one of the cities there still bears his name, and is called Portus Magonis (*Port Mahon.*) After this he landed in Italy with an army, and took possession of part of Insubria. He was defeated in a battle by Quintilius Varus, and died of a mortal wound 203 years before the Christian era. *Liv* 22, 46. 23, 12 30, 18. C. Nepos (*Ann* 8) gives a very different account of his death, and says, he either perished in a shipwreck, or was murdered by his servants. Perhaps Annibal had two brothers of that name ——A Carthaginian more known by the excellence of his writings than by his military exploits. He wrote twenty eight volumes upon husbandry, these were preserved by Scipio, at the taking of Carthage, and presented to the Roman senate. They were translated into Greek by Cassius Dionysius of Utica, and into Latin by order of the Roman senate, though Cato had already written so copiously upon the subject; and the Romans, as it has been observed, consulted the writings of Mago with greater earnestness than the books of the Sibylline verses. *Cic. Or.* 1, 58.—*Plin.* 18, 3.—*Columella.*—— A Carthaginian sent by his countrymen to assist the Romans against Pyrrhus and the Tarentines, with a fleet of 120 sail. This offer was politely refused by the Roman senate. This Mago was father of Asdrubal and Hannibal. *Val. Max.*

MAGON, a river of India falling into the Ganges. It is now the *Rongonga*. *Arrian.*

MAGONTIACUM. *Vid.* Mogontiacum.

MAGUS, an officer of Turnus, killed by Æneas. *Virg Æn* 10, 522.

MAHERBAL, a Carthaginian who was at the siege of Saguntum, and who commanded the cavalry of Annibal at the battle of Cannæ. He advised the conqueror immediately to march to Rome, but Annibal required time to consider on so bold a measure; upon which Maherbal observed, that Annibal knew how to conquer, but not how to make a proper use of victory. *Liv.* 21, 12 22, 51. 23, 18.

MAIA, a daughter of Atlas and Pleione, mother of Mercury by Jupiter. She was one of the Pleiades, the most luminous of the seven sisters. (*Vid.* Pleiades) *Apollod* 3, 10 - *Hyg. Fa.* 1, 301 ——A surname of Cybele.

MAJESTAS, a goddess among the Romans, daughter of Honour and Reverence. *Ovid. Fast.* 5, 25.

MAJORICA. *Vid* Baleares.

MAJORIANUS, Jul Valerius, an emperor of the western Roman empire, raised to the imperial throne, A D 457 He signalized himself by his private as well as public virtues He was massacred after a reign of thirty seven years by one of his generals, who envied in his master the character of an active, virtuous, and humane emperor.

MALA FORTUNA, the goddess of evil fortune, was worshipped among the Romans. *Cic. de Nat D.* 3

MALEA, a promontory in the south-eastern part of the island of Lesbos, now *Cape St Marie*.——A promontory in the Peloponnesus, forming the extreme point to the south-east, and separating the Laconic from the Argolic gulf. Strabo reckons 670 stadia from thence to Tænarus, including the sinuosities of the coast. Cape Malea was accounted by the ancients the most dangerous point in the circumnavigation of the peninsula, even as early as the days of Homer. Hence arose the proverbial expression, 'After doubling Cape Malea forget your country." It is now usually called *Cape St Angelo*, but sometimes *Cape Malio*. *Strab.* 8.— *Hom. Od.* 1, 80. 3, 287 —— A city of Phthiotis. *Vid* Malia.

MALEVENTUM, the ancient name of Beneventum. *Liv* 9, 27

MALIA, the chief city of the Maliensæ in Thessaly, and from whence they probably derived their name. It was near the head waters of the Sinus Maliacus, now the gulf of *Zeitoun*

MALIACUS SINUS a gulf of Thessaly, running up in a north-west direction from the northern shore of Eubœa, and on one side of which is the pass of Thermopylæ. It now takes its name from the neighbouring city of *Zeitoun*. *Herod.* 4, 33.—*Thucyd.* 3, 96.—*Strab.* 9.

MALIENSES, or MALII, the most southern tribe of Thessaly. They occupied principally the shores of the gulf of which they communicated their name extensively as far as the narrowest part of the straits of Thermopylæ, and to the valley of the Spercheius, a little above its entrance into the sea. *Herod.* 7, 198 et 132.

MALLEOLUS a man who murdered his mother, for which crime he was tied in a sack and thrown into the sea, a punishment first inflicted upon him. *Liv.* 66.—*Cic ad Herenn.* 1, 12 —— Caius, the questor of Dolabella in Asia. His son

was plundered by his guardian Verres. *Cic. Verr.* 1, 15 et 36.

MALLI, a people in the south-western part of India intra Gangem, along the banks of the Hydraotes. It was in attacking a citadel of the Malli that Alexander was severely wounded. *Strab.* 15.—*Curt Vit. Alex.*

MALLOPHORA, (*lanam ferens*) a surname under which Ceres had a temple at Megara, because she had taught the inhabitants the utility of wool, and the means of tending sheep to advantage. This temple is represented as so old in the age of Pausanias, that it was falling into decay. *Paus.* 1, 44.

MALLOS, a town of Cilicia Campestris, eastward from the river Pyramus *Mela*, 1, 13.—*Curt* 3, 7.—*Lucan.* 3, 225.

MALTHINUS, a name under which Horace has lashed some one of his friends or enemies *Sat* 1, 2, 27.

MAMERCINUS, LUC ÆM a Roman appointed twice consul and dictator. *Liv.* 5, 1, 16, 26, 9, 21

MAMERCUS, a tyrant of Catana, who surrendered to Timoleon His attempts to speak in a public assembly at Syracuse were received with groans and hisses, upon which he dashed his head against a wall, and endeavoured to destroy himself. The blows were not fatal, and Mamercus was soon after put to death as a robber, B. C 340. *Polyæn* 5.—*C. Nep in Tim.*——A dictator at Rome, B. C. 437.——A consul with D Brutus. *Cic Br.* 17

MAMERTHES, a Corinthian who killed his brother's son in hopes of reigning upon which he was cruelly mutilated by his brother *Ovid. in Ib.* 519.

MAMERTINA, a name of Messana in Sicily *Vid* Mamertini *Martial* 13, *ep.* 117.—*Strab* 7.

MAMERTINI, a mercenary band of soldiers which passed from Campania into Sicily, at the request of Agathocles When they were in the service of Agathocles, they claimed the privilege of voting at the election of magistrates at Syracuse, and had recourse to arms to support their unlawful demands. The sedition was appeased by the authority of some leading men, and the Campanians were ordered to leave Sicily In their way to the coast they were received with great kindness by the people of Messana, and soon returned perfidy for hospitality They conspired against the inhabitants, murdered all the males in the city, and married their wives and daughters, and rendered themselves masters of the place. After this violence they assumed the name of Mamertini, and called their city *Mamertina*, from a provincial word, which in their language signified *martial* or *warlike*. The Mamertines were afterwards defeated by Hiero, and totally disabled from repairing their ruined affairs. *Plut. in Pyrrh. &c.*

MAMILIA LEX, *de hominibus*, A. U. C 642, whence the author of it, C. Mamilius, a tribune, got the surname of Limetanus. It ordained that there should be an uncultivated space of five feet broad left between farms, and if any dispute happened about this matter, that arbiters should be appointed by the prætor to determine it. The law of the twelve tables required three

MAMILII, a plebeian family at Rome, descended from the Aborigines. They first lived at Tusculum, from whence they came to Rome. One of them, Octavius was dictator of Tusculum, and was slain at the battle of Regillus, in his attempts to restore Tarquin, his father-in-law, to the throne. *Liv.* 2 20.—*Cic. N. D.* 2, 2.——Lucius, another dictator of Tusculum, honoured with the freedom of the city of Rome, for assisting the Romans when Herdonius seized the Capitol *Liv.* 3, 18 et 29.——Manelius, a tribune who proposed to appoint Marius to supersede Metellus in the Jugurthine war. *Sallust J* 71.——C. Limetanus, another tribune who proposed to punish those who had been bribed by Jugurtha. *Sall J* 40.—*Cic Br.* 33.——C. Vitulus, the first plebeian made Curio Maximus. *Liv.* 27, 8.——Marius, a consul, A U C. 603, who composed forms to the arrangement and settlement of sales and bargains *Varr R R.* 2, 3 et 11.—*Cic Orat* 58——The Mamilii are sometimes called Manilii.

MAMMEA, the mother of the emperor Severus, who died A. D. 235

MAMURIUS VETURIUS, a worker in brass in Numa's reign. He was ordered by the monarch to make a number of ancilia or shields, like the one which had fallen from heaven, that it might be difficult to distinguish the true one from the others He was very successful in his undertaking, and he asked for no other reward, but that his name might be frequently mentioned in the hymns which were sung by the Salii in the feast of the Ancilia This request was granted *Ovid. Fast* 3, 392.—*Varro L. L* 5, 6.

MAMURRA, a Roman knight born at Formiæ He followed the fortune of J. Cæsar in Gaul, where he greatly enriched himself He built a magnificent palace on mount Cœlius, and was the first who incrusted his walls with marble. Catullus has severely attacked him in his epigrams Formiæ is sometimes called *Mamurrarum urbs. Plin.* 36, 6.—*Cic Att.* 7, *ep* 7. 13, *ep.* 52.—*Catull* 57 *Horat Sat* 1, 5, 37.

MANASTABAL, son of Masinissa, who was father to the celebrated Jugurtha. *Sallust. Jug. Bell*

MANCINUS, C. a Roman general, who, though at the head of an army of 30 000 men, was defeated by 4000 Numantians, B C 138. He made a truce with the enemy which was disapproved at Rome, in consequence of which he was at his own request delivered up to the Numantians, who refused to receive him *Cic. in Orat.* 1, 40 *Off* 3, 30 *Cæc.* 34.

MANDANE, a daughter of king Astyages, married by her father to Cambyses, an ignoble person of Persia. The monarch had dreamed that his daughter's urine had drowned all his city, which had been interpreted in an unfavourable manner by the soothsayers, who assured him that his daughter's son would dethrone him The marriage of Mandane with Cambyses would in the monarch's opinion prevent the effects of the dream, and the children of this connexion would like their father, be poor and unnoticed The expectations of Astyages were frustrated He was dethroned by his grandson (*Vid* Cyrus *Herod.* 1, 107.

MANDELA, a village in the country of the Sabines, near Horace's farm *Horat. Ep* 1, 18, 105

MANDONIUS, a prince in Spain, who for some time favoured the cause of the Romans. When he heard that Scipio the Roman commander was ill, he raised commotions in the provinces, for which he was severely reprimanded, and at last after repeated provocations, he destroyed himself. *Liv* 22, 21 26, 49. 27, 19. 28, 24. 29, 2 et 3.

MANDUBII, a people of Gaul, whose country lay near the sources of the Sequana, or Seine,

Their chief town was Alesia, or *Alise*. *Cæs. B. G.* 7, 78.

MANDUBRATIUS, a young Briton who came over to Cæsar in Gaul; his father Immanuentius was king in Britain, and had been put to death by order of Cassivelaunus. *Cæs B. G.* 5, 20.

MANDURIA, a city of Apulia, between Tarentum and Brundusium, where Archidamus, the Spartan king, was killed in a battle, whilst assisting the Tarentines against the Lucanians. It still retains its ancient name. *Plut. Vit. Agid.*—*Athen.* 12, 9.—*Strab.* 6.

MANES, a name generally applied by the ancients to the souls when separated from the body. They were reckoned among the infernal deities, and generally supposed to preside over the burying places, and the monuments of the dead. They were worshipped with great solemnity, particularly by the Romans, and the number three was considered as sacred to them, in consequence of which all invocations to them were repeated three times and with becoming solemnity. The augurs always invoked them when they proceeded to exercise their sacerdotal offices. Virgil introduces his hero as sacrificing to the infernal deities, and to the Manes, a victim whose blood was received in a ditch. The word *manes* is supposed to be derived from Mania, who was by some reckoned the mother of those tremendous deities. Others derive it from *manare, quod per omnia ætheres terrenaque manabant*, because they filled the air, particularly in the night, and were intent to molest and disturb the peace of mankind. Some say, that *manes* comes from *manis*, an old Latin word which signified *good* or *propitious*. The word *manes* is differently used by ancient authors, sometimes it is taken for the infernal regions, and sometimes it is applied to the deities of Pluto's kingdom, whence the epitaphs of the Romans were always superscribed with D M *Dis Manibus*, to remind the sacrilegious and profane, not to molest the monuments of the dead, which were guarded with such sanctity. *Propert* 1, 19.—*Virg G.* 4, 469. *Æn.* 3, &c.—*Horat Sat.* 1, 8, 29.

MANETHO, an ancient Egyptian historian, who was high priest of Heliopolis, in the reign of Ptolemy Philadelphus, about B C 304. He wrote in Greek a history of Egypt, from the earliest times to the last year of Nectanebis, and pretended that he had taken it from the sacred pillars of the first Hermes Trismegistus, the inscriptions on which, after the flood, were translated into Greek, but written in the sacred characters, and deposited in the sacred recesses of Egypt. The manifest absurdity of this pretension induces several writers to think, that some mistake or corruption has taken place in the passage of Eusebius which relates it. The work of Manetho, which is lost, consisted of three parts, the first of which contained the history of the gods or heroes, and the second and third that of thirty dynasties of kings, which, having been epitomized by Julius Africanus, are recorded by Eusebius. Several fragments of Manetho are preserved by Josephus, in his work against Apion.

MANIA, a goddess, supposed to be the mother of the Lares and Manes.

MANILIA LEX, by Manilius the tribune, A. U. C. 678. It required that all the forces of Lucullus and his province, together with Bithynia, which was then under the command of Glabrio, should be delivered to Pompey, and that this general should, without any delay, declare war against Mithridates, and still retain the command of the Roman fleet, and the empire of the Mediterranean, as before.—Another, which permitted all those whose fathers had not been invested with public offices, to be employed in the management of affairs.—A woman notorious for her debaucheries. *Juv.* 6, 24.

MANILIUS, Marcus, a Latin poet and astronomer, supposed to have lived in the first century of the Christian era. Nothing is known, with certainty, of his family or country, but it is probable that he was a native of Rome. He wrote a poem, entitled *Astronomicon*, of which five books are extant, treating of the fixed stars; and there appears to have been a sixth, relating to the planets. The best editions of this work are, that of Bentley, 8vo, Lond. 1739, and that of Pingré, 2 vols. 8vo, Paris, 1786. Creech gave a translation of it into English verse.—An epigrammatic poet, one of whose epigrams is cited by Varro.—Marcus, a Roman consul, A. U. C. 605. He left a work on the Civil Law, and another entitled *Manilii Monumenta*.

MANLIA LEX, by the tribune P. Manlius, A. U. C. 577. It revived the office of *treceri epulones*, first instituted by Numa. The *epulones* were priests, who prepared banquets for Jupiter and the gods at public festivals, &c.

MANLIUS TORQUATUS, a celebrated Roman, whose youth was distinguished by a lively and cheerful disposition. These promising talents were, however, impeded by a difficulty of speaking, and the father, unwilling to expose his son's timidity at Rome, detained him in the country. The behaviour of the father was publicly censured, and Marius Pomponius the tribune cited him to answer for his unfatherly behaviour to his son. Young Manlius was informed of this, and with a dagger in his hand he entered the house of the tribune, and made him solemnly promise that he would drop the accusation. This action of Manlius endeared him to the people, and soon after he was chosen military tribune. In a war against the Gauls, he accepted the challenge of one of the enemy, whose gigantic stature and ponderous arms had rendered him terrible and almost invincible in the eyes of the Romans. The Gaul was conquered, and Manlius stripped him of his arms, and from the golden chain (*torques*) which he took from the enemy's neck, he was ever after surnamed *Torquatus*. Manlius was the first Roman who was raised to the dictatorship, without having been previously consul. The severity of Torquatus to his son has been deservedly censured. This father had the courage and heart to put to death his son, because he had engaged one of the enemy, and obtained an honourable victory, without his previous permission. This uncommon rigour displeased many of the Romans; and though Torquatus was honoured with a triumph, and commended by the senate for his services, yet the Roman youth showed their disapprobation of the consul's severity, by refusing him at his return the homage which every other conqueror received. Some time after the censorship was offered to him, but he refused it, observing, that the people could not bear his severity, nor he the vices of the people. From the rigour of Torquatus, all edicts, and actions of severity and justice have been called *Manliance edicta*. *Liv.* 7, 10.—*Val. Max.* 6, 9.—Marcus, a celebrated Roman, whose valour was displayed in the field of battle, even at the early age of sixteen. When Rome was

taken by the Gauls, Manlius with a body of his countrymen fled into the Capitol, which he defended when it was suddenly surprised in the night by the enemy. This action gained him the surname of *Capitolinus*, and the geese, which by their clamour had awakened him to arm himself in his own defence, were ever after held sacred among the Romans. A law which Manlius proposed, to abolish the taxes on the common people, raised the senators against him. The dictator C. Cossus, seized him as a rebel, but the people put on mourning, and delivered from prison their common father. This did not, in the least, check his ambition; he continued to raise factions, and even secretly attempt to make himself absolute, till at last the tribunes of the people themselves became his accusers. He was tried in the Campus Martius; but when the distant view of the Capitol which Manlius had saved, seemed to influence the people in his favour, the court of justice was removed, and Manlius was condemned. He was thrown down from the Tarpeian rock. A. U. C. 371 and to render his ignominy still greater, none of his family were afterwards permitted to bear the surname of *Marcus*, and the place where his house had stood was deemed unworthy to be inhabited. *Liv.* 5, 31. 6. 5.—*Flor.* 1, 13 et 26.—*Val. Max.* 6, 3.—*Virg. Æn.* 6, 823.——Imperiosus, father of Manlius Torquatus. He was accused for detaining his son at home. He was made dictator. (*Vid.* Manlius Torquatus.)——Volso, a Roman consul who received an army of Scipio in Asia, and made war against the Gallo-græcians, whom he conquered. He was honoured with a triumph at his return though it was at first strongly opposed. *Flor.* 3, 11.—*Liv.* 38, 12, &c.——Caius, or Aulus, a senator sent to Athens to collect the best and wisest laws of Solon. A. U. C. 300. *Liv.* 2, 54. 3, 31.——Another, called also Cincinnatus. He made war against the Etrurians and Veientes with great success. He died of a wound which he had received in a battle.——Another, who in his prætorship reduced Sardinia. He was afterwards made dictator.——Another, who was defeated by a rebel army of slaves in Sicily.——Another, who conspired with Catiline against the Roman republic, and was slain in the battle against Petreius. *Cic. Cat.* 3, 6.—*Sall. Cat.* 27. 32, 59 et 60.——A Roman appointed judge between his son Silanus and the province of Macedonia. When all the parties had been heard, the father said, "It is evident that my son has suffered himself to be bribed therefore I deem him unworthy of the republic and of my house, and I order him to depart from my presence." Silanus was so struck at the rigour of his father, that he hanged himself. *Val. Max.* 5, 5.

MANNUS, the son of the German god Tuiston, of whom that nation believed themselves to be the descendants. *Tacit. G.* 2.

MANSUETUS, J., a friend of Vitellius, who entered the Roman armies, and left his son, then very young, at home. The son was promoted by Galba, and soon after met a detachment of the partisans of Vitellius in which his father was. A battle was fought, and Mansuetus was wounded by the hand of his son, &c. *Tacit. Hist.* 3. 25.

MANTINEA, one of the most ancient and celebrated cities of Arcadia, said to have received its name from Mantineus, the son of Lycaon. It was situated at the foot of mount Artemisius on the borders of Argolis, and on the banks of the little river Ophis. It is famous for the battle which was fought there between Epaminondas at the head of the Thebans, and the combined forces of Lacedæmon, Achaia, Elis, Athens and Arcadia, about 363 years before Christ. The Theban general was killed in the engagement, and from that time Thebes lost its power and consequence among the Grecian states. *Paus.* 8, 8.—*Xen. Hell.* 7, 5, 14.—*Diod. Sic.* 15.—*Polyb.* 4, 33, 8.

MANTINŒUM OPPIDUM, a town of Corsica, now supposed to be *Bastia*.

MANTO, a daughter of the prophet Tiresias, endowed with the gift of prophecy. She was made prisoner by the Argives when the city of Thebes fell into their hands, and as she was the worthiest part of the booty, the conquerors sent her to Apollo, the god of Delphi, as the most valuable present they could make. Manto, often called Daphne, remained for some time at Delphi, where she officiated as priestess, and where she gave oracles. From Delphi she came to Claros in Ionia where she established an oracle of Apollo. Here she married Rhadius the sovereign of the country, by whom she had a son called Mopsus. Manto afterwards visited Italy, where she married Tiberinus the king of Alba, or, as the poets mention, the god of the river Tiber. From this marriage sprang Ocnus, who built a town in the neighbourhood, which in honour of his mother, he called Mantua. Manto, according to a certain tradition, was struck at the misfortunes which afflicted Thebes, her native country, that she gave way to her sorrow, and was turned into a fountain. Some suppose her to be the same who conducted Æneas into hell, and who sold the Sibylline books to Tarquin the Proud. She received divine honours after death. *Virg. Æn.* 1, 199. 10, 199.—*Ovid. Met.* 6, 157.—*Dion.* 4.—*Apollod.* 3, 7.—*Strab.* 14 et 16.—*Paus.* 9, 10 et 33. 7, 3.

MANTUA, a city of Gallia Cisalpina, situate on an island in the Mincius, south east of Brixia, and south of the lake Benacus. It was of Tuscan origin, and was founded by Ocnus, the son of the prophetess Manto in honour of whom it received its name. When Cremona, which had followed the interest of Brutus, was given to the soldiers of Octavius, Mantua also, which was in the neighbourhood, shared the common calamity, though it had favoured the party of Augustus, and many of the inhabitants tyrannically deprived of their possessions. Virgil, who was among them, and a native of the town, and from thence often called *Mantuanus*, applied for redress to Augustus, and obtained it by means of his poetical talents. *Strab.* 5.—*Virg. Ecl.* 1, &. *G.* 3. 12. *Æn.* 10, 180.—*Ovid Amor.* 3, 15, 7.

MARATHON, a village of Attica, ten mile, from Athens, celebrated for the victory which the 10,000 Athenians and 1000 Platæans, under the command of Miltiades, gained over the Persian army, consisting of 100,000 foot and 10,00 horse, or, according to Val. Maximus, of 300,00 or, as Justin says, of 600 000, under the command of Datis and Artaphernes, on the 28th of Sept 490, B. C. In this battle, according to Herodotus, the Athenians lost only 192 men, and the Persians 6,300. Justin has raised the loss of the Persians, in this expedition and in the battle, to 200,000 men. To commemorate this immortal victory of their countrymen, the Greeks raised small columns, with the names inscribed on the tombs of the fallen heroes. It was also in the plains of Marathon that Theseus overcame a

celebrated bull, which ravaged the neighbouring country. Erigone is called *Marathonia virgo*, as being born at Marathon *Stat. Sylv.* 5, 3, 74.—*C. Nep. in Milt.*—*Herod.* 6, &c.—*Justin.* 2, 9.—*Val. Max.* 5, 3.—*Plut. in Parall.*

MARCELLA, a daughter of Octavia the sister of Augustus by Marcellus. She married Agrippa

MARCELLINUS AMMIANUS, a Roman historian of the fourth century, but of Greek parentage, and, as appears by a letter addressed to him by Libanius, born at Antioch. In his youth he followed the profession of arms, and was enrolled among the *Protectores Domestici*, or household guards, consisting chiefly of young men of family. He served in the East, in Gaul, and in the Persian expedition of Julian. In the year 374 he visited Rome, where he wrote his history of Roman affairs, from Nerva to the death of Valens in 378. The whole consisted of thirty-eight books, of which eighteen alone remain, and begin at the seventeenth year of Constantius, A. D. 353. The style of Ammianus is diffuse and rude; which is not extraordinary, considering that he was a Greek who wrote in the Latin language, and one who had passed much of his life in active pursuits. The candid manner in which he speaks of Christianity has induced some writers to deem him a christian, but the emperor Julian and Paganism are treated of by him in terms which would be still more extraordinary in a christian. The probability is, that Ammianus was zealous in neither belief, and addressing himself to all parties, spoke with moderation on religious points of difference, which a sensible pagan might readily do. His general accuracy and honesty have received the unqualified suffrage of Gibbon, and, indeed, of most other writers. The best editions of Ammianus are that of Ernesti, Lips. 1773, 8vo, and that of Wagner, completed by Erfurdt, Lips. 1808, 3 vols 8vo

MARCELLUS, Marcus Claudius a famous Roman general, who, after the first Punic war, had the management of an expedition against the Gauls of Insubria, where he obtained the *Spolia opima*, by killing with his own hand Viridomarus the king of the enemy. Such success rendered him popular, and soon after he was intrusted to oppose Annibal in Italy. He was the first Roman who obtained some advantage over this celebrated Carthaginian, and showed his countrymen that Annibal was not invincible. The troubles which were raised in Sicily by the Carthaginians at the death of Hieronymus, alarmed the Romans, and Marcellus, in his third consulship, was sent with a powerful force against Syracuse. He attacked it by sea and land, but his operations proved ineffectual, and the invention and industry of a philosopher (*Vid.* Archimedes) were able to baffle all the efforts, and to destroy all the great and stupendous machines and military engines of the Romans, during three successive years. The perseverance of Marcellus at last obtained the victory. The inattention of the inhabitants during their nocturnal celebration of the festivals of Diana, favoured his operations; he forcibly entered the town, and made himself master of it. The conqueror enriched the capital of Italy with the spoils of Syracuse, and when he was accused of rapaciousness, for stripping the conquered city of all its paintings and ornaments, he confessed that he had done it to adorn the public buildings of Rome, and to introduce a taste for the fine arts and elegance of the Greeks among his countrymen. After the conquest of Syracuse, Marcellus was called upon by his country to oppose a second time Annibal. In this campaign he behaved with greater vigour than before; the greatest part of the towns of the Samnites, which had revolted, were recovered by force of arms, and 3000 of the soldiers of Annibal made prisoners. Some time after an engagement with the Carthaginian general proved unfavourable; Marcellus had the disadvantage; but on the morrow a more successful skirmish vindicated his military character, and the honour of the Roman soldiers. Marcellus, however, was not sufficiently vigilant against the snares of his adversary. He imprudently separated himself from his camp, and was killed in an ambuscade in the sixtieth year of his age, in his fifth consulship, A. U. C. 546. His body was honoured with a magnificent funeral by the conqueror, and his ashes were conveyed in a silver urn to his son. Marcellus claims our commendation for his private as well as public virtues; and the humanity of the general will ever be remembered, who, at the surrender of Syracuse, wept at the thought that many were going to be exposed to the avarice and rapaciousness of an incensed soldiery, which the policy of Rome and the laws of war rendered inevitable. *Virg. Æn.* 6, 855.—*Paterc.* 2, 38.—*Plut. in Vita*, &c.—One of his descendants, who bore the same name, signalized himself in the civil wars of Cæsar and Pompey, by his firm attachment to the latter. He was banished by Cæsar, but afterwards recalled at the request of the senate. Cicero undertook his defence in an oration which is still extant.—The grandson of Pompey a friend rendered himself popular by his universal benevolence and affability. He was son of Marcellus by Octavia the sister of Augustus. He married Julia that emperor's daughter, and was publicly intended as his successor. The suddenness of his death, at the early age of eighteen, was the cause of much lamentation at Rome, particularly in the family of Augustus, and Virgil procured himself great favours by celebrating the virtues of this amiable prince. (*Vid.* Octavia.) Marcellus was buried at the public expense *Virg Æn.* 6, 883.—*Suet. in Aug.*—*Plut in Marcell Senec. Consol. ad Marc* 2.—*Paterc.* 2, 93.—The son of the great Marcellus who took Syracuse, was caught in the ambuscade which proved fatal to his father, but he forced his way from the enemy and escaped. He received the ashes of his father from the conqueror *Plut. in Marcell.*—The husband of Octavia the sister of Augustus.—A native of Pamphylia, who wrote an heroic poem on physic, divided into forty-two books. He lived in the reign of Marcus Aurelius.—A Roman, sent as ambassador to Masinissa after being honoured with the consulship. He perished in a shipwreck, an event which it is said he had foretold. *Liv.* 43, 11, &c.—*Cic. Fin.* 19 *Div.* 2, 5. *Plut.* 14.

MARCIA LEX, by Marcus Censorinus. It forbade any man to be invested with the office of censor more than once.

MARCIA, the wife of Regilus. When she heard that her husband had been put to death at Carthage in the most excruciating manner, she retorted the punishment, and shut up some Carthaginian prisoners in a barrel, which she had previously filled with sharp nails. The senate was obliged to stop the wantonness of her cruelty. *Dion.* 24.—A favourite of the emperor Commodus, whom he poisoned.—A vestal virgin, punished for her incontinence.—A daughter of

Philip, who married Cato the censor. Her husband gave her to his friend Hortensius for the sake of procreating children, and after his death he took her again to his own house.——A daughter of Cato of Utica.

MARCIANA, a sister of the emperor Trajan, who, on account of her public and private virtues and her amiable disposition, was declared Augusta and empress by her brother. She died A. D. 112.

MARCIANOPOLIS, a city of Mœsia Inferior, to the west of Odessus, founded by Trajan, and named in honour of his sister Marcia. It is now *Pravadi*. *Ammian. Marcell.* 27, 4.

MARCIANUS, a native of Thrace, born of an obscure family. After he had for some time served in the army as a common soldier, he was made private secretary to one of the officers of Theodosius. His winning address and uncommon talents raised him to higher stations; and on the death of Theodosius the second, A. D. 450, he was invested with the imperial purple in the east. The subjects of the Roman empire had reason to be satisfied with their choice. Marcianus showed himself active and resolute, and when Attila, the barbarous king of the Huns asked of the emperor the annual tribute, which the indolence and cowardice of his predecessors had regularly paid, the successor of Theodosius firmly said, that he kept his gold for his friends, but that iron was the metal which he had prepared for his enemies. In the midst of universal popularity Marcianus died, after a reign of six years, in the sixty-ninth year of his age, as he was making warlike preparations against the barbarians that had invaded Africa. His death was lamented, and indeed his merit was great, since his reign has been distinguished by the appellation of the golden age. Marcianus married Pulcheria, the sister of his predecessor. It is said, that in the years of his obscurity he found a man who had been murdered, and that he had the humanity to give him a private burial, for which circumstance he was accused of the homicide and imprisoned. He was condemned to lose his life, and the sentence would have been executed, had not the real murderer been discovered, and convinced the world of the innocence of Marcianus.——Capella a writer. *Vid.* Capella.

MARCIUS, SARINUS M was the progenitor of the Marcian family at Rome. He came to Rome with Numa, and it was he who advised Numa to accept of the crown which the Romans offered to him. He attempted to make himself king of Rome, in opposition to Tullus Hostilius, and when his efforts proved unsuccessful, he killed himself. His son, who married a daughter of Numa, was made high priest by his father-in-law. He was father of Ancus Marcius. *Plut. in Numa.*—*Liv.* 1, 32.——A Roman who accused Ptolemy Auletes, king of Egypt, of misdemeanour, in the Roman senate.——A Roman consul, defeated by the Samnites. He was more successful against the Carthaginians, and obtained a victory, &c.——Rutilus, a consul who obtained a victory over the Etrurians, and triumphed without the authority of the senate. He was four times consul. *Liv.* 7 17, &c.——Lucius, a Roman knight, who, after the murder of the Scipios, took the command of the armies in Spain, and distinguished himself by his valour and great prudence of mind. Scipio the younger, who superseded him, highly esteemed him, though the Romans were jealous of his success and of his services. *Liv.* 25 et 26, &c.——Q. Rex, a consul with Metellus, A. U. C. 686, who married the sister of Clodius. He was appointed over Cilicia, but either through resentment or disaffection, he did not second the efforts of Lucullus in the Mithridatic war, and in vain claimed a triumph on his return to Rome. During Catiline's conspiracy, he went to Pesaro to support the authority of the senate. *Dio* 35, 4, &c.—*Cic. Pis* 4.—*Sallust. Cat.* 30, &c.——A orator, who built a famous aqueduct called *aqua Marcia*, which conveyed excellent salubrious waters to the city from the mountains of the Peligni, about sixty miles from Rome. From Tibur to the city this celebrated aqueduct was raised on arches for nine miles, and long remained a monument of Roman ingenuity and national perseverance. *Plin.* 31, 3. 36, 15.—*Dio* 49, 42.—*Slat. Sylv.* 1, 5, 25.——Another, who defeated the Hernici.

MARCOMANNI, a nation of Germany, in the south eastern part of the country. According to some authorities their original seats were in Mo ravia, whence, on being hard pressed by the Romans, they retired into what is now Bohemia. Other writers, however, such as Cluver, Adelung, Marcay, &c., make them to have lived between the Maine and Neckar, previous to their departure for Bohemia. They were subdued by the emperors Trajan and Antoninus. Their name denotes "*borderers*," i. e. men of the marches. *Vell. Paterc.* 2, 109.—*Tacit. Ann.* 2, 46 et 62. *G.* 42.

MARCUS, a prænomen common to many of the Romans. *Vid.* Æmilius, Lepidus, &c.

MARDI, a people of Asia, near the northern frontiers of Media or rather of Matiene, which formed part of Media. *Strab.* 11.—*Quint. Curt.* 5.——A tribe of the Persians, according to Herodotus, but, according to other writers, a distinct race in their immediate neighbourhood. They are represented as a plundering race. *Herod.* 1, 125.—*Arrian. Hist. Ind.* 40.—A nation dwelling to the south of Bactriana and to the north of the chain of Paropamisus. Pliny says they extended from Caucasus to Bactriana, in which he evidently followed the historians of Alexander, who, out of flattery to that prince, called the Paropamisus by the name of Caucasus. *Plin.* 6, 16.

MARDIA, a place of Thrace, famous for a battle between Constantine and Licinius, A. D. 315.

MARDONIUS, a general of Xerxes, who, after the defeat of his master at Thermopylæ and Salamis, was left in Greece with an army of 300,000 chosen men, to subdue the country, and reduce it under the power of Persia. His operations were rendered useless by the courage and vigilance of the Greeks; and, in a battle at Platæa, Mardonius was defeated and left among the slain, B. C. 479. He had been commander of the armies of Darius in Europe, and it was chiefly by his advice that Xerxes invaded Greece. He was son in-law of Darius. *Plut. in Arist.*—*Herod.* 6, 7 et 8.—*Diod.* 11.—*Justin.* 2, 13, &c.

MARDUS, a river of Media, falling into the Caspian sea.

MARE MORTUUM, a salt lake in Judea, into which the Jordan discharges itself, together with some smaller streams. On the east and west it is inclosed between two ranges of mountains. According to the ancient authorities, it is seventy-two miles in length, and between eighteen and nineteen in breadth at the widest part; but if modern observations may be depended upon,

it has not at present half that extent. It rises and falls at different seasons of the year, according to the greater or smaller volume of water which the Jordan and the other streams bring down from the mountains; and its dimensions undergo a corresponding change; but it would seem never now to reach its ancient limit, a sandy wall which traverses the valley at its southern extremity, and prevents the waters from flowing, as they are supposed originally to have done, into the Red sea. The water of the lake is transparent, but extremely bitter, saline, and pungent, being impregnated with the muriates of soda, magnesia, and lime, in the proportion of twenty-four to a hundred grains of the water, a degree of density not to be found in any other natural water, and which renders it remarkably buoyant to the swimmer. Bitumen is continually thrown up to the surface of the sea, which floats and is driven ashore by the winds. The Arabs then gather it for medicinal use or sale. We learn from the Mosaic history, that the vale of Siddim, which is now occupied by the lake, was full of pits of bitumen. The surrounding plain is strewed with large fragments of rock-salt, nitre, and fine sulphur brought down by the rains from the hills, which are composed partly of salt and partly of a soft sandstone. The very materials are thus at hand, which were employed as the instrument of the miraculous destruction of Sodom and Gomorrah, and it would appear that the whole plain underwent a convulsion, the effect, perhaps, of a bituminous explosion, simultaneous with the shower of inflamed sulphur poured upon the cities, to which the lake owes its formation. In Scripture, it is called the Sea of the Plain, the Salt Sea, and the East Sea, by Josephus and the classic writers, the Asphaltic (or Bituminous) lake, by the Arabs, it is still called *Bahr Louth* and *Bahr el Amout* (the sea of Lot or of the dead). *Plin.* 5, 6.—*Joseph. Bell. Jud.* 4, 27.—*Strab.* 16.—*Justin* 36, 3.

MAREOTIS, a lake of Egypt, to the south of Alexandria, now called *Maréout*. It had been for ages dried up, when, in 1801, the English cut the walls of the old canal which formed a dike, separating the low ground from the lake of Aboukir on the east, when the Mareotic lake was re produced, the water in the former basin falling six feet, and more than forty villages were overwhelmed by a flood of salt water rushing in from the sea. *Virg. G.* 2, 91.—*Horat. Od.* 1, 38. 14.—*Lucan.* 9, 154. 10, 137 et 161.—*Strab.* 17.

MARGIANA, a country of Asia, touching to the south on Aria to the east on Bactriana, to the north on Sogdiana and Scythia, and to the west upon Hyrcania and Parthia. It derived its name from the river Margus, which rises in the range of Paropamisus, and flows into the Oxus. Though surrounded by deserts, it was exceedingly fertile, its vines were said to grow to such an uncommon size, that two men could scarcely grasp one stem, and the clusters of grapes measured more than two feet long. Margiana was formerly considered as a district of Hyrcania, and was first raised into a province by the successors of Alexander. The Romans who were taken prisoners after the defeat of Crassus, were sent hither and dispersed over the country, where many of them settled and intermarried with the inhabitants; hence they were unwilling to return home, and several of them even hid themselves from those who were sent, during the reign of Augustus, to take them back to Rome. *Plol.* 5. —*Plin.* 6, 16.—*Strab.* 11.—*Horat. Od.* 3, 5, 5.

MARGITES, a man against whom, as some suppose, Homer wrote a poem, to ridicule his superficial knowledge, and to expose his affectation. When Demosthenes wished to prove Alexander an inveterate enemy to Athens, he called him another Margites.

MARGUS, a river of Mœsia Superior, which rises in mount Scomius, and after receiving the waters of the Angrus, falls into the Danube to the west of Viminacium. It is now the *Morava*. ——A river of Margiana, rising in the range of Paropamisus, and flowing into the Oxus north-west of Nissæa. Now the *Murghab*. *Plin.* 6, 16.

MARIANA, a city of the Caingli, in the south-eastern part of Arabia Felix, thirteen miles north-east of Muza. It is now *Mureb*. ——A city of the Sabæi, in Arabia Felix. *Plin* 6, 28.

MARIA LEX, by C. Marius, the tribune, A. U. C. 633. It ordered the planks called *pontes*, on which the people stood up to give their votes in the *comitia* to be narrower, that no other might stand there to hinder the proceedings of the assembly by appeal, or other disturbances. ——Another, called also *Porcia*, by L. Marius and Porcius, tribunes, A. U. C. 691. It fined a certain sum of money such commanders as gave a false account to the Roman senate of the number of the slain in a battle. It obliged them to swear to the truth of their return when they entered the city, according to the best computation.

MARIANA FOSSA, a canal cut by Marius from the river Rhone, through the Campus Lapideus, into the lake Mastramela. It was probably near the modern *Martigues*. *Mela*, 2, 5.—*Plin* 3, 4.

MARIANDINI, a people of Bithynia, in the east of the river Sangarius. In the north-eastern part of their district was the powerful city of Heraclea Pontica, and to the north-west of this was a small peninsular promontory, called Acherusia Chersonesus. Through a cavern in this promontory Hercules was fabled to have dragged Cerberus from hell. *Mela*, 1, 19.—*Val. Flacc. Arg.* 4, 171.—*Herod.* 1, 28. 7, 72.

MARIANUS, a surname given to Jupiter from a temple built to his honour by Marius. It was in this temple that the Roman senate assembled to recal Cicero, a circumstance communicated to him in a dream. *Val. Max.* 1, 7.

MARICA, a nymph of the river Liris, near Minturnæ. She married king Faunus, by whom she had king Latinus, and she was afterwards called Fauna and Fatua, and honoured as a goddess. The nymph Marica had a grove and temple near Marica; hence the words *Maricæ littora* are used by Horace as a designation for the region round the city itself. Some suppose the nymph Marica to have been the same with Circe. *Virg. Æn.* 7, 47.—*Lucan.* 2, 424.—*Liv.* 27, 37.—*Horat. Od.* 3, 17, 7.

MARIS, a river of Scythia. ——A son of Armisodares, who assisted Priam against the Greeks, and was killed by Antilochus. *Hom. Il.* 16, 317.

MARITA LEX. *Vid.* Julia Lex de Maritandis.

MARISUS, a river of Dacia, falling into the Tibiscus. It is now the *Maros*. *Strab.* 7.

MARIUS, C. a celebrated Roman, who, from a peasant, became one of the most powerful and cruel tyrants that Rome ever beheld during her consular government. He was born at Arpinum, of obscure and illiterate parents. His father

bore the same name as himself, and his mother was called Fulcinia He forsook the meaner occupations of the country for the camp, and signalized himself under Scipio at the siege of Numantia. The Roman general saw the courage and intrepidity of young Marius, and foretold the era of his future greatness By his assiduous and intrigues at Rome, while he exercised the inferior offices of the state, he rendered himself known; and his marriage with Julia, who was of the family of the Cæsars, contributed in some measure to raise him to consequence. He passed into Africa as lieutenant to the consul Metellus against Jugurtha, and after he had there ingratiated himself with the soldiers, and raised enemies to his friend and benefactor, he returned to Rome, and canvassed for the consulship. The extravagant promises which he made to the people, and his malevolent insinuations about the conduct of Metellus, proved successful He was elected, and appointed to finish the war against Jugurtha. He showed himself capable in every degree to succeed to Metellus. Jugurtha was defeated and afterwards betrayed into the hands of the Romans by the perfidy of Bocchus. No sooner was Jugurtha conquered than new honours and fresh trophies awaited Marius The provinces of Rome were suddenly invaded by an army of 300,000 barbarians, and Marius was the only man whose activity and boldness could resist so powerful an enemy He was elected consul, and sent against the Teutones The war was prolonged, and Marius was a third and fourth time invested with the consulship. At last two engagements were fought, and not less than 200,000 of the barbarian forces of the Ambrones and Teutones were slain in the field of battle, and 90,000 made prisoners The following year was also marked by a total overthrow of the Cimbri, another horde of barbarians, in which 140,000 were slaughtered by the Romans, and 60,000 taken prisoners. After such honourable victories, Marius, with his colleague Catulus, entered Rome in triumph, and for his eminent services, he deserved the appellation of the third founder of Rome. He was elected consul a sixth time; and, as his intrepidity had delivered his country from its foreign enemies, he sought employment at home, and his restless ambition began to raise seditions and to oppose the growing power of Sylla. This was the cause and the foundation of a civil war Sylla refused to deliver up the command of the forces with which he was empowered to prosecute the Mithridatic war, and he resolved to oppose the authors of a demand which he considered as arbitrary and improper He advanced to Rome, and Marius was obliged to save his life by flight The unfavourable winds prevented him from seeking a safer retreat in Africa, and he was left on the coasts of Campania, where the emissaries of his enemy soon discovered him in a marsh, where he had plunged himself in the mud, and left only his mouth above the surface for respiration He was violently dragged to the neighbouring town of Minturnæ, and the magistrates, all devoted to the interest of Sylla, passed sentence of immediate death on their magnanimous prisoner. A Gaul was commanded to cut off his head in the dungeon, but the stern countenance of Marius disarmed the courage of the executioner, and, when he heard the exclamation of *Tune homo, audes occidere Caium Marium*, the dagger dropped from his hand. Such an uncommon adventure awakened the compassion of the inhabitants of Minturnæ. They released Marius from prison, and favoured his escape to Africa, where he joined his son Marius, who had been arming the princes of the country in his cause. Marius landed near the walls of Carthage, and he received no small consolation at the sight of the venerable ruins of a once powerful city, which, like himself, had been exposed to calamity, and felt the cruel vicissitude of fortune. This place of his retreat was soon known, and the governor of Africa, to conciliate the favours of Sylla, compelled Marius to fly to a neighbouring island. He soon after learned that Cinna had embraced his cause at Rome when the Roman senate had stripped him of his consular dignity and bestowed it upon one of his enemies This intelligence animated Marius; he set sail to assist his friend, only at the head of a thousand men. His army, however, gradually increased, and he entered Rome like a ferocious conqueror. His enemies were inhumanly sacrificed to his fury, Rome was filled with blood and he who had once been called the father of his country, marched through the streets of the city, attended by a number of assassins, who immediately slaughtered all those whose salutations were not answered by their leader. Such were the signals for bloodshed When Marius and Cinna had sufficiently gratified their resentment, they made themselves consuls, but Marius, already worn out with old age and infirmities, died sixteen days after he had been honoured with the consular dignity for the seventh time, B C 86 His end was probably hastened by the uncommon quantities of wine which he drank when labouring under a dangerous disease, to remove, by intoxication, the stings of a guilty conscience. Such was the end of Marius, who rendered himself conspicuous by his victories, and by his cruelty As he was brought up in the midst of poverty and among peasants, it will not appear wonderful that he always betrayed rusticity in his behaviour, and despised in others those polished manners and that studied address which education had denied him. He hated the conversation of the learned only because he was illiterate, and, if he occasionally appeared an example of sobriety and temperance, he owed these advantages to the years of obscurity which he had passed at Arpinum. His countenance was stern, his voice firm and imperious, and his disposition untractable. He always betrayed the greatest timidity in the public assemblies, as he had not been early taught to make eloquence and oratory his pursuit. He was in the seventieth year of his age when he died, and Rome seemed to rejoice at the fall of a man whose ambition had proved fatal to so many of her citizens. His only qualifications were those of a great general, and with these he rendered himself the most illustrious and powerful of the Romans, because he was the only one whose ferocity seemed capable to oppose the barbarians of the north. The manner of his death, according to some opinions, remains doubtful, though some have charged him with the crime of suicide Among the instances which are mentioned of his firmness this may be recorded: a swelling in the leg obliged him to apply to a physician, who urged the necessity of cutting it off. Marius gave it, and saw the operation performed without a distortion of the face, and without a groan. The physician asked the other, and Marius gave it with equal composure. *Plut. in Vita.—Patere.*

2, 9.—*Flor.* 3, 3.—*Juv.* 8, 245, &c.—*Lucan* 2, 60.——Caius, the son of the great Marius, was as cruel as his father, and shared his good and his adverse fortune. He made himself consul in the twenty-fifth year of his age, and murdered all the senators who opposed his ambitious views. He was defeated by Sylla, and fled to Praeneste, where he was slain in attempting to escape, or as others say he killed himself. *Flut in Mario.*——Priscus, a governor of Africa, accused of extortion in his province by Pliny the younger, and banished from Italy. *Plin.* 2, *ep* 11.—*Juv.* 1, 48.——One of the Greek fathers of the fifth century, whose works were edited by Garner, 2 vols fol Paris, 1673; and by Baluze, Paris, 1683.——M Aurelius, a native of Gaul, who, from the mean employment of a blacksmith, became one of the generals of Gallienus, and at last caused himself to be saluted emperor. Three days after this elevation, a man who had shared his poverty without partaking of his more prosperous fortune, publicly assassinated him, and he was killed by a sword which he himself had made in the time of his obscurity. Marius has been often celebrated for his great strength, and it is confidently reported that he could stop with one of his fingers only the wheel of a chariot in its most rapid course.——Maximus, a Latin writer, who published an account of the Roman emperors from Trajan to Alexander, now lost. His compositions were entertaining, and executed with great exactness and fidelity. Some have accused him of inattention, and complain that his writings abounded with many fabulous and insignificant stories.——Celsus, a friend of Galba, saved from death by Otho, &c. *Tacit. Hist.* 1, 45.——Sextus, a rich Spaniard, thrown down from the Tarpeian rock, on account of his riches, &c. *Tacit. Ann* 6, 19.

MARMARICA, a country of Africa, to the east of Cyrenaica, lying along the Mediterranean shore. It corresponded with the central part of *Barca*. The inhabitants were much famed as swift runners, and for certain antidotes to the bites of the most poisonous serpents. *Sil. Ital.* 3, 300

MARMARIDÆ, the inhabitants of that part of Africa called Marmarica

MARMARIUM, a place in the immediate vicinity of Carystus, in Eubœa, which furnished the beautiful marble for which Carystus was famed. *Strab.* 10.

MARO. *Vid* Virgilius.

MARON, a priest of Apollo in Thrace, near Maronea. *Homer. Od.* 9, 179.——A follower of Osiris, well acquainted with the art of rearing the vine. Athenæus makes him a follower of Bacchus. He was fabled to have been the founder of Maronea in Thrace. *Dod. Sic.* 1, 18.—*Athen* 1, 2.

MARONEA, now *Maro na*, a town of Thrace, south-east of the Bistonis Palus, on the coast. It is said to have been founded by Maron, a follower of Bacchus It was famous for its wine. *Herod.* 7, 109.—*Dod. Sic.* 1, 18.—*Plin.* 14, 4.

MARPESIA, a celebrated queen of the Amazons, famed for her conquests. *Justin* 2, 4.

MARPESSA, a daughter of the Evenus who married Idas, by whom she had Cleopatra, the wife of Meleager. Marpessa was tenderly loved by her husband; and when Apollo endeavoured to carry her away, Idas followed the ravisher with a bow and arrows, resolved on revenge. Apollo and Idas were separated by Jupiter, who permitted Marpessa to go with the one of the two lovers whom she most approved of. She returned to her husband. *Homer. Il.* 9, 559.—*Ovid. Met.* 8, 305. *Apollod.* 1, 7.—*Paus* 4, 2. 5, 18.

MARPESUS, a town of Troas, to the north of the Scamander, and to the west of Troja Vetus. *Tibull.* 2, 5, 67.——or Marpessa, a mountain in the island of Paros, containing the quarries whence the famous Parian marble was obtained. Hence the expression of Virgil, *Marpesia cautes*. This mountain was situate to the west of the harbour of Marmora. *Virg. Æn.* 6, 471.—*Plin.* 36, 4 et 19

MARRUCINI, a people of Italy, occupying a narrow slip of territory, on the right bank of the river Aternus, between the Vestini to the north, and the Frentani to the south, and between the Peligni and the sea towards the west and east. They were said to be descended from the Marsi. Their chief town was *Teate*, now *Chieti*, a populous and flourishing place. *Polyb.* 2, 24.—*Sil. Ital.* 8, 522.

MARRUVIUM, a town of the Sabines, corresponding with the modern *Morro Vecchio*.——The chief city of the Marsi, situate on the eastern shore of the Lacus Fucinus, and answering to the modern *San Benedetto*. *Strab.* 5.—*Plin.* 3, 12.

MARS, the god of war among the ancients, was the son of Jupiter and Juno, according to Hesiod, Homer, and all the Greek poets, or of Juno alone, according to Ovid. This goddess, as the poet mentions, wished to become a mother without the assistance of the other sex, like Jupiter, who had produced Minerva all armed from his head, and she was shown a flower by Flora in the plains near Olenus, whose very touch made women pregnant. (*Vid.* Juno.) The education of Mars was intrusted by Juno to the god Priapus, who instructed him in dancing and in every manly exercise. His trial before the celebrated court of the Areopagus, according to the authority of some authors, for the murder of Halirrhothius, forms an interesting epoch in history. (*Vid* Areopagita.) The amours of Mars and Venus are greatly celebrated. The god of war gained the affections of Venus, and obtained the gratification of his desires; but Apollo, who was conscious of their familiarities, informed Vulcan of his wife's debaucheries, and awakened his suspicions. Vulcan secretly laid a net around the bed, and the two lovers were exposed, in each other's arms to the ridicule and satire of all the gods, till Neptune prevailed upon the husband to set them at liberty. This unfortunate discovery so provoked Mars, that he changed into a cock his favourite Alectryon, whom he had stationed at the door to watch against the approach of the sun, (*Vid.* Alectryon) and Venus also showed her resentment by persecuting with the most inveterate fury the children of Apollo. In the wars of Jupiter and the Titans, Mars was seized by Otus and Ephialtes, and confined for fifteen months, till Mercury procured him his liberty. During the Trojan war Mars interested himself on the side of the Trojans, but whilst he defended these favourites of Venus with uncommon activity, he was wounded by Diomedes, and hastily retreated to heaven to conceal his confusion and his resentment, and to complain to Jupiter that Minerva had directed the unerring weapon of his antagonist. The worship of Mars was not very universal among the ancients, his temples were not numerous in Greece, but in Rome he received

the most unbounded honours, and the warlike Romans were proud of paying homage to a deity whom they esteemed as the patron of their city, and the father of the first of their monarchs. His most celebrated temple at Rome was built by Augustus after the battle of Philippi. It was dedicated to Mars ultor, or the *avenger*. His priests among the Romans were called Salii; they were first instituted by Numa, and their chief office was to guard the sacred ancilia one of which, as was supposed, had fallen down from heaven Mars was generally represented in the naked figure of an old man, armed with a helmet, a pike, and a shield. Sometimes he appeared in a military dress, and with a long flowing beard, and sometimes without He generally rode in a chariot drawn by furious horses which the poets called Flight and Terror. His altars were stained with the blood of the horse, on account of his warlike spirit, and of the wolf, on account of his ferocity Magpies and vultures were also offered up to him, on account of their greediness and voracity The Scythians generally offered him asses, and the people of Caria dogs. The weed called dog grass was sacred to him, because it grows, as it is commonly reported, in places which are fit for fields of battle, or where the ground has been stained with the effusion of human blood The surnames of Mars are not numerous. He was called Gradivus, Mavors, Quirinus, Salisubsulus, among the Romans The Greeks called him Ares, and he was the Envalus of the Sabines, the Camulus of the Gauls, and the Mamers of Carthage. Mars was father of Cupid, Anteros, and Harmonia, by the goddess Venus He had Ascalaphus and Ialmenus by Astyoche; Alcippe by Agraulos; Cycnus by Pelopeia, Tereus by Bostonis, Molus, Pylus, Evanus, and Thestius, by Demonice, the daughter of Agenor. Besides these, he was the reputed father of Romulus, Œnomaus, Bythis, Thrax, Diomedes of Thrace, Lycus, &c. He presided over gladiators, and was the god of hunting, and of whatever exercises or amusements have something manly and warlike Among the Romans it was usual for the consul, before he went on an expedition, to visit the temple of Mars, where he offered his prayers, and in a solemn manner shook the spear which was in the hand of the statue of the god, at the same time exclaiming, "*Mars vigila!* god of war, watch over the safety of this city." *Ovid. Fast.* 5. 231. *Trist.* 2, 925 — *Hygin. fab.* 148. — *Virg. G.* 4, 346. *Æn.* 8, 701 — *Lucian in Alectr.*—*Varro de L. L.* 4, 10. *Homer. Od.* 1, &c. *Il.* 5 — *Place.* 6 —*Apollod.* 1, &c — *Hesiod Theog.*— *Pindar. Ol.* 4. *Pyth* — *Quint Smyr.* 14. — *Prus* 1. 21 et 23.— *Jus.* 9. 102 —— The planet Mars was supposed to portend wars and tumults, and it ruled the winds and thunder according to ancient writers. *Cic. N. D.* 2, 2 — *Lucan.* 1, 660. 10, 200.

MARSACI, a people of Gallia Belgica, of German origin, and belonging to the great tribe of the Istævones. Their territory is supposed to answer to the modern province of *Utrecht. Tacit. Hist.* 4. 56.— *Plin.* 4. 29.

MARSÆUS, a Roman, ridiculed by Horace, 1 *Sat.* 2, 35. for his prodigality to courtezans.

MARSI, a people in the north western part of Germany, belonging to the great tribe of the Istævones. They appear to have originally settled on both banks of the *Lippe* whence they spread south to the Tenecteri Weakened by the Roman arms, they retired into the interior of Germany, and from this period disappeared from history.—A nation of Italy, whose territory lay to the south-east of Latium, and south east of the country of the Sabini. They were, probably, descended from the Sabini, although Marsus, the son of Circe, or Marsyas, a Phrygian, is said to have been the founder of their race. They at first proved very inimical to the Romans, but, in process of time, they became their firmest supporters. They are particularly celebrated for the civil war in which they were engaged, and which from them has received the name of the *Marsian war*. The large contributions which they made to support the interest of Rome, and the number of men which they continually supplied to the republic, rendered them bold and aspiring, and they claimed, with the rest of the Italian states, a share of the honours and privileges which were enjoyed by the citizens of Rome, B. C. 91 This petition, though supported by the interest, the eloquence, and the integrity of the tribune Drusus, was received with contempt by the Roman senate; and the Marsi, with their allies, showed their dissatisfaction by taking up arms Their resentment was increased when Drusus, their friend at Rome, had been basely murdered by the means of the nobles; and they erected themselves into a republic, and Corfinium was made the capital of their new empire A regular war was now begun, and the Romans led into the field an army of 100,000 men, and were opposed by a superior force. Some battles were fought in which the Roman generals were defeated, and the allies reaped no inconsiderable advantages from their victories. A battle, however, near Asculum, proved fatal to their cause, 6000 of them were left dead on the spot, their general, Francus, a man of uncommon experience and abilities, was slain, and such was escaped from the field perished by hunger in the Apennines, where they had sought a shelter. After many defeats, and the loss of Asculum, one of their principal cities, the allies, grown dejected and tired of hostilities which had already continued for three years, sued for peace one by one, and tranquillity was at last re established in the republic, and all the states of Italy were made citizens of Rome. The armies of the allies consisted of the Marsi, Peligni, Vestini, Hirpini, Pompeiani, Marrucini, Picentes, Venusini, Frentani, Apuli Lucani, and Samnites. The Marsi were greatly addicted to magic. *Horat ep.* 5. 76 *ep.* 27. 29. — *Appian.* — *Val. Max.* 8. — *Patere.* 2.— *Plut in Sert, Mario, &c.*— *Cic pro Balb* — *Strab.*— *Tacit. Ann.* 1, 50 et 56. 3. 2

MARSYAS, a celebrated piper of Celænæ in Phrygia, son of Olympus, or of Hyagnis, or Oagrus He was so skilful in playing on the flute, that he is generally deemed the inventor of it According to the opinion of some, he found it when Minerva had thrown it aside on account of the distortion of her face when she played upon it Marsyas was enamoured of Cybele, and he travelled with her as far as Nysa, where he had the imprudence to challenge Apollo to a trial of his skill as a musician. The god accepted the challenge, and it was mutually agreed that he who was defeated should be flayed alive by the conqueror The Muses, or according to Diodorus, the inhabitants of Nysa, were appointed umpires. Each exerted his utmost skill, upon the victory, with much difficulty, was adjudged to Apollo. The god, upon this, tied his antago-

nist to a tree, and flayed him alive. The death of Marsyas was universally lamented; the Fauns, Satyrs, and Dryads, wept at his fate, and from their abundant tears, arose a river of Phrygia, well known by the name of Marsyas. It seems, according to the ancient mythological writers, that in the contest above alluded to, Apollo played at first a simple air on his instrument, but Marsyas, taking up his pipe, struck the audience so much with the novelty of its tone, and the art of his performance, that he seemed to be heard with more pleasure than his rival. Having agreed upon a second trial of skill, it is said that the performance of Apollo, by his accompanying the lyre with his voice, was allowed greatly to excel that of Marsyas upon the flute alone Marsyas with indignation protested against the decision of his judges, urging that he had not been fairly vanquished according to the rules stipulated, because the dispute was concerning the excellence of their respective instruments, not their voices, and that it was unjust to employ two arts against one. Apollo denied that he had taken any unfair advantage, since Marsyas had employed both his mouth and fingers in performing on his instrument, so that if he was denied the use of his voice, he would be still more disqualified for the contention On a third trial, Marsyas was again vanquished, and met with the fate already mentioned. A statue of Marsyas, representing him in the act of being flayed, stood in the Roman forum, in front of the rostra. The story of Marsyas presents a remarkable instance of well-merited punishment inflicted on reckless presumption; and as this feeling is nearly allied to, if not actually identified with that arrogant and ungovernable spirit which formed the besetting sin of the ancient democracies, we need not wonder that, in many of the cities of antiquity, it was customary to erect a group of Apollo and Marsyas, in the vicinity of their courts of justice, both to indicate the punishment which such conduct merited, and to denote the omnipotence of the law. *Hygin* fab. 165.—*Ovid. Fast.* 6, 707. *Ex Ponto*, 3, el. 3. *Met* 6. fab. 7. *Diod.* 3, 58.—*Hal.* 8, 503.—*Paus.* 10, 30.—*Apollod.* 1, 4.—*Plan.* 5, 29. 7, 56.—*Serrius in Æn.* 4, 58.——A river of Phrygia, rising in a cave under the Acropolis of Celænæ, and falling into the Mæander. Here Apollo contended with Marsyas, and hung up the skin of his vanquished antagonist in the cave whence the river flowed. *Xenoph Anab.* 1, 2.——A river of Caria, flowing from the district of Idrias into the Mæander Idrias was one of the earlier names of the city which, under the Macedonians, assumed the name of Stratonicea. The Marsyas is supposed therefore to be the same with the modern *Chana. Herod.* 5, 118.——A native of Pella, brother of Antigonus who was subsequently king. He wrote, in ten books, a *History of the kings of Macedon*, from the origin of the monarchy to the founding of Alexandria, and also a work on the *Education of Alexander*, with which prince he had been brought up. The loss of both these works, but particularly the latter, is much to be regretted.——An Egyptian, who commanded the armies of Cleopatra against her brother Ptolemy Physcon, whom she attempted to dethrone

MARTHA, a celebrated prophetess of Syria, whose artifice and fraud proved of the greatest service to C. Marius in the numerous expeditions which he undertook. *Plut. in Mario.*

MARTIA AQUA, water at Rome, celebrated for its clearness and salubrity. It was conveyed to Rome at the distance of above 30 miles, from the lake Fucinus, by Ancus Martius, whence it received its name. *Tibull.* 3, 7, 26.—*Plin.* 31, 3. 36, 15.

MARTIALES LUDI, games celebrated at Rome in honour of Mars.

MARTIALIS, Marcus Valerius, a native of Bilbilis, in Spain, where he was educated, and remained till he had arrived at man's estate, when he came to Rome. He was sent thither to study the law, but he was too much addicted to poetry to settle to a profession that requires great labour and severe study. His fine talents and taste for polite literature ingratiated him with the principal literary characters then in Rome, and even procured for him imperial patronage. Flattered with the notice taken of him, he became the panegyrist of the emperors, and in his turn gained the greatest honours, and was rewarded in the most liberal manner. Domitian gave him the tribuneship, but the poet, unmindful of the favours which he had received, after the death of his benefactor, exposed to ridicule the vices and cruelties of a monster, whom, in his lifetime, he had extolled as the pattern of virtue, goodness, and excellence. Trajan treated the poet with coldness; and Martial, after he had passed 30 years in the capital of the world, in the greatest splendour and affluence, retired to his native country, where he had the mortification to be the object of malevolence, satire, and ridicule. He received some favours from his friends, and his poverty was alleviated by the liberality of Pliny the younger, whom he had immortalized in his poems. Martial died in the 104th year of the Christian era, and in the 75th year of his age. He is unquestionably the most eminent of the epigrammatists, and is looked to as the sole model of that species of composition He wrote fourteen books of epigrams, which are described by himself as "some good, some middling, and more bad;"

Sunt bona, sunt quædam mediocria, sunt mala plura"

this is thought by the best judges of compositions of the kind as sufficiently modest. The licentiousness of many of his epigrams deserves the strongest censure: the poet has in many instances shown himself a declared enemy to decency, and the book is to be read by young persons with the utmost caution, as its tendency is often to corrupt the purity of morals, and initiate the votaries of virtue into the mysteries of vice The best editions of Martial are, that of Raderus, Ingolst 1602, 1611, fol. et Mogunt. 1627, that of Scriverius, Lugd. Bat. 12mo 1619; and that of Smidsius, Amst. 8vo. 1701. A good edition, however, is still a desideratum.

MARTINA, a woman skilled in the knowledge of poisonous herbs, &c. *Tacit. Ann* 2, 79, &c.

MARTINIANUS, an officer, made Cæsar by Licinius, to oppose Constantine. He was put to death by order of Constantine.

MARULLUS, a tribune of whom Plutarch makes mention in his life of Julius Cæsar. Marullus and another of his colleagues, named Flavius, when the statues of Cæsar were seen adorned with royal diadems, went and tore them off. They also found out the persons who had saluted Cæsar king, and committed them to prison. The people followed with joyful accla-

mations, calling the tribunes Brutuses. Cæsar, highly irritated, deposed them from office *Plut. Vit. Cæs*

MARUS, (*the Morava,*) a river of Germany, which separates modern Hungary and Moravia *Tacit. Ann.* 2, 63

MASSA BAEBIUS, an informer at the court of Domitian *Juv.* 1, 33

MASÆSYLII, or MASSÆSYLI, a people in the western part of Numidia, on the coast, between the river Mulucha and the promontory Masythum, or Musulubium. They were under the dominion of Syphax The promontory of Tretum, now *Sebda Ras,* or *the seven capes,* separated this nation from the Massyli, or subjects of Masinissa. *Polyb* 3, 33. *Dionys Perieg* 5, 197 —*Sallust Jugurth.* 92

MASINISSA son of Gula, was king of a small part of Africa, and assisted the Carthaginians in their wars against Rome. He proved a most indefatigable and courageous ally, but an act of generosity rendered him amicable to the interests of Rome. After the defeat of Asdrubal, Scipio, the first Africanus, who had obtained the victory, found, among the prisoners of war, one of the nephews of Masinissa. He sent him back to his uncle loaded with presents, and conducted him with a detachment for the safety and protection of his person. Masinissa was struck with the generous action of the Roman general, he forgot all former hostilities, and joined his troops to those of Scipio This change of sentiments was not the effect of a wavering or unsettled mind, but Masinissa showed himself the most attached and the firmest ally the Romans ever had. It was to his exertions they owed many of their victories in Africa, and particularly in that battle which proved fatal to Asdrubal and Syphax. The Numidian conqueror, charmed with the beauty of Sophonisba, the captive wife of Syphax, carried her in triumph and married her, but when he perceived that this new connexion displeased Scipio, he sent poison to his wife, and recommended her to destroy herself, since he could not preserve her life in a manner which became her rank, her dignity and fortune, without offending his Roman allies. In the battle of Zama, Masinissa greatly contributed to the defeat of the great Annibal, and the Romans, who had been so often spectators of his courage and valour, rewarded his fidelity with the kingdom of Syphax, and some of the Carthaginian territories. At his death Masinissa showed the confidence which he had in the Romans, and the esteem he entertained for the rising talents of Scipio Æmilianus by intrusting him with the care of his kingdom, and empowering him to divide it among his sons. Masinissa died in the 97th year of his age, after a reign of above sixty years, 149 years before the Christian era He experienced adversity as well as prosperity, and, in the first years of his reign, he was exposed to the greatest danger, and obliged often to save his life by seeking a retreat among his savage neighbours. But his alliance with the Romans was the beginning of his greatness, and he ever after lived in the greatest affluence. He is remarkable for the health which he long enjoyed. In the last years of his life he was seen at the head of his armies, behaving with the most indefatigable activity, and he often remained for many successive days on horseback, without a saddle under him, or a covering upon his head, and without showing the least mark of fatigue. This strength of mind and body he chiefly owed to the temperance which he observed. He was seen eating brown bread at the door of his tent, like a private soldier, the day after he had obtained an immortal victory over the armies of Carthage. He left fifty-four sons, three of whom were legitimate, Micipsa, Gulussa, and Mastanabal. The kingdom was fairly divided among them by Scipio, and the illegitimate children received, as their portion very valuable presents. The death of Gulussa and Manastabal soon after left Micipsa sole master of the large possessions of Masinissa *Strab* 17.—*Polyb. Appian Lybic. Oros. Sence* 10.—*Val Max.* 8.—*Solinus in Jug* Liv 25, 34, 28, 16, 29, 4, 30, 5, 31, 19, 11, 61, 12, 23, 45, 13.—*Ovid. Fast* 6, 769.—*Justin.* 3, 1, 58, 6.

MASSAGETÆ, a nation of Scythia, placed by the ancient writers to the east of the river Iaxartes Their country is supposed to answer to the modern *Turkestan.* The Macedonians sought for the Massagetæ, in the northern regions of Asia, judging from the history of Cyrus's expedition against these barbarians, by which some definiteness was given to the position which they occupied They roused, indeed, the true Massagetæ, but the term became a general one for the northern nations of Asia, like that of Scythia. Larcher considers the term Massagetæ equivalent probably to "Eastern Getæ" According to Herodotus the Massagetæ occupied a level tract of country to the east of the Caspar. *Horat Od.* 1, 35, 10 *Dionys Per.* 738.—*Herod* 1, 201.—*Strab* 1.—*Mela,* 1, 2.—*Lucan* 2, 50.—*Justin.* 1, 8.

MASSAEYLI. *Vid* Massæsyli.

MASSICUS, a range of hills in Campania, famous for the wines produced there (*Vid* Falernus.)—An Etrurian prince, who assisted Æneas against Turnus with 1000 men *Virg.* Æn. 10, 166, &c

MASSILIA, a maritime town of Gallia Narbonensis, now called *Marseilles,* founded B C 549, by the people of Phocæa, in Asia who quitted their country to avoid the tyranny of the Persians. It is celebrated for its laws, its fidelity to the Romans, and for its being long the seat of literature It acquired great consequence by its commercial pursuits during its infancy, and even waged war against Carthage By becoming the ally of Rome, its power was established, but in warmly espousing the cause of Pompey against Cæsar, its views were frustrated, and it was so much reduced by the insolence and resentment of the conqueror, that it never after recovered its independence and warlike spirit. *Herod.* 1, 164.—*Plin.* 3, 4. *Justin* 37, 1, 43, 3.—*Strab.* 1 et 4.—*Liv.* 5, 3.—*Horat ep.* 16, 17.—*Flor.* 4, 2.—*Cic. Flac* 26 *Off* 2, 8.—*Tacit Ann.* 4, 44, *Agr.* 4.

MASSYLI, a people of Numidia, to the east of the Massæsyli and Cape Tretum. They were the subjects of Masinissa. *Liv* 24, 48.—*Polyb.* 3, 33.—*Sil Ital* 16, 140

MATINUM, a city of Messapia or Iapygia, south-east of Callipolis. Near it was the Mons Matinus. It was here that the philosopher Archytas was buried, when cast on shore after shipwreck This region was famed for its bees and honey. *Horat Od.* 1, 28, 3. 4, 2, 27. *Epod.* 16, 28.—*Lucan* 9, 184.

MATISCO, a town of the Ædui in Gaul, now called *Macon.*

MATRALIA, a festival at Rome, in honour of Matuta or Ino. Only matrons and freeborn

women were admitted. They made offerings of flowers, and carried their relations' children in their arms, recommending them to the care and patronage of the goddess in preference to their own, in remembrance of the history of Ino and Melicerta, a custom which indirectly tended to introduce harmony and friendship in private families. *Varro de L. L.* 5, 22 — *Ovid Fast.* 6, 47 — *Plut in Cam et Quæst R* 16 et 17

MATRONA, a river of Gaul, now the *Marne*, which formed part of the ancient boundary between Gallia Belgica and Gallia Celtica. It rises near *Langres*, flows by *Chalons* and *Meaux*, and falls into the *Seine* at *Charenton* Its course is about 240 miles *Cæs B. G.* 1, 1 — *Auson Mosel* 361.— *Ammian. Marcell* 15, 27.

MATRONALIA, festivals at Rome in honour of Mars, celebrated by married women, in commemoration of the rape of the Sabines, and of the peace which their intreaties had obtained between their fathers and husbands. Flowers were then offered in the temple of Juno. *Ovid Fast* 3, 229 — *Plut in Rom.*

MATTIACI, a nation in the western quarter of Germany, between the *Lahn* and *Mayn*. They were a branch of the Catti. The Fontes Mattiaci answer to the modern *Wisbaden Ammian Marcell* 29, 20.

MATUTA, a deity among the Romans, the same as the Leucothoë of the Greeks She was originally Ino, who was changed into a sea deity. (*Vid* Ino and Leucothoë,) and she was worshipped by sailors as such at Corinth, in a temple sacred to Neptune. Only married women and freeborn matrons were permitted to enter her temples at Rome, where they generally brought the children of their relations in their arms *Liv* 5, 23 6, 33 15, 7 — *Plaut* 2, 1.— *Ovid Fast* 6 475, 480 et 545 — *Cic. de Nat. D.* 3, 19 *Tusc* 1, 12.

MAVORS, a name of Mars *Vid.* Mars.

MAVORTIA, an epithet applied to every country whose inhabitants were warlike, but especially to Rome, founded by the reputed son of Mavors, *Virg. Æn.* 1, 280, and to Thrace, *Id.* 3, 13

MAURI, the inhabitants of Mauritania. Bochart derives the name from *Mahur*, or, as an elision of gutturals is very common in the oriental languages, from *Maur*, i e. one from the west, or an occidentalist, Mauritania being west of Carthage and Phœnicia.

MAURITANIA, a country of Africa, on the Mediterranean, now the empire of *Fez* and *Morocco*. It was bounded on the north by the straits of Gibraltar and the Mediterranean, on the east by Numidia, on the south by Getulia, and on the west by the Atlantic. It was, properly speaking, in the time of Bœchus, the ally and betrayer of Jugurtha bounded by the river Mocucha, or Molochath, now *Malva*, and corresponded nearly to the present kingdom of *Fez*; but, in the time of the emperor Claudius, the western part of Numidia was added to this province under the name of Mauritania Cæsariensis, the ancient kingdom of Mauritania being called Tingitana, from its principal city Tingis, or *Old Tangier*, on the west of the straits. *Plin* 5, 1.— *Cæs Bell. Civ.* 1, 6. *Bell Afric.* 22.— *Mela*, 1, 5. 3 10. *Vid.* Mauri and Maurusii.

MAURUS. *Vid.* Terentianus

MAURUSII, a poetical name for the people of Mauritania.

MAUSOLUS, a king of Caria. His wife Artemisia was so disconsolate at his death, which happened B. C. 354, that she drank up his ashes, and resolved to erect one of the grandest and noblest monuments of antiquity, to celebrate the memory of a husband whom she tenderly loved. This famous monument, which passed for one of the seven wonders of the world, was called *Mausoleum*, and from it all other magnificent sepulchres and tombs have received the same name. It was built by four different architects. Scopas erected the side which faced the east, Timotheus had the south, Leochares had the west, and Eruxis the north Pythis was also employed in raising a pyramid over this stately monument, and the top was adorned by a chariot drawn by four horses The expenses of this edifice were immense, and this gave an occasion to the philosopher Anaxagoras to exclaim, when he saw it, *How much money changed into stones!* (*Vid* Artemisia) *Herod* 7, 99. - *Strab* 14. — *Diod.* 16 —*Plin.* 8, 16.—*Flor.* 4, 11.—*Gell.* 10, 18 —*Propert* 3, 2, 21 —*Suet. Aug* 100.

MAXENTIUS, Marcus Aurelius Valerius, a son of the emperor Maximianus Hercules. Some suppose him to have been a supposititious child The voluntary abdication of Diocletian, and of his father, raised him in the state, and he declared himself independent emperor, or Augustus, A D. 306. He afterwards incited his father to re assume his imperial authority, and in a perfidious manner destroyed Severus, who had delivered himself into his hands, and relied upon his honour for the safety of his life. His victories and successes were impeded by Galerius Maximianus, who opposed him with a powerful force. The defeat and voluntary death of Galerius soon restored peace to Italy, and Maxentius passed into Africa, where he rendered himself odious by his cruelty and oppression. He soon after returned to Rome, and was informed that Constantine was come into Italy. He gave his adversary battle near Rome, and, after he had lost the victory, he fled back to the city. The bridge over which he crossed the Tiber was in a decayed state, and he fell into the river and was drowned, on the 24th of September, A. D 312. The cowardice and luxuries of Maxentius are as conspicuous as his cruelties He oppressed his subjects with heavy taxes to gratify the cravings of his pleasures or the avarice of his favourites He was debauched in his manners, and neither virtue nor innocence were safe whenever he was inclined to voluptuous pursuits. He was naturally deformed, and of an unwieldy body. To visit a pleasure ground, or to exercise himself under a marble portico, or to walk on a shady terrace, was to him a Herculean labour, which required the greatest exertions of strength and resolution.

CORN. MAXIMILIANA, a vestal virgin buried alive for incontinency, A D. 94.

MAXIMIANUS, Herculius Marcus Aurelius Valerius, a native of Sirmium, in Pannonia, who served as a common soldier in the Roman armies. When Diocletian had been raised to the imperial throne, he remembered the valour and courage of his fellow-soldier Maximianus, and rewarded his fidelity by making him his colleague in the empire, and by ceding to him the command of the provinces of Italy, Africa, and Spain, and the rest of the western territories of Rome. Maximianus showed the justness of the choice of Diocletian by his victories over the barbarians. In Britain success did not attend his arms; but

in Africa he defeated and put to death Aurelius Julianus, who had proclaimed himself emperor. Soon after Diocletian dedicated the imperial purple, and obliged Maximianus to follow his example, on the 1st of April, A. D. 304. Maximianus reluctantly complied with the command of a man to whom he owed his greatness; but, before the first year of his resignation had elapsed, he was roused from his indolence and retreat by the ambition of his son Maxentius. He re-assumed the imperial dignity, and showed his ingratitude to his son by wishing him to resign the sovereignty, and to sink into a private person. This proposal was not only rejected with the contempt which it deserved, but the troops mutinied against Maximianus, and he fled for safety to Gaul, to the court of Constantine, to whom he gave his daughter Faustina in marriage. Here he again acted a perfidious character, and re-assumed the imperial power, which his misfortunes had obliged him to relinquish. This offended Constantine. But, when open violence seemed to frustrate the ambitious views of Maximianus, he had recourse to artifice. He prevailed upon his daughter Faustina, to leave the doors of her chamber open in the dead of night, and, when she promised faithfully to execute his commands, he secretly introduced himself to her bed, where he stabbed to the heart the man who slept by the side of his daughter. This was not Constantine, Faustina, faithful to her husband, had apprized him of her father's machinations, and a eunuch had been placed in his bed. Constantine watched the motions of his father-in-law, and, when he heard the fatal blow given to the eunuch, he rushed in with a band of soldiers, and secured the assassin. Constantine resolved to destroy a man who was so inimical to his nearest relations, and nothing was left to Maximianus but to choose his own death. He strangled himself at Marseilles, A. D. 310, in the sixtieth year of his age. His body was found fresh and entire in a leaden coffin about the middle of the eleventh century.

—Galerius Valerius, a native of Dacia, who, in the first years of his life, was employed in keeping his father's flocks. He entered the army, where his valour and bodily strength recommended him to the notice of his superiors, and particularly to Diocletian, who invested him with the imperial purple in the east, and gave him his daughter Valeria in marriage. Galerius deserved the confidence of his benefactor. He conquered the Goths, and Dalmatians, and checked the insolence of the Persians. In a battle, however, with the king of Persia, Galerius was defeated; and, to complete his ignominy, and render him more sensible of his disgrace, Diocletian obliged him to walk behind his chariot arrayed in his imperial robes. This humiliation stung Galerius to the quick; he assembled another army, and gave battle to the Persians. He gained a complete victory, and took the wives and children of his enemy. This success elated Galerius to such a degree, that he claimed the most dignified appellations, and ordered himself to be called the son of Mars. Diocletian himself dreaded his power, and even, it is said, abdicated the imperial dignity by means of his threats. This resignation, however, is attributed by some to a voluntary act of the mind, and to a desire of enjoying solitude and retirement. As soon as Diocletian had abdicated, Galerius was proclaimed Augustus, A. D. 304, but his cruelty soon rendered him odious, and the Roman people, offended at his oppression, raised Maxentius to the imperial dignity the following year, and Galerius was obliged to yield to the torrent of his unpopularity, and to fly before his more fortunate adversary. He died in the greatest agonies, A. D. 311. The bodily pains and sufferings which preceded his death, were, according to the Christian writers, the effects of the vengeance of an offended Providence for the cruelty which he had exercised against the followers of Christ. In his character Galerius was wanton and tyrannical, and he often feasted his eyes with the sight of dying wretches, whom his barbarity had delivered to beasts and other wild beasts. His aversion to learned men arose from his ignorance of letters; and, if he was deprived of the benefits of education, he proved the more cruel and the more inexorable. *Lactant. de M. P.* 33.—*Eusebius* 8, 16.

MAXIMINUS, Caius Julius Verus, the son of a peasant in Thrace. He was originally a shepherd, and, by heading his countrymen against the frequent attacks of the neighbouring barbarians and robbers, he inured himself to the labours and to the fatigues of a camp. He entered the Roman armies, where he gradually rose to the first offices; and on the death of Alexander Severus he caused himself to be proclaimed emperor, A. D. 235. The popularity which he had gained when general of the armies, was at an end when he ascended the throne. He was delighted with acts of the greatest barbarity, and no less than 400 persons lost their lives on the false suspicion of having conspired against the emperor's life. They died in the greatest torments, and, that the tyrant might the better entertain himself with their sufferings, some were exposed to wild beasts, others expired by blows, some were nailed on crosses, while others were shut up in the bellies of animals just killed. The noblest of the Roman citizens were the objects of his cruelty; and, as if they were more conscious than others of his mean origin, he resolved to spare no means to remove from his presence a number of men whom he looked upon with an eye of envy, and who, as he imagined, hated him for his oppression, and despised him for the poverty and obscurity of his early years. Such is the character of the suspicious and tyrannical Maximinus. In his military capacity he acted with the same ferocity; and, in an expedition in Germany, he not only cut down the corn, but he totally ruined and set fire to the whole country, to the extent of 400 miles. Such a monster of tyranny, at last provoked the people of Rome. The Gordians were proclaimed emperors, but their innocence and pacific virtues were unable to resist the fury of Maximinus. After their fall, the Roman senate invested twenty men of their number with the imperial dignity, and intrusted into their hands the care of the republic. These measures so highly irritated Maximinus, that, at the first intelligence, he howled like a wild beast, and almost destroyed himself by knocking his head against the walls of his palace. When his fury was abated, he marched to Rome, resolved on slaughter. His bloody machinations were stopped, and his soldiers, ashamed of accompanying a tyrant whose cruelties had procured him the name of Busiris, Cyclops, or Phalaris, assassinated him in his tent before the walls of Aquileia, A. D. 236, in the 65th year of

his age. The news of his death was received with the greatest rejoicings at Rome, public thanksgivings were offered, and whole hecatombs flamed on the altars. Maximinus has been represented by historians as of a gigantic stature, he was eight feet high, and the bracelets of his wife served as rings to adorn the fingers of his hand. His voracity was as remarkable as his corpulence, he generally ate forty pounds of flesh every day, and drank eighteen bottles of wine. His strength was proportionable to his size, he could alone draw a loaded wagon, and, with a blow of his fist, he often broke the teeth in a horse's mouth, he crushed the hardest stones between his fingers, and cleft trees with his hand. *Herodianus. Jornand de Reb Get Capitol.* ——Maximinus made his son of the same name, emperor, as soon as he was invested with the purple, and his choice was unanimously approved by the senate, by the people, and by the army. ——Galerius Valerius, a shepherd of Thrace, who was raised to the imperial dignity by Diocletian, A. D 305. He was nephew to Valerius Maximianus, by his mother's side, and to him he was indebted for his rise and consequence in the Roman armies. As Maximinus was ambitious and fond of power, he looked with an eye of jealousy upon those who shared the dignity of emperor with himself. He declared war against Licinius, his colleague on the throne, but a defeat, which soon after followed, on the 30th of April, A. D 313, between Heraclea and Adrianopolis, left him without resources and without friends. His victorious enemy pursued him, and he fled beyond mount Taurus, forsaken and almost unknown. He attempted to put an end to his miserable existence, but his efforts were ineffectual, and, though his death is attributed by some to despair, it is more universally believed that he expired in the greatest agonies, of a dreadful distemper which consumed him, day and night, with inexpressible pains, and reduced him to a mere skeleton. This miserable end according to the ecclesiastical writers, was the visible punishment of heaven, for the barbarities which Maximinus had exercised against the followers of Christianity, and for the many blasphemies which he had uttered. *Lactant.—Euseb.* ——A minister of the emperor Valerian. ——One of the ambassadors of young Theodosius to Attila, king of the Huns.

MAXIMUS, Magnus, a native of Spain, who proclaimed himself emperor, A. D. 383. The unpopularity of Gratian favoured his usurpation, and he was acknowledged by his troops. Gratian marched against him, but he was defeated, and soon after assassinated. Maximus refused the honours of a burial to the remains of Gratian; and, when he had made himself master of Britain, Gaul, and Spain, he sent ambassadors into the east, and demanded of the emperor Theodosius to acknowledge him as his associate on the throne. Theodosius endeavoured to amuse and delay him, but Maximus resolved to support his claim by arms, and crossed the Alps. Italy was laid desolate, and Rome opened her gates to the conqueror. Theodosius now determined to revenge the audaciousness of Maximus, and had recourse to artifice. He began to make a naval armament, and Maximus, not to appear inferior to his adversary, had already embarked his troops, when Theodosius, by secret and hastened marches, fell upon him, and besieged him at Aquileia. Maximus was betrayed by his soldiers, and the conqueror, moved with compassion at the sight of his fallen and dejected enemy, granted him life; but the multitude refused him mercy, and instantly struck off his head, A. D 388. His son Victor, who shared the imperial dignity with him, was soon after sacrificed to the fury of the soldiers. —— Petronius, a Roman, descended of an illustrious family. He caused Valentinian III. to be assassinated, and ascended the throne; and to strengthen his usurpation, he married the empress, to whom he had the weakness and imprudence to betray that he had sacrificed her husband to his love for her person. This declaration irritated the empress, she had recourse to the barbarians to avenge the death of Valentinian, and Maximus was stoned to death by his soldiers, and his body thrown into the Tiber, A. D 455. He reigned only seventy-seven days. ——Tyrius, a native of Tyre, distinguished for his eloquence, and who obtained some degree of celebrity also as a philosopher of the New-Platonic school. According to Suidas, he lived under Commodus; but, according to Eunebius and Syncellus, under Antoninus Pius. The accounts of these chronologers may be reconciled, by supposing that Maximus flourished under Antoninus, and reached the time of Commodus. Although he was frequently at Rome, he probably spent the greater part of his time in Greece. Several writers suppose him to have been the preceptor, of whom the emperor Marcus Antoninus speaks under the name of Maximus; but it is more probable, that this was some other philosopher of the Stoical sect. That Maximus Tyrius possessed the most captivating powers of eloquence, sufficiently appears from his elegant *Dissertations*. They are for the most part written upon Platonic principles, but sometimes lean towards scepticism. The best edition of them is that of Davies, Lond. 1740, 4to, enriched with some excellent observations by Markland. It had been preceded by a smaller edition in 8vo, Cantab. 1703, also by Davies. The larger edition was reprinted at Leipsic in 1774, in 2 vols. 8vo, under the editorial care of Reiske. ——A native of Ephesus, and philosopher of the New-Platonic school. According to Eunapius, he was appointed by the emperor Constantius preceptor to Julian, surnamed the Apostate; but according to the Christian historians, he introduced himself to that emperor at Nicomedia, either while he was pursuing his studies there, or during his expedition into the east. Whichever account be true, it is certain he was a great favourite with Julian, and had such an influence over his mind, as to excite in him the most determined hatred to Christianity, while he inspired him with an ardent attachment and enthusiasm in favour of heathen superstitions, and the practice of pretended magical arts. Such, at length, was the folly of the deluded emperor, that he seemed to place an entire confidence in the predictions of Maximus. When the emperor designed to make war against Persia, he had recourse to his divinations, which flattered him with the idea, that he was born to rival Alexander in the glory of conquest. The event showed the vanity of the prophet, and the emperor fell a sacrifice to his credulity. During the reign of Jovian, Maximus was treated with respect; but under the government of Valentinian and Valens he was seized and prosecuted for the crime of magic, of which he was convicted and sentenced to a long im-

prisonment. In 373, he was put to death by the proconsul Festus, the distinguished minister of the emperor Valens' cruelties. *Amm. Marcell* 29, 1. - *Socrat. Hist. Eccles.* 3, 1 ——An ecclesiastical writer, at first chief secretary to the emperor Heraclius, and afterwards abbot of a monastery at Chrysopolis, near Constantinople The Greek church have numbered him among the confessors, from his having resisted all the attempts that were made to draw him over to the Monothelites, for which he was banished to Colchis, where he died A. D 662. Among other works, we have from him a species of Anthology, divided into seventy-one chapters, and entitled *ἀνθήλια θεολογικά, ἤγουν ἐκλογαὶ ἐκ διαφόρων βιβλίων τῶν τε κατὰ ἔριδες καὶ τῶν ὁσιορρήτων.* It differs from the Anthology of Stobæus, in containing selections also from the scriptures and from ecclesiastical writers The works of Maximus were edited by Combefis, 2 vols. fol Paris, 1675 —— An ecclesiastical writer, a bishop of Turin (Augusta Taurinorum), who died subsequently to 465 A D. He was one of the most eloquent speakers of the western church Many of his homilies remain ——Paulus Fabius, a consul with M. Antony's son Horace speaks of him, (4, *od.* 1, 10,) as of a gay handsome youth, fond of pleasure, yet industrious and indefatigable ——An epithet applied to Jupiter, as being the greatest and most powerful of all the gods ——A native of Sirmium, in Pannonia. He was originally a gardener, but, by enlisting in the Roman army, he became one of the military tribunes, and his marriage with a woman of rank and opulence soon rendered him independent. He was father to the emperor Probus ——A general of Trajan, killed in the eastern provinces.

MAZÆA. *Vid* Cæsarea ad Argæum.

MAZACÆ, a people of Sarmatia, in the vicinity of the Paulus Mæotis. *Plin.* 6, 7.

MAZÆRES, a satrap of Media, who reduced Priene under the power of Cyrus *Herod.* 1, 161

MAZICES, a people of Mauritania Cæsariensis, also called by some writers, Mazyes, and Machmes. *Ammian. Marcell.* 29, 25. — *Suet. Ner* 31

MECÆNAS or MECŒNAS, C Cilnius, a celebrated Roman knight descended from the kings of Etruria. He has rendered himself immortal by his liberal patronage of learned men and of letters; and to his prudence and advice Augustus acknowledged himself indebted for the security which he enjoyed His fondness for pleasure removed him from the reach of ambition, and he preferred living, as he was born, a Roman knight, to all the honours and dignities which either the friendship of Augustus or his own popularity, could heap upon him. It was from the result of his advice, against the opinion of Agrippa, that Augustus resolved to keep the supreme power in his hands, and not by a voluntary resignation to plunge Rome into civil commotions. The emperor received the private admonitions of Mecœnas in the same friendly manner as they were given, and he was not displeased with the liberty of his friend, who threw a paper to him with these words, *Descend from the tribunal, thou butcher!* while he sat in the judgment seat, and betrayed revenge and impatience in his countenance. He was struck with the admonition, and left the tribunal without passing sentence of death on the criminals. To the interference of Mecœnas Virgil owed the restitution of his lands, and Horace was proud to boast that his learned friend had obtained his forgiveness from the emperor, for joining the cause of Brutus at the battle of Philippi. Mecœnas was himself fond of literature, and, according to the most received opinion, he wrote a history of animals, a journal of the life of Augustus, a treatise on the different natures and kinds of precious stones, besides the two tragedies of Octavia and Prometheus, and other things, all now lost. He died eight years before Christ; and, on his death-bed he particularly recommended his poetical friend Horace to the care and confidence of Augustus. Seneca, who has liberally commended the genius and abilities of Mecœnas, has not withheld his censure from his dissipation, indolence, and effeminate luxury. From the patronage and encouragement which the princes of heroic and lyric poetry among the Latins, received from the favourite of Augustus, all patrons of literature have ever since been called *Mecœnates* Virgil dedicated to him his Georgics, and Horace his odes . *Suet in Aug.* 66, *&c* — *Plut in Aug.* — *Herodian.* 7.— *Senec. ep* 19 et 92

MECHANEUS, a surname of Jupiter, from his patronizing undertakings

MECISTEUS, son of Echius, or Talaus, was one of the companions of Ajax. He was killed by Polydamas. *Homer Il* 6, 28. 8, 333. 15, 339. ——A son of Lycaon *Apollod.*

MEDEA, a celebrated magician, daughter of Æetes king of Colchis Her mother's name, according to the more received opinion of Hesiod and Hyginus, was Idyia, or according to others, Ephyre, Hecate, Asterodia, Antiope, and Neræa. She was the niece of Circe. When Jason came to Colchis in quest of the golden fleece, Medea became enamoured of him, and it was to her well-directed labours that the Argonauts owed their preservation. *Vid.* Jason and Argonautæ.] Medea had an interview with her lover in the temple of Hecate, where they bound themselves by the most solemn oaths, and mutually promised eternal fidelity. No sooner had Jason overcome all the difficulties which Æetes had placed in his way, than Medea embarked with the conquerors for Greece. To stop the pursuit of her father, she tore to pieces her brother Absyrtus, and left his mangled limbs in the way, through which Æetes was to pass This act of barbarity some have attributed to Jason and not to her. When Jason reached Iolchos, his native country, the return and victories of the Argonauts were celebrated with universal rejoicings; but Æson, the father of Jason, was unable to assist at the solemnity, on account of the infirmities of his age Medea, at her husband's request, removed the weakness of Æson, and by drawing away the blood from his veins, and filling them again with the juice of certain herbs, she restored him to the vigour and sprightliness of youth This sudden change in Æson astonished the inhabitants of Iolchos, and the daughters of Pelias were also desirous to see their father restored, by the same power, to the vigour of youth Medea, willing to revenge the injuries which her husband's family had suffered from Pelias, increased their curiosity, and by cutting to pieces an old ram and making it again, in their presence, a young lamb, she totally determined them to try the same experiment upon their father's body. They accordingly killed him of their own accord, and boiled

his flesh in a caldron, but Medea refused to perform the same friendly offices to Pelias which she had done to Æson, and he was consumed by the heat of the fire, and even deprived of a burial. This action greatly irritated the people of Iolchos, and Medea, with her husband, fled to Corinth to avoid the resentment of an offended populace. Here they lived for ten years with much conjugal tenderness; but the love of Jason for Glauce, the king's daughter, at last interrupted their mutual harmony, and Medea was divorced. Medea revenged the infidelity of Jason by causing the death of Glauce, and the destruction of her family. (*Vid.* Glauce.) This action was followed by another still more atrocious. Medea killed two of her children in their father's presence, and, when Jason attempted to punish the barbarity of the mother, she fled through the air upon a chariot drawn by winged dragons. From Corinth Medea came to Athens, where, after she had undergone the necessary purification of her murder, she married king Ægeus, or, according to others, lived in an adulterous manner with him. From her connexion with Ægeus Medea had a son, who was called Medus. Soon after, when Theseus wished to make himself known to his father, (*Vid* Ægeus.) Medea, jealous of his fame, and fearful of his power, attempted to poison him at a feast which had been prepared for his entertainment. Her attempts, however, failed of success, and the sight of the sword which Theseus wore by his side, convinced Ægeus that the stranger against whose life he had so basely conspired was no other than his own son. The father and the son were reconciled, and Medea, to avoid the punishment which her wickedness deserved, mounted her winged chariot, and disappeared through the air. She came to Colchis, where, according to some, she was reconciled to Jason, who had sought her in her native country after her sudden departure from Corinth. She died at Colchis, as Justin mentions, when she had been restored to the confidence of her family. After death she married Achilles in the Elysian fields, according to the traditions mentioned by Simonides. The murder of Mermerus and Pheres, the youngest of Jason's children by Medea, is not attributed to their mother, according to Ælian, but the Corinthians themselves assassinated them in the temple of Juno Acræa. To avoid the resentment of the gods, and to deliver themselves from the pestilence which visited their country after so horrid a massacre, they engaged the poet Euripides, for five talents, to write a tragedy, which cleared them of the murder, and represented Medea as the cruel assassin of her own children. And besides, that this opinion might be the better credited, festivals were appointed, in which the mother was represented with all the barbarity of a fury murdering her own sons. (*Vid.* Heræa.) *Apollod.* 1, 9.—*Hygin. fab.* 21, 22, 23, &c.—*Plut. in Thes.*—*Ælian. V. H.* 5, 21.—*Eurip. in Med.*—*Ovid. Met.* 7, *fab.* 1. *in Med.*—*Cic. de Nat. D.* 3, 19.

MEDESICASTE, a daughter of Priam, who married Imbrius son of Mentor, who was killed by Teucer during the Trojan war. *Homer. Il.* 13, 172.—*Apollod.* 3

MEDIA, an extensive country of Asia, bounded on the south by Susiana and Persis, on the west by Assyria, on the north by Armenia and the Caspian sea, and on the east by Hyrcania and Parthia. It corresponded nearly with the modern province of *Irak*, or as it is sometimes called *Irak Ajemi*, in contradistinction to *Irak Arabi*. It is thought to have derived its name from Madai, a descendant of Shem, though the Greeks asserted that it was called Aria, till Medus, the son of the enchantress Medea, gave it the name of *Media*. The province of Media was first raised into a kingdom by its revolt from the Assyrian monarchy, B. C. 820; and after it had for some time enjoyed a kind of republican government, Deioces, by his artifice, procured himself to be called king, 700 B. C. After a reign of fifty-three years he was succeeded by Phraortes, B. C. 647; who was succeeded by Cyaxares, B. C. 625. His successor was Astyages, B. C. 595, in whose reign Cyrus became master of Media, B. C. 551, and ever after the empire was transferred to the Persians. The Medes were warlike in the primitive ages of their power, they encouraged polygamy, and were remarkable for the homage which they paid to their sovereigns, who were styled kings of kings. This title was afterwards adopted by their conquerors, the Persians, and it was still in use in the age of the Roman emperors. *Justin* 1, 5.—*Herod.* 1, &c.—*Polyb.* 5 et 10.—*Curt* 5, &c.—*Diod. Sic.* 13.—*Ctesias.*

MEDIOLANUM, a city of Cisalpine Gaul, among the Insubres, now *Milan*. It was situate on a small river, now the *Olona*, in a beautiful plain between the Ticinus, or *Ticino*, and the Addua, or *Adda*. It was a flourishing city in the time of Strabo, towards the end of the fourth century, it ranked as the sixth town in the Roman empire, and a century and a half later, was considered inferior only to Rome in population and extent. *Liv.* 5, 34.—*Plin.* 3, 17.—*Strab.* 5.——A city of the Santones in Gallia Aquitanica, now *Saintes*.——A city of the Aulerci Eburovices, in Gallia Lugdunensis, now *Evreux*.——A town of the Ordovices in Britain, near the present town of *Ellesmeere*.

MEDIOMATRICES, a people of Gallia Belgica on the Moselle, or *Moselle*. The Treviri were their neighbours on the north. Their chief city was Divodurum, afterwards Mediomatrici, now *Metz*. *Cæs. B. G.* 4, 10.—*Plin.* 4, 17.—*Tacit. Hist.* 1, 63 *Hist* 4, 70.

MEDITERRANEUM MARE, a sea which divides Europe and Asia Minor from Africa. It is 2300 miles long, and between 400 and 500 broad, and contains about 852,000 square miles. It receives its name from its situation, *medio terræ*, situate in *the middle of the land*. It has a communication with the Atlantic by the columns of Hercules, and with the Euxine through the Ægean. The word Mediterraneum does not occur in the classics; but it is sometimes called *internum*, or *nostrum*, and is frequently denominated in Scripture the *Great Sea*. The first naval power that ever obtained the command of it, as recorded in the fabulous epochs of the writer Castor, is Crete, under Minos. Afterwards it passed into the hands of the Lydians, B. C. 1179; of the Pelasgi, 1038; of the Thracians, 1000; of the Rhodians, 916; of the Phrygians, 895; of the Cyprians, 868; of the Phœnicians, 826; of the Egyptians, 757; of the Milesians, 753, of the Carians, 754, and of the Lesbians, 676, which they retained for sixty-nine years. According to the learned Buffon, the Mediterranean Sea was originally a lake of small extent, and had received, in remote ages, a sudden and prodigious increase, at the time when the Black Sea opened a passage for itself

through the Bosporus, and at that period when the sinking of the land which united Europe to Africa, in the part that is now the straits of Gibraltar, permitted the water of the ocean to rush in. It was also his opinion that most of the islands of the Mediterranean made part of the continent, before the great convulsions that have taken place in this quarter. Sonnini, at his request, and with a view to ascertain the correctness of this opinion sounded the depth of the sea between Sicily and Malta and found it from twenty-five to thirty fathoms, and, in the middle of the channel where the water is deepest, never exceeding a hundred fathoms. On the other hand, between the island of Malta and Cape Bon in Africa there is less water, the lead indicating no more than from twenty-five to thirty fathoms throughout the whole breadth of the channel which separates the two lands. *Horat Od* 1, 3, 46.—*Plin* 2, 68 *Sallust Jug* 17.—*Cæs B. G.* 5, 1.—*Liv* 26 42

MEDITRINA, the goddess of healing, whose festival, called *Meditrinalia*, was celebrated at Rome and throughout Latium on the 5th day before the Ides of October. On this occasion new and old wine were poured out in libation, and tasted, "*Ut inveterascat vetus*" *Varro de L. L.* 5, 3

MEDOCI, a people of Venetia, in Cisalpine Gaul *Strab* 5

MEDOACUS, or MEDUACUS, Major, a river of Venetia, now the *Brenta*.—Minor, a river of Venetia, now the *Bacchiglione*. Both these rivers rise in the territory of the Euganei, and flow into the Adriatic below Venice

MEDOBRIGA, a city of Lusitania south-west of Norba Cæsarea, now *Marvão* on the confines of Portugal *Cæs Bell Ajric* 48

MEDON, son of Codrus, the 17th and last king of Athens was the first of the perpetual archons. (*Vid.* Codrus.) In the election Medon was preferred to his brother Nelcus, by the oracle of Delphi, and he rendered himself popular by the justice and moderation of his administration His successors, twelve in number were called from him *Medontidæ* and the office of archon remained for above 200 years in the family of Codrus. *Pous* 7, 2.—*Velere* 2, 2.——A man killed in the Trojan war. Æneas saw him in the infernal regions *Virg. Æn* 6, 483.——A statuary of Lacedæmon, who made a famous statue of Minerva *Plin* 7, 17.——One of the Centaurs, &c. *Ovid Met.* 12, 305.——One of the Tyrrhene sailors changed into dolphins by Bacchus. *Id Met* 3, 671.——One of Penelope's suitors whose life was spared by Ulysses at the interference of Telemachus. *Homer. Odyss* 22, 25th 24 438.—*Ovid. Heroid* 1

MEDUACUS. *Vid* Medoacus.

MEDUANA, a river of Gallia Belgica, flowing into the Ligeris, or *Loire*. Now the *Mayenne*. *Lucan* 1, 438

MEDUS a river of Persis, falling into the Rogonianes, now the *Bhrun*. By the *Medum flumen* in Horace is meant the Euphrates *Strab.* 16.—*Curt* 5, 4.—*Horat. Od.* 2, 9, 21.——A son of Ægeus and Medea, who gave his name to a country of Asia Medus, when arrived to years of maturity, went to seek his mother, whom the arrival of Theseus in Athens had driven away. [*Vid* Medea.] He came to Colchis, where he was seized by his uncle Perses, who usurped the throne of Æetes, his mother's father, because the oracle had declared that Perses should be murdered by one of the grandsons of Æetes. Medus assumed another name, and called himself Hippotes, son of Creon. Meanwhile Medea arrived in Colchis, disguised in the habit of a priestess of Diana, and when she heard that one of Creon's children was imprisoned, she resolved to hasten the destruction of a person whose family she detested To effect this with more certainty, she told the usurper, that Hippotes was really a son of Medea, sent by his mother to murder him She begged Perses to give her Hippotes, that she might sacrifice him to her resentment Perses consented Medea discovered that it was her own son, and she instantly armed him with the dagger which she had prepared against his life, and ordered him to stab the usurper. He obeyed, and, Medea discovered who she was, and made her son Medus sit on his grandfather's throne *Hesiod. Theog.* 994.—*Paus* 2, 3.—*Apollod* 1.—*Justin* 42, 2 et 3.—*Senec in Med.*—*Diod* 4

MEDUSA, one of the three Gorgons, daughter of Phorcus and Ceto. She was the only one of the Gorgons who was subject to mortality She is celebrated for her personal charms and the beauty of her locks Neptune became enamoured of her, and obtained her favours in the temple of Minerva. This violation of the sanctity of the temple provoked Minerva, and she changed the beautiful locks of Medusa, which had inspired Neptune's love, into serpents. According to Apollodorus and others, Medusa and her sisters came into the world with snakes on their heads, instead of hair, with yellow wings and brazen hands Their bodies were also covered with impenetrable scales, and their very looks had the power of killing or turning to stones. Perseus rendered his name immortal by his conquest of Medusa. He cut off her head, and the blood that dropped from the wound produced the innumerable serpents that infest Africa The conqueror placed Medusa's head on the ægis of Minerva, which he had used in his expedition. The head still retained the same petrifying power as before, as it was fatally known in the court of Cepheus [*Vid* Andromeda.] Some suppose, that the Gorgons were a nation of women, whom Perseus conquered [*Vid* Gorgones.] *Apollod.* 2, 4.—*Hesiod Theog* 278.—*Ovid Met.* 4, 618.—*Lucan.* 9, 634.—*Apollon.* 4.—*Hygin. fab.* 151, et 164.——A daughter of Priam.——A daughter of Sthenelus *Apollod.*

MEGABYZUS, one of the noble Persians who conspired against the usurper Smerdis He was set over an army in Europe by king Darius, where he took Perinthus and conquered all Thrace. He was greatly esteemed by his sovereign *Herod.* 3, &c.——A son of Zopyrus, satrap to Darius He conquered Egypt, &c. *Id* 3, 160.——A satrap of Artaxerxes. He revolted from his king, and defeated two large armies that had been sent against him. The interference of his friends restored him to the king's favour, and he showed his attachment to Artaxerxes by killing a lion which threatened his life in hunting. This act of affection in Megabyzus was looked upon with envy by the king He was discarded and afterwards reconciled to the monarch by means of his mother. He died in the 76th year of his age, B C. 447, greatly regretted *Ctesias*

MEGACLES, an Athenian archon who involved the greatest part of the Athenians in the

sacrilege which was commited in the conspiracy of Cylon *Plut. in Sol.*

MEGACLIDES, a peripatetic philosopher in the age of Protagoras.

MEGÆRA, one of the Furies, daughter of Nox and Acheron. The word is derived from μισγαίνω, *miscere, odisse*, and she is represented as employed by the gods like her sisters to punish the crimes of mankind, by visiting them with diseases, with inward torments, and with death. *Virg. Æn.* 12, 846 *Vid.* Eumenides

MEGALE, the Greek name of Cybele, the mother of the gods, whose festivals were called Megalesia.

MEGALESIA, games in honour of Cybele, instituted by the Phrygians, and introduced at Rome in the second Punic war, when the statue of the goddess was brought from Pessinus. *Liv.* 29, 14.—*Ovid Fast.* 4, 337.

MEGALIA, or Megaris, a small island in the Bay of Naples, near Neapolis, on which the castle *del Ovo* now stands *Plin* 3, 6.—*Colum. R R* 10.

MEGALOPÓLIS, a town of Arcadia in Peloponnesus, built by Epaminondas, as a check upon the Spartans It joined the Achæan league B. C 242, and was taken and ruined by Cleomenes, king of Sparta. The inhabitants thereupon retired to Messenia. They afterwards returned to Arcadia, and, by the advice and urging of Philopœmen, they rebuilt their city. Polybius states that next to Athens it was the most splendid city of Greece. It is now *Sinano Pasa* 8, 25, 27 et 32.—*Diod Sic.* 15.—*Polyb* 1, 40 2, 55 10, 24, 24, 9.

MEGANIRA, the wife of Celeus, king of Eleusis in Attica. She was mother to Triptolemus, to whom Ceres, as she travelled over Attica, taught agriculture. She received divine honours after death, and had an altar raised to her near the fountain where Ceres had first been seen when she arrived in Attica. *Paus.* 1, 39

MEGAPENTHES, an illegitimate son of Menelaus, who, after his father's return from the Trojan war, was married to a daughter of Alector, a native of Sparta. His mother's name was Teridæ, a slave of Menelaus. *Homer. Odyss.* 4, 8.—*Apollod* 3.

MEGÁRA, a daughter of Creon, king of Thebes, given in marriage to Hercules, because he had delivered the Thebans from the tyranny of the Orchomenians [*Vid* Erginus.] When Hercules went to hell by order of Eurystheus violence was offered to Megara by Lycus, a Theban exile, and she would have yielded to her ravisher, had not Hercules returned that moment and punished him with death. This murder displeased Juno, and she rendered Hercules so delirious, that he killed Megara and the three children he had by her in a fit of madness, thinking them to be wild beasts Some say that Megara did not perish by the hand of her husband, but that he afterwards married her to his friend Iolas. The names of Megara's children by Hercules were Creontiades, Therimachus, and Deicoon *Hygin, fab* 32.—*Apollod* 2, 6.

MEGARA, (*æ*, and pl *orum*,) a city of Greece, the capital of a district called Megaris, not far from the shores of the Sinus Saronicus, with which it communicated by means of its port Nisæa. It possessed considerable splendour, and was defended by two citadels on the hills above it, the walls of which were destroyed by Minos, but restored by Alcathous, the son of Pelops, with the assistance of Apollo. Its importance gradually diminished with that of the neighbouring cities, till at last, in the days of Alaric, its destruction was completed. It was equidistant from Athens and Corinth, and was the only Grecian city which Hadrian did not restore, in consequence of its inhabitants having murdered an Athenian herald. It was celebrated for the Megaric school of philosophy founded by Euclid, a disciple of Socrates, who, when the Athenians had forbidden all the inhabitants of Megara on pain of death to enter their city, disguised himself in women's clothes that he might attend the lectures of his master. *Strab.* 9. *Ov. Ovid* 3 17 *Acad* 2, 42.—*Pomp.* 1, 46 ——A city of Sicily, founded by a colony from Megara in Greece *Vid.* Hyblæ

MEGARÉUS, the father of Hippomenes, was son of Onchestus According to Hyginus he was son of Neptune and Œnope, and he married Merope. *Ovid. Met.* 10, 605.—*Hygin. fab.* 157 et 185.——A son of Creon, who defended Thebes against Adrastus and the Argives. *Æsch. ante Theb* 3, 1 ——A son of Apollo.

MEGARIS, a small territory of Greece, lying to the west and north-west of Attica. It is said to have obtained its name from Megareus, a son of Apollo, or Neptune, who was buried there. It is represented as an existing kingdom at a very early period. Pylas, one of its sovereigns, abdicated his crown in favour of Pandion, son of Cecrops, king of Athens, by which event Megaris became annexed to the latter state, and is therefore not mentioned by Homer, who includes its inhabitants under the general title of Ionians. The government of Megaris, was, by the advice of an oracle, changed to a republican form, but still dependent on the Athenians, from whom, however, it was wrested in the reign of their last king Codrus, by a Peloponnesian force; and a colony having been established there by the Corinthians and Messenians, it ceased to be considered as of Ionian origin, assuming the language and political institutions of a Dorian republic. Some time after this, it was engaged in a war with Athens about the possession of Salamis, which, after an obstinate contest, it was obliged to resign to the latter power. During the Peloponnesian war, and in the times anterior to it, it was exposed to the intrigues and tumultuous factions engendered by such a struggle, but yet maintained its affected independence amidst them all. The cause of this was no doubt to be found in the jealous rivalry of the powerful nations by whom it was surrounded; this enabled it to retain its independence and to live in peace, though possessing but an insignificant force, and constantly threatened by the armies of Peloponnesus, Athens, and Thebes. *Paus.* 1, 39, 40 et 43.—*Strab.* 9.—*Thucyd.* 4, 66, &c.—*Isocr de Pace.*

MEGASTHENES, a Greek historian and geographical writer in the age of Seleucus Nicator, king of Syria, about 300 years before Christ He was sent by Seleucus to Palibothra in India, to renew and confirm a previous treaty with Sandrocottus, monarch of the Prasii. He remained there many years, and after his return, he wrote, under the title of *Indica* (Ἰνδικά), an account of whatever he had seen or heard during his travels. His work is lost; but Strabo, Josephus, Arrian, and Ælian, have preserved some fragments of it. He was the first who made the western nations acquainted with the countries beyond the

Ganges, and with the manners of their inhabitants Strabo has decreed him as a fabulous writer, but often unjustly, and Robertson, on the other hand, has acknowledged the utility and justice of many of the observations made by Megasthenes.

MELES, one of Helen's suitors, governor of Dulichium and of the Echinades. He went with forty ships to the Trojan war. *Homer. Il.* 2

MEGILLA, a native of Locris, remarkable for her beauty, and mentioned by Horace, *Od.* 1, 27, 11

MEGISTA, an island of Lycia, with a harbour of the same name. *Liv.* 37, 22

MEGISTIAS, a soothsayer who told the Spartans that defended Thermopylæ, that they all should perish, &c *Herod.* 7, 219, &c.

MELA POMPONIUS, a geographical writer, was a native of Spain, and flourished A. D. 45. His great work, entitled "*De Situ Orbis*," divided into three books, is written with elegance, great perspicuity, and brevity. The best editions are, that of Gronovius, 8vo, Lugd. Bat. 1748, and that of Tzschucke, 7 vols. 8vo, Lips. 1807.

MELÆNÆ, a village of Attica. *Strab. Theb.* 12, 619

MELAMPUS a celebrated soothsayer and physician of Argos, son of Amythaon and Idomenea, or Doripe. He lived at Pylos in Peloponnesus. His servants once killed two large serpents which had made their nests at the bottom of an oak, and Melampus paid so much regard to these two reptiles, that he raised a funeral pile and burned them upon it. He also took particular care of their young ones, and fed them with milk. Some time after this the young serpents crept to Melampus as he slept on the grass near the oak, and as it sensible of the favours of their benefactor, they wantonly played around him, and softly licked his ears This awoke Melampus, who was astonished at the sudden change which his senses had undergone. He found himself acquainted with the chirping of the birds, and with all their rude notes, as they flew around him. He took advantage of this supernatural gift, and soon made himself perfect in the knowledge of futurity, and Apollo also instructed him in the art of medicine. He had soon after the happiness of curing the daughters of Proetus, by giving them hellebore, which from this circumstance has been called *melampodium*, and as a reward for his trouble he married the eldest of these princesses. (*Vid.* Proetides.) The tyranny of his uncle Neleus, king of Pylos, obliged him to leave his native country, and Proetus, to show himself more sensible of his services, gave him part of his kingdom, over which he established himself. About this time the personal charms of Pero the daughter of Neleus, had gained many admirers, but the father promised his daughter only to him who brought into his hands the oxen of Iphiclus. This condition displeased many, but Bias, who was also one of her admirers, engaged his brother Melampus to steal the oxen, and deliver them to him. Melampus was caught in the attempt, and imprisoned, and nothing but his services as a soothsayer and physician to Iphiclus would have saved him from death All this pleased in favour of Melampus, but when he had taught the childless Iphiclus how to become a father, he not only obtained his liberty, but also the oxen, and with them he compelled Neleus to give Pero in marriage to Bias. A severe distemper, which had rendered the women of Argos insane, was to ally removed by Melampus, and Anaxagoras who then sat on the throne, rewarded his merit by giving him part of his kingdom, where he established himself, and where his posterity reigned during six successive generations. He received divine honours after death, and temples were raised to his memory. *Homer Od.* 11, 287, 15, 225. *Herod* 2 et 9 - *Apollod.* 2, 2 *Paus* 2, 18, 4, 3 - *Hyg. F.* 4, 50 —— The father of Cycnus and Gyas *Hyg. Fab* 10 —— A son of Priam. *Apollod* 3.—— One of Actæon's dogs. *Ovid Met* 3, 207

MELANCHÆTES, one of Acteon's dogs, so called from his *black hair*. *Ovid Met* 3

MELANCHLÆNI, a people near the Cimmerian Bosporus, so called from their black garments.

MELANIPPE, a daughter of Æolus who had two children by Neptune, for which her father put out both her eyes, and confined her in a prison Her children, called Bœotus and Æolus, who had been exposed and preserved, delivered her from confinement, and Neptune restored her to her eyesight. She afterwards married Metapontus, whose wife Theano had wished to adopt her two sons, and afterwards attempted to murder them. This story employed the pen of Euripides, and likewise that of Accius, who both made it the subject of a tragedy *Hygin fab* 186 — *Cic. Off* 1, 31.—— A nymph who married Itonus, son of Amphictyon, by whom she had Bœotus, who gave his name to Bœotia. *Paus.* 9, 1

MELANIPPIDES, a Greek poet about 520 years before Christ His grand-son, of the same name, flourished about sixty years after at the court of Perdiccas the second, of Macedonia Some fragments of their poetry are extant.

MELANIPPUS, a son of Astacus, one of the Theban chiefs who defended the gates of Thebes against the arms of Adrastus king of Argos He was opposed by Tydeus, whom he slightly wounded and at last was killed by Amphiaraus, who carried his head to Tydeus Tydeus, to take revenge of the wound he had received, bit the head with such barbarity that he swallowed the brains, and Minerva offended with his conduct, took away the herb which she had given him to cure his wound, and he died *Apollod* 1, 8 — *Æschyl ante Theb. Paus.* 9, 18 —— A Trojan killed by Antilochus in the Trojan war. *Homer. Il.* 15, 515 —— Another killed by Patroclus. *Ib* 16, 694.—— Another killed by Teucer *Ib* 8, 276.

MELANTHIUS, an Athenian tragic poet of inferior reputation, a contemporary of Aristophanes *Aristoph Ares*, 151. *Pax*, 974 —— A celebrated painter of Sicyon *Plin* 35, 7 —— A goat-herd of Ulysses who assisted Penelope's suitors in the plunder of his master's property. He shared the fate of the suitors, but as he had insulted Ulysses, he was the last put to death, after enduring several indignities. *Homer Od.* 17, 212. 20, 174 22, 135 *Ovid Heroid.* 1, 95. —— An academic philosopher, a disciple of Carneades, of whom Cicero speaks with eulogium. *Acad.* 4, 6

MELANTHO, a daughter of Proteus, ravished by Neptune under the form of a dolphin. *Ovid Met.* 6, 12 —— One of Penelope's women, united to Melanthius. She followed the example of her brother in her abuse of the confidence of her

mistress and the plunder of her property, and she was likewise put to death. *Homer. Il.* 18, &c. *Od.* 18. 320 19, 65.

MELANTHUS, a son of Andropompus, whose ancestors were kings of Pylos. He was driven from his paternal kingdom by the Heraclidæ, *and came to Athens, where* King Thymœtes resigned the crown to him, provided he fought a battle against Xanthus, a general of the Bœotians, who made war against him. He fought and conquered (*Vid.* Apaturia), and his family, surnamed the *Neleidæ*, sat on the throne of Athens, till the age of Codrus. He succeeded to the crown 1128 years B. C. and reigned thirty-seven years. *Paus.* 2, 18.

MELAS, (*as*,) A deep gulf formed by the Thracian coast on the north-west, and the shore of the Chersonese on the south east, its appellation in modern geography is the gulf of *Saros*.——A river of Thrace, now the *Carathia*, running into the Sinus Melas at its north-eastern extremity. *Herod.* 7, 58. - *Liv.* 38, 40. *Plin.* 4, 11.——A river of Phocis in the vicinity of the town of Træchis. *Herod.* 7, 198. - *Liv.* 37, 33.——A small river of Bœotia near Orchomenus, emptying itself into the lake Copais. It derived its name from the word μέλας *niger*, owing to the property it possessed of dying wool and other things of a *black* colour. On its banks grew those reeds so much esteemed by the Greeks for making flutes and other wind instruments. *Paus.* 9, 38.— *Plin.* 2, 103. - *Pind. Pyth.* 12, 4.——A river of Cappadocia, rising on the northern side of mount Argæus, and falling into the Euphrates near the city of Melitene. Its modern name is *Koremoz*, or *Kursun*. ——A river of Pamphylia, rising in the range of mount Taurus, to the west of Homonada, and running into the sea between Side and Coracesium. It formed originally the boundary between Pamphylia and Cilicia. It is now the *Menavgat su*. *Strab.* 14.—*Plin.* 5, 27.

MELDÆ, or MELDORUM URBS, a city of Gaul, now *Meaux*. *Cæs. B. G.* 5, 5.—*Plin.* 4, 18.

MELEAGER, a celebrated hero of antiquity, son of Œneus king of Ætolia, by Althea daughter of Thestius. The Fates were present at the moment of his birth, and predicted his future greatness. Clotho said, that he would be brave and courageous, Lachesis foretold his uncommon strength, and Atropos declared that he should live as long as that firebrand, which was on the fire, remained entire and unconsumed. Althæa no sooner heard this, than she snatched the stick from the fire, and kept it with the most *anxious care*, as the life of her son was destined to depend upon its preservation. The fame of Meleager increased with his years, he signalized himself in the Argonautic expedition, and afterwards delivered his country from the neighbouring inhabitants, who made war against his father, at the instigation of Diana whose altars Œneus had neglected. [*Vid.* Œneus.] No sooner were they destroyed than Diana punished the negligence of Œneus by a greater calamity. She sent a huge wild boar, which laid waste all the country, and seemed invincible on account of its immense size. It became soon a public concern, all the neighbouring princes assembled to destroy this terrible animal, and nothing became more famous in mythological history, than the hunting of the Calydonian boar. The princes and chiefs that assembled, and who are mentioned by mythologists, are Meleager son of Œneus, Idas and Lynceus, sons of Aphareus, Dryas son of Mars Castor and Pollux, sons of Jupiter and Leda, Pirithous son of Ixion, Theseus son of Ægeus, Ancæus and Cepheus, sons of Lycurgus, Admetus son of Pheres, Jason son of Æson, Peleus and Telamon, sons of Æacus, Iphicles son of Amphitryon, Eurytion son of Actor, Atalanta daughter of Schœneus, Iolas the friend of Hercules, the sons of Thestius, Amphiaraus son of Oileus Protheus, Cometes, the brothers of Alchæa Hippothous son of Cercyon, Leucippus, Adrastus, Cæneus, Phileus, Echeon, Lelex, Phœnix son of Amyntor, Panopeus, Hyleus, Hippasus, Nestor, Mecistius, the father of Patrocles, Amphycides, Laertes the father of Ulysses, and the four sons of Hippocoon. This troop of armed men attacked the boar with unusual fury and it was at last killed by Meleager. The conqueror gave the skin and the head to Atalanta, who had first wounded the animal. This partiality to a woman irritated the others, and particularly Toxeus and Plexippus, the brothers of Althæa, and they endeavoured to rob Atalanta of the honourable present. Meleager defended a woman, of whom he was enamoured, and killed his uncles in the attempt. Meantime the news of this celebrated conquest had already reached Calydon, and Althæa went to the temple of the gods to return thanks for the victory which her son had gained. As she went she met the corpses of her brothers that were brought from the chace, and at this mournful spectacle she filled the whole city with her lamentations. She was upon this informed that they had been killed by Meleager, and in the moment of resentment, to revenge the death of her brothers, she threw into the fire the fatal stick on which her son's life depended, and Meleager died as soon as it was consumed. Homer does not mention the firebrand, who one some have imagined that this fable is posterior to that poet's age. But he says that the death of Toxeus and Plexippus so irritated Althæa, that she uttered the most horrible curses and imprecations upon the head of her son. Meleager married Cleopatra, the daughter of Idas and Marpessa, as also Atalanta, according to some accounts. *Apollod.* 1, 8.—*Paus.* 10, 31. —*Hygin.* 14.—*Ovid. Met.* 8, 442.—*Homer. Il.* 9, 539 et 562.—*Val. Flacc.* 1, 435 & 719.——A general, who supported Aridæus when he had been made king after the death of his brother Alexander the Great. *Curt.* 9. - *Justin* 13, 2. ——A brother of Ptolemy, made king of Macedonia B. C. 280 years. He was but two months invested with the regal authority.——A Greek poet in the reign of Seleucus, the last of the Seleucidæ. He was a native of Gadara, and a resident at Tyre, but he died in the isle of Cos, whither he had removed in the latter part of his life. His compositions, consisting of short pieces or epigrams, are among the most beautiful relics preserved in the Grecian Anthology, and in the simple elegance of their style and sentiment they are finely contrasted with the productions of more recent bards in the same collection. Some of the verses of Meleager have been presented to the public in an English dress, by the Rev. R. Bland, and others, in "Selections from the Anthology."

MELEAGRIDES, the sisters of Meleager, daughters of Œneus and Althæa. They were so disconsolate at the death of their brother Meleager, that they refused all aliments, and were,

at the point of death, changed into birds called Meleagrides, whose feathers and eggs, as it is supposed, are of a different colour. The youngest of the sisters, Gorge and Dejanira, who had been married, escaped this metamorphosis. *Apollod.* 1, 8 — *Ovid. Met.* 8, 540. — *Plin* 10, 26.

MELEAGANDER, an Athenian general who died B. C. 414

MELES (Πλής), a river of Asia Minor, in Ionia, near Smyrna. Some of the ancients supposed that Homer was born on the banks of that river, from which circumstance they call him *Melesigenes*, and his compositions *Meletes chariae* It is even supported that he composed his poems in a cave near the source of that river. *Strab.* 12. — *Stat Sylv.* 2, 7, 34 — *Tibull.* 4, 1, 201 —A king of Lydia, who succeeded his father Alyattes, about 747 years before Christ. He was father to Candaules

MELESIGENES, or MELESIGENA, a name given to Homer. *Vid* Meles

MELIBŒA, a town of Thessaly, in the district of Estiœotis, near Ithome *Liv* 36, 13 —A city of Thessaly, in the district of Magnesia. According to Livy it stood at the base of mount Ossa, in that part which stretches towards the plains of Thessaly above Demetrias. Homer assigns it to the dominions of Philoctetes, hence called "*Melibœus dux*" by Virgil. Melibœa was attacked in the Macedonian war by M. Popilius, a Roman commander, at the head of 5000 men, but the garrison being reinforced by a detachment from the army of Perseus, the enterprise was abandoned We know from Apollonius that it was a maritime town. *Liv.* 44, 13 — *Homer. Il.* 2, 717. — *Virg Æn.* 3, 401 — *Apollon Arg* 1, 592

MELIBŒUS, a shepherd introduced in Virgil's Eclogues

MELICERTA MELICERTES, or MELICERTUS, a son of Athamas and Ino. He was saved by his mother, from the fury of his father, who prepared to dash him against a wall as he had done his brother Learchus. The mother was so terrified that she threw herself into the sea, with Melicerta in her arms. Neptune had compassion on the misfortunes of Ino and her son, and changed them both into sea deities. Ino was called Leucothoe or Matuta, and Melicerta was known among the Greeks by the name of Palæmon, and among the Latins by that of Portumnus. Some suppose that the Isthmian games were in honour of Melicerta. (*Vid.* Isthmia.) *Apollod* 1, 9, 3, 4 — *Paus* 1, 44. — *Hygin fab* 1 et 2. — *Ovid Met* 4, 529, &c. — *Plut. de Symp* 5

MELIGUNIS, one of the earlier names of Lipara

MELISSA, a daughter of Melissus, king of Crete, who, with her sister Amalthæa, fed Jupiter with the milk of goats. She first found out the means of collecting honey; whence some have imagined that she was changed into a bee, as her name is the Greek word for that insect. *Columell.* 100 — One of the Oceanides who married Inachus by whom she had Phoroneus and Ægialus. *Apollod.* 2 — A daughter of Procles, who married Periander, the son of Cypselus, by whom, in her pregnancy, she was killed with a blow of his foot, by the false accusation of his concubines. *Diog. Laert* — *Paus.* 1, 28. — A woman of Corinth, who refused to initiate others in the festivals of Ceres, after she had received admission. She was torn to pieces upon this disobedience, and the goddess made a swarm of bees rise from her body.

MELISSUS, a philosopher of Samos, of the Eleatic sect, who flourished about 440 B. C. He was a disciple of Parmenides, to whose doctrines he closely adhered. As a public man, he was conversant with affairs of state, and acquired great influence among his countrymen, who had a high veneration for his talents and virtues. Being appointed by them to the command of a fleet, he obtained a great naval victory over the Athenians. As a philosopher, he maintained that the principle of all things is one and immutable, or, that whatever exists is one being; that this one being includes all things, and is infinite, without beginning or end; that there is neither vacuum nor motion in the universe, nor any such things as production or decay; that the changes which it seems to suffer are only illusions of our senses, and that we ought not to lay down any thing positively concerning the gods, since our knowledge of them is so uncertain Themistocles is said to have been one of his pupils *Diog Laert* 9, 24

MELITA, an island in the Mediterranean, sixty miles south-east of Sicily, now *Malta*. It had several convenient harbours, and was famed for its fertility and its wool. It was first colonized by the Phœnicians; it fell afterwards into the hands of the Carthaginians, from whom it was taken by the Romans. The apostle Paul suffered shipwreck here, though some critics are of opinion that he was cast on shore at Melita in the Adriatic sea *Diod. Sic* 5, 12 — *Cic. in Ver* 4, 46. — An island in the Adriatic north-west of Epidaurus, and lying off the coast of Dalmatia. It was famed for a species of lap-dog. Its modern name is *Meleda*. *Plin.* 6. — An ancient name of Samothrace. *Strab.* 10. — One of the Nereides. *Virg Æn.* 5, 826

MELITENE, a district of Asia Minor, in the south-eastern part of Armenia Minor, and lying along the Euphrates. Its capital was Melitene, now *Malatia*, on a branch of the river Melas *Plin* 5 24.

MELITUS, one of the accusers of Socrates. After he had prevailed, and Socrates had been put ignominiously to death, the Athenians repented of their severity to the philosopher. Melitus was condemned to death; and Anytus, another of the accusers, to escape a similar fate, went into voluntary exile. *Diog Laert* 2.

MELIUS, SP. a Roman knight accused of aspiring to tyranny, on account of his uncommon liberality to the populace. He was summoned to appear by the dictator L. Q. Cincinnatus, and when he refused to obey, he was put to death by Ahala, the master of horse, A U C 314. — *Vars. de L. L* 4 — *Val. Max* 6, 3

MELLA or MELA, a small river of Cisalpine Gaul, falling into the Allius, and with it into the Po. *Catull.* 68, 33. — *Virg. G.* 4, 278

MELOS, now *Milo*, an island in the Ægean sea, forming one of the group of the Cycladeś It was situate, according to Strabo, about 700 stadia to the south-east of Cape Scyllæum, and nearly as many, in a north eastern direction, from the Dictynnæan promontory in Crete. It was estimated at about 60 miles in compass, and, according to Pliny, it was almost round. This island, though small, made a very considerable figure in the flourishing ages of Greece. It enjoyed liberty, says Thucydides, 700 years before the Peloponnesian war The inhabitants were ori-

ginally Lacedæmonians, and therefore, in the time of the war just mentioned, refused to join the Athenians, declaring that they would maintain a strict neutrality. They suffered severely for their attachment to Lacedæmon All who were able to bear arms were put to the sword; the women and children were carried into Attica, and sold for slaves. The island being thus desolated, a new colony was sent thither from Athens. But not long after, Lysander, the Lacedæmonian general, having obliged the Athenians, in their turn, to surrender at discretion, released the captive Melians, and restored them to their native country, after having expelled the Athenian colony. Melos afterwards experienced the common fate of the other islands of the Ægean sea, being reduced, with them, to a Roman province. This island abounded with iron mines, and was formerly famous for its wine and honey. The pastures and mineral waters of this island were also commended, and the alum of Melos was in great repute among the Romans, and preferred by them to that of any other country, except the Egyptian *Strab.* 5 —*Plin.* 4, 12 35, 15 —*Herod.* 6, 48 —*Thucyd* 3, 91 5, 84 &c

MELPES, a river of Lucania, flowing into the sea to the south-east of the promontory of Palinurus It is now the *Malpa Plin* 3, 5.

MELPOMENE, one of the Muses daughter of Jupiter and Mnemosyne. Her name is derived from μέλπομαι, *canto*. She presided over tragedy. Horace has addressed the finest of his odes to her, as to the patroness of lyric poetry She was generally represented as a young woman with a serious countenance. Her garments were splendid; she wore a buskin, and held a dagger in one hand, and in the other a sceptre and crowns *Horat Od.* 3, 3 —*Hesiod Theog* 52 et 915.

MEMMIA LEX, ordained that no one should be entered on the calendar of criminals who was absent on the public accounts

MEMMIUS, a Roman citizen, accused of *ambitus*. *Cic ad Fratrem* 3,——Caius, a Roman knight, who rendered himself illustrious for his eloquence and poetical talents. He was accused of improper intrigues during his canvassing for the consulship, for which he was condemned and banished to Athens. It is supposed that he had an improper intercourse with the wives of Lucullus and Pompey Lucretius dedicated his poem to him *Cic in Brut* 70 *Att.* 1, 18. 4, ep 16 et 18 6, ep. 1 ——A tribune who severely inveighed against the pride and corruption of the nobility during the Jugurthine war. When a candidate for the consulship against Glaucia, he was shamefully assassinated by the partisans of his competitor. *Sallust Jug* 27, 30, 31.—*Cic Br* 26 *Orat* 2, 70, *Cat.* 4, 2 —Regulus, a Roman of whom Nero observed, that he deserved to be invested with the imperial purple. *Tacit Ann.* 14, 47.——A Roman who accused Jugurtha before the Roman people ——A lieutenant of Pompey, &c ——The family of the Memmii were plebeians They were descended, according to some accounts, from Mnestheus, the friend of Æneas. *Virg. Æn.* 5 117

MEMNON, a king of Æthiopia, son of Tithonus and Aurora. He came with a body of 10 000 men to assist his uncle Priam, during the Trojan war, where he behaved with great courage, and killed Antilochus, Nestor's son. The aged Nestor gave the Æthiopian monarch a challenge, but Memnon refused it on account of the venerable age of Nestor, and accepted that of Achilles. He was killed in the combat, in the sight of the Grecian and Trojan armies. Aurora was so disconsolate at the death of her son, that she flew to Jupiter all bathed in tears, and begged the god to grant her son such honours as might distinguish him from other mortals Jupiter consented, and immediately a numerous flight of birds issued from the burning pile on which the body was laid, and after they had flown three times round the flames, they divided themselves into two separate bodies, and fought with such acrimony, that above half of them fell down into the fire, as victims to appease the manes of Memnon. These birds were called *Memnonides*, and it has been observed by some of the ancients, that they never failed to return yearly to the tomb of Memnon, in Troas, and repeat the same bloody engagement, in honour of the hero, from whom they received their name. The Æthiopians or Egyptians, over whom Memnon reigned, erected a celebrated statue to the memory of their monarch This statue, which was 52 feet high, and cut out of a solid stone, had the wonderful property, as it was said, of uttering a melodious sound, like the snapping of a harp string, as soon as the first rays of the morning fell upon it, but at the setting of the sun, and during the night it uttered very lugubrious sounds Cambyses, king of Persia, during the havoc which he made amongst the temples of Egypt when he invaded the country wreaked his vengeance on the person whom this statue represented, by causing it to be broken and thrown upon the ground, but its wonderful power of speech still remained, and the superstition of the people was more firmly rivetted to it than ever, when, even in its mutilated state, it did not cease to welcome the first smile of its beautiful Mother, nor to bemoan her absence during the gloomy watches of the night. This extraordinary phenomenon was witnessed by some of the most exalted and illustrious men in the world, who inscribed their names upon the pedestal of the statue, in attestation of their having heard the sound, amongst others may be mentioned the name of the geographer Strabo, who has been, however, ingenuous enough to acknowledge his inability to determine whether the voice proceeded from the head of the statue, or from its base, or even from some of the people, who were crowding round it to listen to the wonder The upper part of this famous colossus has been brought to London, and may be seen in the gallery of the British Museum. Memnon was the inventor of the alphabet, according to Antediluvians, a writer mentioned by Pliny, 7, 56 *Month in Rom——Gent Mel* 13, 578, &c.—*Ælian* 5, 1 *Paus* 1, 42, 10, 31 —*Jus.* 15, 5, *Philostr. in Apollon* ——A general of the Persian forces, when Alexander invaded Asia He distinguished himself for his attachment to the interest of Darius, his valour in the field, the soundness of his counsels, and his great sagacity He defended Miletus against Alexander, and died in the midst of his successful enterprises, B C. 333. His wife Barsine was taken prisoner with the wife of Darius *Died* 16 —— A Greek historian, who appears to have flourished in the time of Augustus He wrote a history of the affairs of Heraclea in Pontus, whereof books of which were epitomized by Photius. He bears the character of a sensible and perspicuous writer. A Latin translation of his history was published at Oxford in 1597.

MEMNONIUM, the citadel of Susa. The city also bore the epithet of "Memnonian." *Herod.* 5, 54, 7, 151.

MEMPHIS, a famous city of Egypt, built at a very early period by king Menes, but completed by his successor Uchoreus. It stood originally on the right bank of the Nile, but Menes, by erecting a dam in the river, compelled it to take a more easterly course, and thus leave the city on its left bank. It grew rapidly in wealth and importance, especially after the union of the Egyptian kings, who then chose it for their residence, and made it the metropolis of the whole country. It was 150 stadia in circumference, and contained many magnificent buildings; particularly two temples of Vulcan and Apis, the latter deity being worshipped here with special veneration. Upon the conquest of Egypt by the Persians, Memphis began to decline, and subsequently lost all its dignity, when the Ptolemies built Alexandria, and made it their great seat of government. It still remained a considerable city until the Arabs, in the seventh century, pulled down its splendid edifices to run up the mosques and other public buildings in their own new capital. Its ruins now cover a great space of ground round *Mongat Musa* and *Mit Rahenu Tshuli*. 1, 7, 25. *Sol.* 11. 166. – *Strab.* 17 *Mela*, 1, 9. – *Diod.* 1, 50. *Plut. in Isid.* – *Herod.* 2, 10, &c. – *Joseph. Ant. Jud.* 8, 6. —A nymph daughter of the Nile, who married Ephesus, by whom she had Libya. She gave her name to the celebrated city of Memphis. *Apollod.* 2, 1. —The wife of Danaus. *Id.* 2, 1.

MEMPHITIS, a son of Ptolemy Physcon, king of Egypt. He was put to death by his father.

MENA or MENES, the first king of Egypt according to some accounts. *Vid* Menes.

MENALCAS, a shepherd in Virgil's eclogues.

MENALIPPE, a sister of Antiope, queen of the Amazons, taken by Hercules when that hero made war against this celebrated nation. She was ransomed, and Hercules received in exchange the arms and belt of the queen. *Just.* 2, 4. —A daughter of the centaur Chiron, beloved and ravished by Æolus, son of Hellen. She retired into the woods to hide her disgrace from the eyes of her father, and when she had brought forth she intreated the gods to remove her totally from the pursuits of Chiron. She was changed into a mare, and called Orrhoe. Some suppose that she assumed the name of Menalippe, as I lost that of Orrhoe. She became a constellation after death, called the horse. Some authors call her Hippe or Evippe. *Hygin. P. A.* 2, 18. – *Pollux*, 4.

MENALIPPUS. *Vid.* Melanippus.

MENANDER, a celebrated comic poet of Athens, educated under Theophrastus. He was universally esteemed by the Greeks, and received the appellation of Prince of the New Comedy. He did not disgrace his compositions like Aristophanes, by mean and indecent reflections and illiberal satire, but his writings were replete with elegance, refined wit, and judicious observations. So great was the public opinion with regard to his poetical merit, that not only Greece honoured the productions of his genius, but the kings of Egypt and Macedonia, with a liberality which reflects honour on the memory, sent ambassadors to invite him to their courts, and prepared fleets to convey him with every mark of respect and hospitable distinction. Of 108 comedies which he wrote, nothing remains but a few fragments. It is said, that Terence translated all these, and indeed we have cause to lament the loss of such valuable remains, when we are told by the ancients that the elegant Terence, so much admired, was in the opinion of his countrymen reckoned inferior to Menander. It is said that Menander drowned himself in the fifty-second year of his age, B. C. 293, because the compositions of his rival Philemon obtained more applause than his own. Only eight of his numerous comedies were rewarded with a poetical prize. The name of his father was Diopythus, and that of his mother Hegistrata. His fragments have been several times published. The best edition is that of Meineke, Berolini, 1823, 8vo. *Quintil.* 10, 1. *Patercl.* 1, 16. —A native of Laodicea, who lived about 130 B. C. He was the author of a treatise περὶ ἐπιδεικτικῶν, "concerning discourses delivered for mere display."

MENAPII, a powerful tribe of Belgic Gaul, between the Mosa or *Meuse* and the Scaldis, or *Scheldt*. Their chief town was Menaptorum Castellum, now *Kessel*. *Cæs. B. G.* 4, 4. —A Celtic tribe who migrated into Hibernia, and settled in part of the modern province of *Leinster*.

MENAS, a freedman of Pompey the Great, who distinguished himself by the active and perilous part which he took in the civil wars which were kindled between the younger Pompey and Augustus. When Pompey invited Augustus to his galley, Menas advised his master to seize the person of his enemy, and at the same time the Roman empire, by cutting the cables of his ship. No, replied Pompey, I would have approved of the measure if you had done it without consulting me, but I scorn to break my word. Horace with great virulence and animosity has ridiculed the pride of Menas, and recalled to his mind his former meanness and obscurity. It is said that Menas revolted from Pompey to Augustus, and from Augustus to Pompey, and again a second time betrayed his master, carrying with him part of his fleet. Augustus acknowledged his services and admitted him with every mark of cordiality to his table, an honour which never was bestowed on any other freedman. *Suet Aug.* 74. – *Plut. in Ant.* —*Appian. B. C.* 5, 78, &c. – *Horat. Epod.* 4. – *Patere.* 2, 73.

MENCHERES, the twelfth king of Memphis.

MENDES, a city of Egypt, in the Delta Parvum, north-east of Sebennytus, and near the coast. It was the chief city of, and gave name to, the Mendesian nome. From it also the Mendesian mouth of the Nile, (Ostium Mendesium) now the canal of *Achmun*, derived its appellation. The goat was here an object of adoration, and Herodotus states that both this animal and the god Pan were called in the Egyptian language *Mendes*. Pan was worshipped at this place with the visage and feet of a goat; though what the Greek writers here call Pan answers more correctly to the deity Priapus or the generative attribute considered abstractedly. At Mendes female goats were also held sacred. The fable of Jupiter having been suckled by a goat, probably arose from some emblematic composition, the true explanation of which was known only to the initiated. The city of Mendes gradually disappeared from history, and in its immediate vicinity rose the city of Thmuis, where the goat was still worshipped as at Mendes. The ruins of Mendes are in the neighbourhood of the modern town of *Achmun*. *Herod.* 2, 46.

MENECLES, a native of Barce in Cyrenaica, who wrote an historical work on the Athenians.

MENECLIDES, a detractor of the character of Epaminondas. *C Nep in Epamin.*

MENECRATES, a native of Ephesus, in Æolis, contemporary with Heraclæus. Strabo cites his work "*on the origin of cities*," (περὶ κτίσεων,) and his "*Description of the Heel-spout*" (Χαλαοστομικὸς περίοδος.)——An historian of Nicæa, cited by Plutarch in his life of Theseus.—— Tiberius Claudius, a physician, who resided at Rome during the reign of Tiberius. He was the author of 155 works on the healing art.——A physician of Syracuse, famous for his vanity and arrogance. He was generally accompanied by some of his patients whose disorders he had cured. He disguised one in the habit of Apollo, and the other in that of Æsculapius, while he reserved for himself the title and name of Jupiter, whose power was extended over these inferior deities. He crowned himself like the master of the gods, and in a letter which he wrote to Philip king of Macedon, he styled himself, in these words, *Menecrates Jupiter to king Philip, greeting.* The Macedonian monarch answered, *Philip to Menecrates, greeting, and better sense.* Philip also invited him to one of his feasts, but when the meats were served up, a table was put separate for the physician, on which he was served only with perfumes and frankincense, like the father of the gods. This entertainment displeased Menecrates, he remembered that he was a mortal, and hurried away from the company. He lived about 360 years before the Christian era. The book which he wrote on cures is lost. *Ælian. V. H.* 10, 51.

MENEDEMUS, a Greek philosopher, a native of Eretria, who flourished towards the close of the fourth century before Christ. He was of the Eliac school, which he afterwards transferred to his native city, and gave it the name of Eretrian. Though nobly descended, he was obliged, through poverty, to submit to a mechanical employment, either as tent-maker or mason. He formed an early intimacy with Asclepiades, who was a fellow-labourer with him in his humble occupation. Having minds more adapted to study than manual labour, they resolved to devote themselves to the pursuit of philosophy. For this purpose, they left their native country, and went to Athens, where Plato presided in the Academy. (*Vid* Asclepiades.) In his own school at Eretria he neglected those forms which were commonly observed in places of this kind, and allowed his hearers and disciples to attend him in whatever posture they pleased, standing, walking, or sitting. At first Menedemus was received by the Eretrians with great contempt, and, on account of the vehemence with which he disputed, obtained the appellations of cur and madman. But he afterwards rose into high esteem, and was intrusted with a public office, to which was annexed an annual stipend of 200 talents. He discharged the trust with fidelity and reputation, but accepted only of a fourth part of the salary attached to the appointment. He was sent upon several embassies to Ptolemy, Lysander, and Demetrius, and rendered his countrymen essential services, by obtaining a diminution of their tribute, and rescuing them from other burdens. Antigonus entertained a personal respect for him, and professed himself one of his disciples. His intimacy with this prince created a suspicion among his countrymen, that he had a secret intention to betray their city into his hands. To save himself he fled to Antigonus, and soon after died, in the 84th year of his age. It is thought he precipitated his death by abstaining from food, being oppressed with grief at the ingratitude of his countrymen, and on being unable to persuade Antigonus to restore the lost liberties of his country. *Diog Laert.* 2, 125, &c.——A native of Lampsacus, in whom the spirit of the Cynic sect degenerated into downright madness. Dressed in a black cloak, with an Arcadian cap upon his head, on which were drawn the figures of the twelve signs of the zodiac, with tragic buskins on his legs, with a long beard and with an ashen staff in his hand, he went about like a maniac, saying that he was a spirit returned from the lower world to admonish the living. He lived in the reign of Antigonus, king of Macedon. *Diog Laert* 6, 102.

MENELAI PORTUS, a city and harbour on the coast of Africa, between Cyrene and Egypt. C *Nep in Ages* 8.—*Herod.* 4, 169.

MENELAIA, a festival celebrated at Therapnæ in Laconia, in honour of Menelaus. He had there a temple, where he was worshipped with his wife Helen as one of the supreme gods.

MENELAUS, a king of Sparta, brother to Agamemnon. His father's name was Atreus, according to Homer, or according to the more probable opinion of Hesiod, Apollodorus, &c. he was the son of Plisthenes and Ærope. [*Vid.* Plisthenes.] He was educated with his brother Agamemnon in the house of Atreus, but soon after the death of this monarch, Thyestes his brother usurped the kingdom and banished the two children of Plisthenes. Menelaus and Agamemnon came to the court of Œneus king of Calydonia, who treated them with tenderness and paternal care. From Calydonia they went to Sparta, where, like the rest of the Grecian princes, they solicited the marriage of Helen the daughter of king Tyndarus. By the artifice and advice of Ulysses, Helen was permitted to choose a husband, and she fixed her eyes upon Menelaus, and married him after her numerous suitors had solemnly bound themselves by an oath to defend her, and protect her person against the violence or assault of every intruder. [*Vid.* Helena.] As soon as the nuptials were celebrated, Tyndarus resigned the crown to his son-in law, and their happiness was complete. This was, however, of short duration; Helen was the fairest woman of the age, and Venus had promised Paris the son of Priam to reward him with such a beauty. [*Vid.* Paris.] The arrival of Paris in Sparta was the cause of great revolutions. The absence of Menelaus in Crete gave opportunities to the Trojan prince to corrupt the fidelity of Helen, and to carry away home what the goddess of beauty had promised to him as his due. This action was highly resented by Menelaus, he reminded the Greek princes of their oath and solemn engagements when they courted the daughter of Tyndarus, and immediately all Greece took up arms to defend his cause. The combined forces assembled at Aulis in Bœotia where they chose Agamemnon for their general, and Calchas for their high priest; and after their applications to the court of Priam for the recovery of Helen had proved fruitless, they marched to meet their enemies in the field. During the Trojan war Menelaus behaved with great spirit and courage and Paris must have

fallen by his hand, had not Venus interposed and redeemed him from certain death He also expressed his wish to engage Hector, but Agamemnon hindered him from fighting with so powerful an adversary. In the tenth year of the Trojan war, Helen, as it is reported, obtained the forgiveness and the good graces of Menelaus by introducing him with Ulysses, the night that Troy was reduced to ashes, into the chamber of Deiphobus whom she had married after the death of Paris. This perfidious conduct totally reconciled her to her first husband; and she returned with him to Sparta, during a voyage of eight years He died some time after his return. He had a daughter called Hermione, and Nicostratus, according to some, by Helen, and a son called Megapenthes by a concubine. Some say that Menelaus went to Egypt on his return from the Trojan war to obtain Helen who had been detained there by the king of the country. (*Vid* Helena.) The palace which Menelaus once inhabited was still entire in the days of Pausanias, as well as the temple which had been raised to his memory by the people of Sparta. *Homer. Od.* 4, &c.—*Il.* 1, &c.—*Apollod.* 3, 10. *Paus.* 3, 14 et 19.—*Dictys Cret.* 2, &c.—*Virg. Æn.* 2 &c. —*Ovid. Heroid* 5 et 13.—*Hygin. fab* 79 —*Eurip in Iphig.*

MENENIUS, Agrippa, a celebrated Roman who appeased the Roman populace in the infancy of the consular government by repeating the well-known fable of the belly and limbs. He flourished 495 B C:——Titus, son of the preceding, was chosen consul with C Horatius, A U C. 277, when he was defeated by the Tusci, and being called to an account by the tribunes for this failure, was sentenced to pay a heavy fine He died of grief soon after. *Liv.* 2, 51, &c.

MENES, considered by most as the founder of the Egyptian empire, is supposed to have reigned 117 years after the birth of Phaleg, son of Heber, which was the year of the dispersion of the people throughout the earth He built the town of Memphis, and, in the prosecution of his work, stopped the course of the Nile near it, by constructing a causeway several miles broad, and caused it to run through the mountains. For his ability and popularity he was deified after death. He is supposed to be the Misraim of Scripture. Bishop Clayton, however, contends that Menes was not the first king of Egypt, but that he only transferred the seat of empire from Thebes to Memphis *Herod.* 2, 1 et 99.—*Diod* 1.

MENESTHEI PORTUS, a harbour, not far from Gades, on the coast of Spain, in the territory of Bætica. An oracle of Menestheus was said to have been in or near the place. The modern *Puerto de Santa Maria* is thought to correspond to the ancient spot.

MENESTHEUS, or Menesteus, or Mnestheus a son of Perœus, who so insinuated himself into the favour of the people of Athens, that, during the long absence of Theseus, he was elected king The lawful monarch at his return home was expelled, and Mnestheus established his usurpation by his popularity and great moderation As he had been one of Helen's suitors, he went to the Trojan war at the head of the people of Athens, and died on his return in the island of Melos. He reigned twenty three years, B. C. 1205, and was succeeded by Demophoon the son of Theseus. *Plut in Thes.*—*Homer. Il.* 2, 11, 12 et 13 ——A son of Iphicrates who distinguished himself in the Athenian armies. *C. Nep. in Tim.*

MENESTHEUS, a Greek killed by Paris in the Trojan war (*Homer. Il.* 7, 8.——A son of the Sperchius and Polydora who accompanied Achilles to the Trojan war. *Hom Il.* 16, 173

MENINX, an island off the coast of Africa, in the vicinity of the Syrtis Minor, and forming part of its southern side. It was also named Lotophagitis, and is famous from the mention made of it as the favourite dwelling of the Lotophagi, so called from the Greek words λωτος *lotus*, and φαγειν *edere*, owing to their living upon the lotus. This delightful fruit is said to have been so intoxicating to the taste, that whosoever partook of it straightway forgot his own country, and cared only to spend his life in the happy regions where it was produced it was described as being something in taste like the date, but of a saffron colour, no bigger than a bean, and growing in bunches like a myrtle-berry. It is still found on the whole coast hereabouts, and, being in great repute, is sold in all the markets; the Arabs call it *Jugeb* Meninx had several cities, one of which, called Girba, has given the modern name of *Jerba* to the whole island the emperor Vibius Gallus was born here. *Herod.* 2, 92 4, 177,—*Polyb* 12, 2.

MENIPPUS, a cynic who was a native of Gadara, in Palestine, and the disciple of Menedemus. He was such a severe satirist, that Lucian calls him the most snarling of all the dogs of his sect His satires were partly in prose, and partly in verse He is said to have hung himself, on account of the loss of his riches, which he had gathered by usury

MENNIS, a city of Assyria, in the district of Adiabene to the south of Arbela. The adjacent country abounded with bitumen Mannert supposes it to have been near the modern *Dus Churmalu.*

MENODŌTUS, a physician of the empiric school born at Nicomedia He was a disciple of Antiochus of Laodicea in Lycia, and flourished about the middle of the second century.

MENŒCEUS, a Theban, father of Hipponome, Jocasta, and Creon ——A young Theban, son of Creon He offered himself to death when Tiresias, to ensure victory on the side of Thebes against the Argive forces, ordered the Thebans to sacrifice one of the descendants of those who sprang from the dragon's teeth, and he killed himself near the cave where the dragon of Mars had formerly resided. The gods required this sacrifice because the dragon had been killed by Cadmus, and no sooner was Creon dead than his countrymen obtained the victory. *Apollod* 3, 6 —*Cic. Tusc* 1, 98.

MENŒTES, the pilot of the ship of Gyas, at the naval games exhibited by Æneas at the anniversary of his father's death. He was thrown into the sea by Gyas for his inattention, and saved himself by swimming to a rock. *Virg. Æn* 5, 161, &c ——An Arcadian, killed by Turnus in the war of Æneas. *Id* 12, 517.

MENŒTIADES. *Vid.* Menœtius.

MENŒTIUS, a son of Actor and Ægina after her amour with Jupiter He left his mother and went to Opus, where he had, by Sthenele, or according to others, by Philomela, or Polymela, Patroclus, often called from him *Menœtiades.* Menœtius was one of the Argonauts. *Apollod.* 3, 13.—*Homer Il* 1, 307.—*Hygin. fab.* 97.

MENON, a Thessalian commander in the expedition of Cyrus the younger against his brother Artaxerxes. He commanded the left wing in

the battle of Cunaxa. He was taken along with the other generals after the battle of Tissaphernes, but was not put to death with them. Xenophon states that he lived in entire year, after having had some personal punishment inflicted on him, and then met with an end of his existence. Diodorus states that he was not punished with the other generals, because it was thought that he was inclined to betray the Greeks, and he was therefore allowed to escape unhurt. Marcellinus, in his life of Thucydides, accuses Xenophon of calumniating Menon, on account of his enmity towards Plato, who was a friend of Menon. —*Xen. Anab.* 2, 6, 29 —*Diod.* 14, 27. —A Trojan chief killed by Leonthreus. —*Homer. Il.* 12, 193 —One of Plato's compositions. —*Cic. Tusc.* 1, 21

MENOPHILUS, an eunuch to whom Mithridates, when conquered by Pompey, intrusted the care of his daughter. Menophilus murdered the princess for fear of her falling into the enemy's hands. —*Ammian.* 16 —A slave in the house of Atticus, employed by Cicero in setting his books in order, &c. —*Cic. Att.* 4, 7 —A Jew ridiculed in Martial's epigrams, 7, *ep.* 81.

MENTA or MINTHE. *Vid.* Minthe

MENTES, a king of the Taphians in Etolia, son of Anchialus, in the time of the Trojan war. Minerva borrows his form when she introduces herself as the friend and adviser of young Telemachus. This man according to some was a rich merchant of Leucas intimate with Homer, and thus the poet has immortalized the name of his friend. —*Eustath. et Schol. in Odyss.* —A Ciconian chief whose form Apollo borrowed to prevent Menelaus from carrying the dead body of Panthous. —*Homer. Il.* 17, 70

MENTISSA, a town of Spain. —*Liv.* 26, 17

MENTOR a faithful friend of Ulysses. Some of the Moderns have supposed that Mentor was a native of Ithaca, who received Homer during his travels with so much hospitality, and such tenderness, that he introduced him in his Odyssey, and thus immortalized his name. —*Homer Odyss.* 2, 224 —A Trojan prince killed by Teucer. —*Hom. Il.* 13, 170 —A king of Sidonia who revolted against Artaxerxes Ochus, and afterwards was restored to favour by his treachery to his allies, &c. —*Diod.* 16 —An excellent artist in polishing cups and engraving flowers on them. —*Plin.* 33, 11.—*Mart.* 9, *ep.* 63, 16.

MENYLLUS, a Macedonian set over the garrison which Antipater had stationed at Athens. He attempted in vain to corrupt the innocence of Phocion. —*Plut.*

MEPHITIS, a goddess supposed to preside over the public cloacæ, and infected places. In the general destruction of Cremona her temple was the only building preserved. —*Plin.* 2, 93 —*Virg. Æn.* 7, 84 —*Vers.* 3, 99 —*Tacit. Hist.* 3, 33

MERA, a priest of Venus. —*Stat. Theb.* 8, 478. —A dog of Icarius, which by his cries showed Erigone where her murdered father had been thrown. Immediately after this discovery, the daughter hung herself in despair, and the dog pined away, and was made a constellation in the heavens known by the name of Canis. —*Ovid. Met.* 7, 363 —*Hygin. fab.* 130 —*Ælian. Hist. An.* 7, 28.

MERA or MŒRA, one of the Atlantides who married Tegeates son of Lycaon. She had a monument at Tegea in Arcadia. —*Hom. Odyss.* 11, 325.—*Paus.* 8, 48.

MERCURII PROMONTORIUM, the name with the Hermæum Promontorium. A promontory of Africa, on the coast of Zeugitana, now *Cape Bon*

MERCURIUS, a celebrated god of antiquity, called Hermes by the Greeks. There were no less than five of this name according to Cicero; a son of Cœlus and Lux, a son of Valens and Coronis; a son of the Nile, a son of Jupiter and Maia; and another called by the Egyptians Thaut. Some add a sixth, a son of Bacchus and Proserpine. To the son of Jupiter and Maia, the actions of all the others have been probably attributed, as he is the most famous, and the best known. Mercury was the messenger of the gods, and of Jupiter in particular, he was the patron of travellers and of shepherds, he conducted the souls of the dead into the infernal regions, and not only presided over orators, merchants, declaimers, but he was also the god of thieves, pickpockets and all dishonest persons. His name is derived *a mercibus*, because he was the god of merchandise among the Latins. He was born, according to the more received opinion, in Arcadia, on mount Cyllene, and in his infancy he was intrusted to the care of the Seasons. The day that he was born, or more probably the following day, he gave an early proof of his craftiness and dishonesty in stealing away the oxen of Admetus which Apollo tended. He gave another proof of his thievish propensity, by taking also the quiver and arrows of the divine shepherd, and he increased his fame by robbing Neptune of his trident, Venus of her girdle, Mars of his sword, Jupiter of his sceptre, and Vulcan of many of his mechanical instruments. These specimens of his art recommended him to the notice of the gods and Jupiter took him as his messenger, interpreter, and cup-bearer in the assembly of the gods. This last office he discharged till the promotion of Ganymede. He was presented by the king of heaven with a winged cap called *petasus*, and with wings for his feet called *talaria*. He had also a short sword called *harpe*, which he lent to Perseus. With these he was enabled to go into whatever part of the universe he pleased with the greatest celerity, and besides he was permitted to make himself invisible, and to assume whatever shape he pleased. As messenger of Jupiter he was intrusted with all his secrets. He was the ambassador and plenipotentiary of the gods, and he was concerned in all alliances and treaties. He was the confidant of Jupiter's amours, and he often was set to watch over the jealousy and intrigues of Juno. The invention of the lyre and its seven strings is ascribed to him. This he gave to Apollo, and received in exchange the celebrated caduceus, with which the god of poetry used to drive the flocks of king Admetus. (*Vid* Caduceus.) In the wars of the giants against the gods, Mercury showed himself brave, spirited, and active. He delivered Mars from the long confinement which he suffered from the superior power of the Aloides. He purified the Danaides of the murder of their husbands, he tied Ixion to his wheel in the infernal regions, he destroyed the hundred eyed Argus, he sold Hercules to Omphale the queen of Lydia, he conducted Priam to the tent of Achilles to redeem the body of his son Hector, and he carried the infant Bacchus to the nymphs of Nysa. Mercury had many surnames and epithets. He was called Cyllenius, Caduceator, Acacetos, from Acacus, an Arcadian; Acacesius, Tricephalos, Tripter,

Chthonius, Camillus, Agoneus, Delius, Arcas, &c. His children are also numerous as well as his amours. He was father of Autolycus, by Chione; Myrtillus, by Cleobula, Libya, by Libya; Echion and Eurytus, by Antianira; Cephalus, by Creusa; Pylia, by Issa, and of Priapus, according to some. He was also father of Hermaphroditus, by Venus, of Eudorus, by Polymela; of Pan, by Dryope, or Penelope His worship was well established, particularly in Greece, Egypt, and Italy. He was worshipped at Tanagra, in Bœotia, under the name of Criophorus, and represented as carrying a ram on his shoulders, because he delivered the inhabitants from a pestilence by telling them to carry a ram in that manner round the walls of their city. The Roman merchants yearly celebrated a festival on the 15th of May, in honour of Mercury, in a temple near the Circus Maximus A pregnant sow was then sacrificed and sometimes a calf, and particularly the tongues of animals were offered After the votaries had sprinkled themselves with water with laurel leaves, they offered prayers to the divinity, and intreated him to be favourable to them, and to forgive whatever artful measures, false oaths or falsehoods they had used or uttered in the pursuit of gain. Sometimes Mercury appears on monuments with a large cloak round his arm, or tied under his chin. The chief ensigns of his power and offices are his *caduceus*, his *petasus*, and his *talaria* Sometimes he is represented sitting upon a scaly fish, holding in one hand his caduceus, and in the other the claws of the fish At other times he is like a young man without a beard, holding in one hand a purse, as being the tutelary god of merchants, with a cock on his wrists as an emblem of vigilance, and at his feet a goat, a scorpion, and a fly Some of his statues represented him as a youth *fascino erecto* Sometimes he rests his foot upon a tortoise. In Egypt his statues represented him with the head of a dog, whence he was often confounded with Anubis, and received the sacrifice of a stork. Offerings of milk and honey were made because he was the god of eloquence, whose powers were sweet and persuasive. The Greeks and Romans offered tongues to him by throwing them into the fire, as he was the patron of speaking, of which the tongue is the organ. Sometimes his statues represent him as without arms, because, according to some, the power of speech can prevail over every thing even without the assistance of arms. *Homer Od* 1 &c. *Il* 1, &c *Hymn. in Merc* —*Lucian in Mort. Dial.*—*Ovid. Fast.* 5, 667. *Met* 1, 4, 11, 14 —*Martial* 9, *ep.* 35.—*Stat. Theb.* 4 —*Paus* 1, 7, 8, et 9 *Orpheus* —*Plut. in Num* —*Vare. de L. L.* 5.—*Plato in Phæd* —*Virg. G* 1. *Æn* 1, 48.—*Dod.* 4 et 5.—*Apollod* 1, 2, et 3 —*Hygin. fab* P. *A* 2.—*Tzetz. in Lyc* 219.—*Cic de Nat. D.* 3, 22. —*Philostr. Icon* 1, 27 —*Macrob. Sat.* 1, 19 —Trismegistus, a priest and philosopher of Egypt who taught his countrymen how to cultivate the olive, and measure their lands, and to understand hieroglyphics. He lived in the age of Osiris, and wrote 42 books on theology, medicine, and geography, from which Sanchoniathon the Phœnician historian has taken his theogonia In one of his compositions he compared providence to a circle, the centre of which is every where and the circumference no where, an idea which has been adopted by Pascal. *Diod.* 1, et 5.—*Plut. de Isid.* et *Os.*—*Cic de Nat D.* 3.

MERIÔNES, a charioteer of Idomeneus king of Crete during the Trojan war, son of Molus a Cretan prince, and Melphidia. He signalised himself before Troy, and fought with Deiphobus the son of Priam, whom he wounded. He was greatly admired by the Cretans, who even paid him divine honours after death. *Horat. Od* 1, 6, 15. - *Ovid. Met.* 13, *fab.* 1.—A brother of Jason son of Æson, famous for his great opulence and for his avarice. *Polyæn.* 6, 1

MERMEROS, a centaur, wounded in the battle against the Lapithæ *Ovid Met* 12, 305. —A Trojan killed by Antilochus. *Homer Il* 14, 513.—A son of Jason and Medea, who was father to Ilus of Corinth *Paus* 2, 3.

MERMNADÆ, a race of kings in Lydia, of which Gyges was the first. They sat on the Lydian throne till the reign of Cœsus, who was conquered by Cyrus king of Persia. They were descendants of the Heraclidæ, and probably received the name of Mermnadæ from Mermnas, one of their own family They were descended from Lemnos, or according to others, from Agelaus the son of Omphale by Hercules. *Herod.* 1, 7 et 14.

MEROE, an island of Æthiopia. It was formed by the Nile, and by two of its tributaries named Astaboras and Astapus. Of these the Astaboras *Tacazze* or *Abara* the eastern boundary of the island, rises in *Abyssinia* not far from the lake *Tzana* and flows into the Nile 60 miles below the city of Meroe. About the same distance above the city the Nile is joined by the river Astapus *Abara, Bahr el-Asergue*, or *Blue Nile:* it rises in the western part of *Abyssinia*, traverses lake Pseboa or Colne now *Tzana* or *Dembea*, and sweeps round to its junction with the *Bahr-el-Abiad* or *White Nile* The branches of these two rivers were united in the upper part of their course, either artificially or naturally, and thus caused Meroe to become an island; the communication between them still exists, and is called *Fahaty* The shape of the island was compared to a shield, its length amounting to 3,000 stadia, and its average width to 1,000. It is said to have been formerly called Saba, but its modern name is *Abara*, which it has derived from the river *Abara* or Astoboras, its eastern boundary. The island was exceedingly fertile, and is said to have abounded in silver, gold, and other precious metals. the people were much commended for their social character and simplicity of manners The city of Meroe stood upon the Nile at the north western side of the island, and its extensive ruins may still be seen at a place called *Gebbanny Mela*, 1, 9 3, 9 —*Paus* 1, 33.—*Juv* 13, 163.—*Strab.* 17 —*Herod.* 2, 31.—*Plin* 2, 173.—*Lucan.* 4, 323. 10, 161, 237, et 303.

MEROPE, one of the Atlantides. She married Sisyphus son of Æolus, and, like her sisters, was changed into a constellation after death. [*Vid.* Pleiades.] It is said, that in the constellation of the Pleiades the star of Merope appears more dim and obscure than the rest, because she, as the poets observe, married a mortal, while her sisters married some of the gods or their descendants. *Ovid. Fast.* 4 175.—*Hygin. fab.* 192.—*Apollod.* 1, 9 —A daughter of Cypselus who married Cresphontes, king of Messenia, by whom she had three children. Her husband and two of her children were murdered by Polyphontes. The murderer wished her to marry him, and she would have been obliged to comply, had not Epytus, or Telephontes, her

third son, revenged his father's death by assassinating Polyphontes. *Apollod.* 2, 6. —*Paus.* 4, 3 ——A daughter of Œnopion beloved by Orion. *Apollod.* 1, 4.——A daughter of the Cebrenus who married Æsacus, the son of Priam.——A daughter of Erechtheus mother of Daedalus. *Plut. in Thes*

MEROPS, a king of the island of Cos, who married Clymene, one of the Oceanides He was changed into an eagle and placed among the constellations. *Ovid. Met.* 1, 763.——A celebrated soothsayer of Percosus in Troas, who foretold the death of his sons Adrastus and Amphius, who were engaged in the Trojan war. They slighted their father's advice and were killed by Diomedes ——One of the companions of Æneas, killed by Turnus *Virg. Æn.* 9, 702.

MEROS, a mountain of India sacred to Jupiter. It is said to have been in the neighbourhood of Nysa, and to have been named from the circumstance of Bacchus' being enclosed in the thigh (μηρος) of Jupiter. *Mela*, 2, 7.—*Curt.* 8, 10.—*Dion.* 1.

MERÖLA, CORN a Roman who fought against the Gauls, and was made consul by Octavius in the place of Cinna. He some time after killed himself in despair before the altar of Jupiter in the capitol. *Paterc.* 2, 20 et 22 — *Plut.*

MESABATES, a eunuch in Persia, flayed alive by order of Parysatis, because he had cut off the head and right hand of Cyrus. *Plut. in Artax*

MESABIUS, a mountain of Bœotia hanging over the Euripus *Paus.* 9, 22.

MESAPIA, an ancient name of Bœotia

MESAULIUS, a servant of Eumæus the steward of Ulysses. *Homer Od.* 14, 449.

MESEMBRIA, a maritime town of Thrace, east of the mouth of the Nessus, now *Mesevria*, or *Mesevra*. It was a settlement of the Samothracians. *Herod* 7, 108.

MESENE, an island in the Tigris, where Apamea was built It is now *Diget*. *Plin.* 6, 31 ——Another enclosed between the canal of *Naara* and the Pasitigris, and which is called in the oriental writers *Pharat Mascan*, or "the Mesene of the Euphrates," to distinguish it from the Mesene of the Tigris. The term *Mesene* is a Greek one, and refers to land enclosed *between* two streams.

MESOMEDES, a lyric poet in the age of the emperor Antoninus.

MESOPOTAMIA, a country of Asia, bounded on the north by mount Masius, on the east by the river Tigris, on the west by the Euphrates, and on the south by a little stream which nearly connects these two great rivers To the north it bordered on Armenia, to the east upon Assyria to the south on Babylonia, and Arabia, and to the west upon Syria. Mesopotamia derived its name from the Greek words μεσος *medius* and ποταμος *fluvius*, owing to its situation *between two* great *rivers*; from this circumstance it is sometimes called Syria inter fluvios The Hebrews distinguished it by the appellation Aram-Naharaim or Aram between the rivers, it being part of that country which fell to the lot of Aram: it is still called *Al Gezira* or *The Island*. Mesopotamia was divided by the river Chaboras into two parts, the northern and southern. The former of these was exceedingly fertile, and is therefore distinguished in scripture by the peculiar title of Padan-Aram, and Sedan Aram, both signifying *the fertile Aram*. Mesopotamia formed part of the great Assyrian monarchy, and fell with it into the hands of the Medes and subsequently of the Persians; it is hence frequently included in the general names of Assyria and Babylonia After this it came into the power of the Macedonians and the Seleucidæ, and was finally seized upon by the Romans in the Mithradatic war, although it was not till the time of Trajan that they constituted it a province: it was the scene of some of their most bloody battles with the Parthians and Persians Upon the death of Julian, the emperor Jovian found himself compelled to resign the greater part of the province to the Persians, only retaining that portion of it which lies between the Chaboras and Euphrates, and it is to this alone that in the latter ages the name of Mesopotamia was confined. *Strab.* 2.– *Mela*, 1, 11.– *Cic. de Nat. D.* 2, 52.— *Dion.* 1. – *Plut.* 5, 18.

MESSALA, M Valerius Corvinus, an illustrious Roman, of an ancient and noble family, who distinguished himself in youth by his eloquence and patriotism, and joined the republican army under Brutus and Cassius against the triumvirs. He is described in very high terms by Cicero, in a letter to Brutus, as being almost, or altogether unequaled for integrity, constancy, and the affection which he displayed for the commonwealth. Of his eloquence, Quintilian says, it is splendid, fair, and bearing the stamp of his nobility. At the battle of Philippi he had a distinguished command, and with his legion was the first that turned the left wing commanded by Octavianus Cæsar After the death of the two republican chiefs, he made his peace with the victor, and, according to one of the historians of Rome, there was no circumstance of his victory more pleasing to Cæsar than the preservation of Messala, nor did any man ever give proof of greater attachment and gratitude than Messala towards Cæsar Yet, to his honour, it is asserted, that he never, and on no occasion, was backward in showing his regard to the memory of his earlier friends, and his decided preference of their cause. When he recommended Strato to Cæsar, he said, with tears flowing from his eyes, "this, sir, is the man who performed the last kind office for my beloved friend Brutus;" and at another time, when Cæsar reminded him that he had been no less zealous *for* him at Actium, than *against* him at Philippi, he answered, "I always espoused the most just side *of* every question." In the year 31 B C. he was the emperor's colleague in the consulate, and was sent as his legate into Asia a year or two afterwards. In 27 he obtained a triumph over the Aquitanians; after this, he for a short time held the office o prefect, which he resigned, finding it ill adapted to his habits. He was addicted to literary pursuits, and was a patron of literary persons, particularly of Tibullus, who commemorates him in his elegies, and has left an express panegyric upon him. In old age he composed a work "De Familiis Romanis," cited by Pliny. At the age of seventy, about two years prior to his decease, the faculties of his mind underwent a total decay, and his memory so completely failed him, that he forgot his own name. *Horat.* 1, *Sat.* 6, 42 *Sat* 10, 85 3, *od.* 21. *Art* 371 — *Quintil.* 10, 1 —*Tibull* 1, *el.* 1, &c.— *Tacit. Ann.* 11, 6 et 7. 13, 34.—*Paterc* 2, 71 ——The father of Valeria who married the dictator Sylla.—— A great flatterer at the court of Tiberius ——A

governor of Syria.——A tribune in one of the Roman legions during the civil war between Vespasian and Vitellius, of which he wrote an historical account mentioned by Tacitus. *Orat* 14 ——A painter at Rome, who flourished, B C 295 ——A writer whose book *de Augusti progenie* was edited 12mo, L. Bat. 1648.

MESSALINA, Valeria, a daughter of Messala Barbatus She married the emperor Claudius and disgraced herself by her cruelties and scandalous incontinence. Her hu band's palace was not the only seat of her lasciviousness, but she even prostituted herself in the most public manner. Her extravag ances at last irritated Claudius so much, that he was obliged to summon her to answer to all the accusations which were brought against her, upon which she attempted to destroy herself, and when her courage failed, one of the tribunes dispatched her with his sword, A. D 48 The satirist, in speaking of her, says,

Et lassata viris, nondum satiata recessit.
Jun — Tacit Ann. 11, 37. *Suet in Claud* —— Another called also Statilia. She was descended from a consular family, and married the consul Atticus Vestinus, whom Nero murdered She received with tokens of tenderness her husband's murderer, and married him. She had married four hu bands before she came to the imperial throne, and after the death of Nero retired to literary pursuits and peaceful occupations Otho, after this, paid his addresses to her, but before the consummation of marriage he destroyed himself. In his dying moments he wrote her a pathetic and very consolatory letter. *Tacit. Ann*

MESSALINUS, M VALERI a Roman officer in the reign of Tiberius He was appointed governor of Dalmatia, and rendered himself known by his opposition to Piso, and by his attempts to persuade the Romans of the necessity of suffering women to accompany the camps on their different expeditions *Tacit Ann.* 3 ——One of Domitian's informers ——A flatterer of the emperor Tiberius.

MESSANA, an ancient and celebrated town of Sicily on the straits which separate Italy from Sicily. It was anciently called *Zancle*, and was founded 1000 years before the Christian era. The inhabitants, being continually exposed to the depredations of the people of Cuma, implored the assistance of the Messenians of Peloponnesus, and with them repelled the enemy. After this victorious campaign, the Messenians entered Zancle, and lived in such intimacy with the inhabitants that they changed their name, and assumed that of the Messenians, and called their city Messana. Another account says, that Anaxilaus, tyrant of Rhegium, made war against the Zancleans with the assistance of the Messenians of Peloponnesus and that after he had obtained a decisive victory, he called the conquered city Messana in compliment to his allies, about 494 years before the Christian era. After this revolution at Zancle, the Mamertini took possession of it and made it the capital of the neighbouring country (*Vid.* Mamertini) It afterwards fell into the hands of the Romans, and was for some time the chief of their possessions in Sicily The inhabitants were called Messanii, Messanienses, and Mamertini The straits of Messana have always been looked upon as very dangerous, especially by the ancients, on account of the rapidity of the currents, and the irregular and violent flowing and ebbing of the sea. *Strab* 6 — *Mela*, 2, 7. — *Plin.* 4, 23. — *Dion.* 4 — *Thucyd.* 1, &c — *Herod* 6, 23, 7, 28.

MESSAPIA, a country of Italy in Magna Græcia, commonly supposed to have been the same with Iapygia, but forming, in strictness, the part of Italy The town of Messapia, mentioned by Pliny is thought to have communicated its name to the Messapian nation. The generality of Italian topographers identify the site of this ancient town with that of *Mesagne*, between *Oria* and *Brindisi*. *Plin* 3, 11

MESSE a town in the island of Cythera. *Stat Theb.* 1, 4, 226.

MESSENE, a daughter of Triopas king of Argos who married Polycaon son of Lelex, king of Laconia. She encouraged her husband to levy troops, and to seize a part of Peloponnesus, which, after it had been conquered, received her name. She received divine honours after her death, and had a magnificent temple at Ithome, where her statue was made half of gold and half of Parian marble *Paus.* 4 1 et 3.

MESSENE, or MESSENA, now *Mauro Vatra* a city in the Peloponnesus, the capital of the country called *Messenia*. The inhabitants have rendered themselves famous for the war which they carried on against the Spartans, and which received the appellation of the *Messenian war*. The first Messenian war arose from the following circumstances; the Messenians offered violence to some Spartan women who had assembled to offer sacrifices in a temple, which was common to both nations, and which stood on the borders of their respective territories, and besides they killed Teleclus, the Spartan king, who attempted to defend the innocence of the females. This account, according to the Spartan traditions, is contradicted by the Messenians, who observe that Teleclus with a chosen body of Spartans assembled at the temple, before mentioned, disguised in women's clothes, and all secretly armed with daggers. This hostile preparation was to surprise some of the neighbouring inhabitants, and in a quarrel which soon after arose, Teleclus and his associates were all killed These quarrels were the cause of the first Messenian war, which began, B. C 743 years. It was carried on with vigour and spirit on both sides, and after many obstinate and bloody battles had been fought and continued for 19 years, it was at last finished by the taking of Ithome by the Spartans. This place stood a siege of ten years, and was defended with all the power of the Messenians, but in the conquest the inveteracy of Sparta was manifested in the solemn oath by which her soldiers bound themselves, not to return home till they had reduced the last stronghold of their rivals. The insults to which the conquered Messenians were continually exposed, at last excited their resentment, and they resolved to shake off the yoke. They suddenly revolted, and the second Messenian war was begun 685 B. C. and continued 14 years. The Messenians at first gained some advantages, but a fatal battle in the third year of the war so totally disheartened them that they fled to Ira, where they resolved to maintain an obstinate siege against their victorious pursuers. The Spartans were assisted by the Samians in besieging Ira, and the Messenians were at last obliged to submit to the superior power of their adversaries The taking of Ira, by the Lacedæmonians, after a siege of 11 years, put an end to the second Messenian war. Peace was re established for

some time in Peloponnesus, but after the expiration of 300 years, the Messenians attempted a third time to free themselves from the power of Lacedæmon, B. C 465. At that time the Helots had revolted from the Spartans, and the Messenians, by joining their forces to these wretched slaves, looked upon their respective calamities as common, and thought themselves closely interested in each other's welfare. The Lacedæmonians were assisted by the Athenians, but they soon grew jealous of one another's power, and their political connexion produced the most inveterate enmity, and at last ended in open war Ithome was the place in which the Messenians had a second time gathered all their forces and though ten years had already elapsed, both parties seemed equally confident of victory The Spartans were afraid of storming Ithome, as the oracle of Delphi had threatened them with the greatest calamities, if they offered any violence to a place which was dedicated to the service of Apollo. The Messenians, however, were soon obliged to submit to their victorious adversaries, B. C. 453, and they consented to leave their native country, and totally to depart from the Peloponnesus, solemnly promising that if they ever returned into Messenia, they would suffer themselves to be sold as slaves. The Messenians upon this, miserably exiled, applied to the Athenians for protection, and were permitted to inhabit Naupactus, whence some of them were afterwards removed to take possession of their ancient territories in Messenia, during the Peloponnesian war The third Messenian war was productive of great revolutions in Greece, and though originally merely a private quarrel it soon engaged the attention of all the neighbouring states, and kindled the flames of dissension every where Every state took up arms as if in its own defence, or to prevent additional power and dominion from being lodged in the hands of its rivals. The descendants of the Messenians at last returned to Peloponnesus, B C. 370, after a long banishment of 300 years. *Paus Mes.* &c.—*Justin.* 3. 4, &c.—*Strab.* 6, &c.—*Thucyd* 1, &c —*Diod* 11, &c.—*Plut. in Cyn* &c.—*Polyæn* 3.—*Polyb* 4, &c

MESSENIA, a province of the Peloponnesus, situate between Laconia, Elis, Arcadia, and the Ionian sea. Its chief city is Messena. *Vid.* Messene.

METABUS, a king of the Privernates. He was father of Camilla, whom he consecrated to the service of Diana, when he had been banished from his kingdom by his subjects for his cruelty and tyrannical disposition. *Virg. Æn.* 11, 540.

METAGITNIA, a festival in honour of Apollo, celebrated by the inhabitants of Melite, who migrated to Attica. It receives its name from its being observed in the month called Metagitnion.

METAPONTUM, a town of Lucania in Italy, on the coast of the Sinus Tarentinus, founded about 1261 years B. C. by Metabus, the father of Camilla, or Epeus, one of the companions of Nestor. Pythagoras retired there for some time, and perished in a sedition. Annibal made it his head-quarters when in that part of Italy, and its attachment to Carthage was afterwards severely punished by the Roman conquerors, who destroyed its liberties and independence. A few broken pillars of marble are now the only vestiges of Metapontum. *Strab.* 5.—*Mela*, 2, 4. —*Justin.* 12, 2.—*Liv.* 1, 8, 23, 27, &c.

METAURUM, a town in the territory of the Bruttii, in Italy, not far from Medura, and below Vibo Valentia. Its site is generally supposed to accord with that of the modern *Gioja*.

METAURUS, a river in the territory of the Bruttii, running into the Tyrrhene or Lower sea. The town of Metaurum is supposed to have stood at or near its mouth. It is now called the *Marro*, and sometimes the *Petrace*. *Athen* 7, 63 —A river of Umbria, in Italy, flowing into the Adriatic. It was rendered memorable by the defeat of Asdrubal, the brother of Annibal. The Roman forces were commanded by the consuls Livius Salinator and Claudius Nero, A. U. C. 545 It is now the *Metro*. *Horat. Od.* 4, 4, 38. —*Mela*, 2, 4.—*Lucan* 2, 495.

METELLA, the wife of Sylla.

METELLI, the surname of the family of the Cæcilii at Rome, the most known of whom were —A general who defeated the Achæans, took Thebes, and invaded Macedonia, &c.—Q. Cæcilius, who rendered himself illustrious by his successes against Jugurtha the Numidian king, from which he was surnamed *Numidicus*. He took, in this expedition, the celebrated Marius, as his lieutenant, and he had soon cause to repent of the confidence he had placed in him. Marius raised himself to power by defaming the character of his benefactor, and Metellus was recalled to Rome. L. Apuleius Saturninus, a tribune of the commons, summoned him, after his return, to trial, because he had not sworn to observe the Agrarian law, which this tribune had carried by force; and, although all good citizens supported him, to prevent contention he went into voluntary exile at Rhodes, where he spent his time in reading, and in conversing with illustrious men. Marius pronounced sentence of banishment against him, B. C. 104, two years after which he was recalled with the highest approbation of the state He received this information at Tralles, when witnessing some games, and he continued till the end of the exhibition, not indicating the least joy, but retaining his countenance unaltered, and showing, says the historian the same strength of mind in prosperity which he had done in adversity. *Liv Epit* 65 —*Eutrop.* 4. 27.—*Val. Max.* 4. 1.—L Cæcilius, another, who saved from the flames the palladium, when Vesta's temple was on fire. He was then high priest. He lost his sight and one of his arms in doing it, and the senate, to reward his zeal and piety, permitted him always to be drawn to the senate-house in a chariot, an honour which no one had ever before enjoyed. He also gained a great victory over the Carthaginians in the first Punic war, and led in his triumph 13 generals, and 120 elephants taken from the enemy. Besides being twice consul he was honoured with the dictatorship, and the office of master of horse, &c. *Val Max.* 1, 4.—*Plin.* 7, 44. 8, 3 - *Jus* 3, 139 —*Ovid. Fast* 6, 437 —Q Cæcilius Celer, another who distinguished himself by his spirited exertions against Catiline. He married Clodia, the sister of Clodius, who disgraced him by her incontinence and lasciviousness He died 57 years before Christ. He lost his life by poison administered by his wife. Cicero commends him for his eloquence, which appears to have been of a popular kind, for his virtues as a man and his integrity as a patriot *Brut.* 50 —L. Cæcilius, a tribune in the civil wars of J. Cæsar and Pompey. He favoured the cause of Pompey, and

opposed Cæsar when he entered Rome with a victorious army. He refused to open the gates of Saturn's temple, in which were deposited great treasures, upon which they were broken open by Cæsar, and Metellus retired, when threatened with death.——Q. Cæcilius, the grandson of the high priest who saved the palladium from the flames, was a warlike general, who, from his conquest of Crete and Macedonia, was surnamed *Macedonicus*. He had six sons, of whom four are particularly mentioned by Plutarch. *Val. Max.* 2. 7. 5, 1. 6. 3.—*Patere.* 1, 12 2, 8.—*Plin.* 7, 13 et 44.—*Plut. de garrul.*—*Paus.* 7, 8 et 13.——Q. Cæcilius, surnamed *Balearicus*, from his conquest of the Baleares.——Lucius Cæcilius, or Quintus, surnamed *Cretacus* from his conquest in Crete. 11. C. 68.——Cimber, one of the conspirators against J. Cæsar. It was he who gave the signal to attack and murder the dictator in the senate house.——Pius, a general in Spain, against Sertorius, on whose head he set a price of 100 talents and 20,000 acres of land. He distinguished himself also in the Marsian war, and was high priest. He obtained the name of *Pius* from the sorrow he showed during the banishment of his father Metellus *Numidicus*, whom he caused to be recalled. *Patere.* 2, 15.—*Sallust Jug.* 44.

METHODIUS, bishop of Tyre, suffered martyrdom in the Diocletian persecution, A. D. 303. He wrote a work against Porphyry; a Treatise on the Resurrection against Origen, Commentaries, and several other pieces, the fragments of which were printed at Paris in 1644. Afterwards "The Banquet of Virgins," by this writer, was found entire, and printed, with a Latin version, in 1657, folio.

METHONE, now *Leuterochori*, a city of Macedonia, about forty stadia north of Pydna. It was memorable in the contentions between Philip and the Athenians, and the scene of his first victory over them. In the siege of this city Philip lost his right eye. *Vid. Aster. Strab.* 7.—*Demosth. Olynth.* 1, 9. *Diod. Sic.* 16, 34.——A city of Thessaly, situate like the preceding on the sea coast. *Hom. Il.* 2. 716.——or Methone, a city of Messenia, on the western coast, below Pylos Messeniacus. It is said to have received its name from a daughter of Æneas, or from the rock Methon, at the entrance of its harbour. It is identified by some with Pedasus, one of the seven towns offered by Agamemnon to Achilles. It is now called *Modon. Paus.* 4. 35. *Strab.* 8.—*Hom. Il.* 9. 294.——or Methana, a peninsula of Argolis, within the district of Trœzene, formed by the harbour or bay of Pogon on one side, and the curvature of the Epidamian gulf on the other. It was connected with the mainland by a narrow isthmus, which the Athenians occupied and fortified in the seventh year of the Peloponnesian war. Diodorus Siculus says it was taken by the same people under Tolmides, in the interval between the Persian and Peloponnesian wars, and this is perhaps the meaning of Thucydides, when he says, that, on peace being made, or rather a truce for thirty years, Trœzene, among other towns was restored to the Peloponnesians. Within the peninsula was a small town, also called Methone, which possessed a temple of Isis. About thirty stadia from the town were to be seen some hot springs, produced by the eruption of a volcano in the reign of Antigonus Gonatas. *Thucyd.* 1, 115 4, 45.—*Diod. Sic.* 12.—*Paus.* 2, 34.

METHYMNA, a city of Lesbos, lying opposite to Assos in Troas, and situate on the northernmost point of the island. It was the birthplace of Arion the musician, and of Myrsilus the historian. The territory of this town was contiguous to that of Mitylene, a circumstance which appears to have created a considerable degree of rivalry between them, and probably induced the Methymnæans to adhere to the Athenians, while their neighbours were bent on detaching themselves from that power. As a reward for their fidelity, the Methymnæans were exempted from contributions in money. Towards the close of the Peloponnesian war, Methymna fell into the power of the Spartan commander, Callicratidas, who, though urged to treat the citizens with severity, and to sell them as slaves, refused to comply with the advice, declaring, that as long as he was admiral, no Greek, as far as by in his power, should be enslaved. The wine of Methymna was held in great estimation, hence Bacchus is frequently called the god of Methymna. The remains of this city are to be seen near the village of *Molivo. Strab.* 13.—*Thucyd.* 3, 2 et 18. 6, 85. 7. 57.—*Xen. Hell.* 1, 6, 8.—*Ovid.* 1, 57.—*Polyb.* 33, 11.—*Liv.* 45, 31.—*Diod. Sic.* 13, 76.—*Plin.* 5, 39.

METILIA LEX, was enacted A. U. C. 536, that Minucius, master of the horse, should be equal in command with Fabius the dictator.

METIS, one of the Oceanides. She was Jupiter's first wife, celebrated for her great prudence and sagacity above the rest of the gods. Jupiter, who was afraid lest she should bring forth into the world a child more cunning and greater than himself, devoured her in the first month of her pregnancy. Some time after this adventure the god had his head opened, from which issued Minerva armed from head to foot. According to Apollodorus, (1, 2) Metis gave a portion to Saturn, and obliged him to throw up the children whom he had devoured. *Hesiod Theog.* 890. *Apollod.* 1, 3.—*Hygin.*

METISCUS, a charioteer to Turnus. *Virg. Æn.* 12, 469.

METIUS, Curtius one of the Sabines, who fought against the Romans, on account of the stolen virgins.——Suffetius, a dictator of Alba, in the reign of Tullus Hostilius. He fought against the Romans, and at last, finally to settle their disputes, he proposed a single combat between the Horatii and Curiatii. The Albans were conquered, and Metius promised to assist the Romans against their enemies. In a battle against the Veientes and Fidenates, Metius showed his infidelity by forsaking the Romans at the first onset, and retired to a neighbouring eminence, to wait for the event of the battle, and to fall upon whatever side proved victorious. The Romans obtained the victory, and Tullus ordered Metius to be tied between two chariots, which were drawn by four horses two different ways, and his limbs were torn away from his body, about 669 years before the Christian era. *Liv.* 1, 23, &c.—*Flor.* 1, 3.—*Virg. Æn.* 8, 642.——A critic. *Vid.* Tarpa.——Carus, a celebrated informer under Domitian, who enriched himself with the plunder of those who were sacrificed to the emperor's suspicion.

METROLA, festivals instituted by Theseus in commemoration of the people of Attica having removed to Athens.

METON, a celebrated astronomer of Athens, who flourished 432 B. C., was the son of Pau-

samias. He observed, in the first year of the 87th Olympiad, the solstice at Athens, and published his cycle of 19 years by which he endeavoured to adjust the course of the sun and moon, and to make the solar and lunar years begin at the same point of time. This is called the Metonic period, or cycle. It is also called the golden number, from its great use in the calendar. It is known that Meton was living about the year 412 B C, for when the Athenian fleet was sent to Sicily, he escaped from being embarked on that disastrous expedition by counterfeiting an appearance of idiotism *Vitruv* 1. – *Plut. in Nicia*

METRA, the daughter of Eresichthon, a Thessalian prince, beloved by Neptune. When her father had spent all his fortune to gratify the canine hunger under which he laboured, she prostituted herself to her neighbours, and received for reward oxen, goats, and sheep, which she presented to Eresichthon. Some say that she had received from Neptune the power of changing herself into whatever animal she pleased, and that her father sold her continually to gratify his hunger, and that she instantly assumed a different shape, and became again his property *Ovid Met* 8, *Ash* 21

METRODORUS, a player greatly favoured by Sylla *Plut*

METROCLES, a disciple of Crates He had previously been a follower of Theophrastus and Xenocrates; but when he commenced cynic, he committed their works to the flames, as the useless dreams of idle speculation. In his old age he became so dissatisfied with the world, that he strangled himself

METRODORUS, an intimate friend of Epicurus. He first attached himself to that philosopher at Lampsacus, and continued with him till his death He maintained the cause of his friend and master with great intrepidity, both by his discourses and his writings, against the Sophists and Dialectics, and consequently partook largely of the obloquy which fell upon his sect. Plutarch charges him with having reprobated the folly of his brother Timocrates in aspiring to the honours of wisdom, whilst nothing was of any value but eating and drinking, and indulging the animal appetites But it is probable that this calumny originated with Timocrates himself, who, from a personal quarrel with Metrodorus, deserted the sect, and therefore can deserve little credit *Cic Fine Quæst* 2, 3 *De Fin* 2, 3. *Plut adv Colot*.—A physician of Chios, B C 441 He was a disciple of Democritus, and had Hippocrates among his pupils. His compositions on medicine, &c, are lost He supported that the world was eternal and infinite, and denied the existence of motion. *Diog*.—A painter and philosopher of Stratonicea, B. C. 171. He was sent to Paulus Æmilius, who, after the conquest of Perseus, demanded of the Athenians a philosopher and a painter the former to instruct his children, and the latter to make a painting of his triumphs. Metrodorus was sent, as in him alone were united the philosopher and the painter. *Plin* 35, 11 – *Cic de Fin* 5, 1. *De Orat* 4. *Acad*. –*Diog in Epic* —A friend of Mithridates, sent as ambassador to Tigranes, king of Armenia. He was remarkable for his learning, moderation, humanity, and justice. He was put to death by his royal master for his infidelity, B. C. 72. *Strab*. –*Plut*.

METTIUS, a man sent by J. Cæsar as ambassador to Ariovistus *Cæs. Bell. G.* 1, 47

MEVANIA, now *Bevagna*, a city of Umbria, on the river Tinia, in the south western angle of the country, and to the north west of Spoletium. It was the birth-place of Propertius It was here that Vitellius attempted to make his last stand against Vespasian *Propert*. 4, 1, 123.—*Lucan*. 1, 473 –*Tacit Hist* 3, 35.

MEZENTIUS, a king of the Tyrrhenians when Æneas came into Italy He was remarkable for his cruelties, and put his subjects to death by slow tortures, or sometimes tied a man to a dead corpse face to face, and suffered him to die in that condition. He was expelled by his subjects, and fled to Turnus, who employed him in his war against the Trojans He was killed by Æneas with his son Lausus *Dionys Hal*. 1, 15 *Justin* 43 1.—*Luc*. 7, 2.—*Virg. Æn*. 7, 648. 8, 482 – *Ovid Fast* 4, 881

MEZETULUS, a Numidian who opposed Masinissa's claims to the empire of Numidia. He took refuge among the Carthaginians. *Liv*. 29, 29, &c

MICIPSA, a king of Numidia, son of Masinissa, who, at his death, B C 119, left his kingdom between his sons Adherbal and Hiempsal, and his nephew Jugurtha. Jugurtha abused his uncle's favours by murdering his two sons *Sallust de Jug* —*Flor* 3, 1 – *Plut. in Grace*.

MICYTHUS, an Eubœan, greatly attached to the interest of Rome *Liv* 35, 38 &c

MICYTHUS, a youth, through whom Dionedon, by order of the Persian king made an attempt to bribe Epaminondas *C Nep. in Epa*. 4 —A slave of Anaxilaus, of Rhegium *Herod*. 7, 170

MIDAS, a king of Phrygia, son of Gordius, or Gorgias. In his infancy according to a Phrygian tradition, as he was asleep, a number of ants entered into his mouth, and made there a large deposit of their treasures in the greatest security This was considered as a sign of his future prosperity, which seemed to be verified when he accidentally found a large treasure, which thus proved the origin of his greatness and opulence. The hospitality which he showed to Silenus the preceptor of Bacchus, who had been brought to him by some peasants, was liberally rewarded; and Midas, when he conducted back the old man to the god, was permitted to choose whatever recompence he pleased. He had the imprudence and the avarice to demand of the god that whatever he touched might be turned into gold. His prayer was granted, but he was soon convinced of his injudicious choice; and when the very meats which he attempted to eat became gold in his mouth, he begged Bacchus to take away a present which must prove so fatal to the receiver. He was ordered to wash himself in the river Pactolus, whose sands were turned into gold by the touch of Midas. Some time after this adventure, Midas had the imprudence to support that Pan was superior to Apollo in singing and in playing upon the flute, for which rash opinion the offended god changed his ears into those of an ass, to show his ignorance and stupidity. This Midas attempted to conceal from the knowledge of his subjects, but one of his servants saw the length of his ears, and being unable to keep the secret, and afraid to reveal it, apprehensive of the king's resentment, he opened a hole in the earth, and after he had

whispered there that Midas had the ears of an ass, he covered the place as before, as if he had buried his words in the ground. On that place, as the poets mention, grew a number of reeds, which, when agitated by the wind, uttered the same sound that had been buried beneath, and published to the world that Midas had the ears of an ass. Some explain the fable of the ears of Midas, by the supposition that he kept a number of informers and spies, who were continually employed in gathering every seditious word that might drop from the mouths of his subjects. Midas, according to Strabo, died by drinking bull's hot blood. This he did, as Plutarch mentions, to free himself from the numerous ill dreams which continually tormented him. Midas, according to some, was son of Cybele. He built a town, which he called Ancyra. According to some authorities, Midas was king of the Bryges, a Thracian nation who dwelt near Macedonia, and migrated with his subjects to Asia Minor, where they settled in that part which, from them, by a slight alteration of letters, was called Phrygia. The scene of the story respecting Silenus was in Thrace, but succeeding writers transferred it to Phrygia, and Xenophon, in his account of the younger Cyrus, mentions a fountain called that of Midas, near which, he adds, however, that Midas himself caught the satyr Silenus by mingling wine in its waters. The fable respecting Midas and the sands of the Pactolus has been attempted to be explained as follows: Midas, frugal to avarice, reigned over a very rich country, and made considerable sums by the sale of his corn, wine, and cattle. His avarice afterwards changed its object, and having learned that the Pactolus furnished gold-dust, he abandoned the care of the country, and employed his subjects in gathering the gold of that river, which brought him a new and ample supply. Midas, on account of his attention to religion among his people, was reckoned a second Numa according to Justin. He appears to have been versed in the ceremonies and mysteries of Orpheus, which no doubt he learned in Thrace. Xenophon places the castle of Midas on the road near Thymbrium. — *Ovid. Met.* 11, *fab.* 5.— *Plut. de Superst.* — *Hygin. fab.* 191 et 274. — *Max. Tyr.* 30.— *Paus.* 1, 4.— *Val. Max.* 1, 6.— *Herod.* 1, 14.

MIDEA, an ancient city of Bœotia, near the lake Copais, and, according to tradition, swallowed up, along with Arne, by the waters of that lake. *Hom. Il.* 2, 507. *Strab.* 9.——A town of Argolis, in the Tyrinthian territory, named, as was said, after the wife of Electryon, but Apollodorus affirms it already existed in the time of Perseus. It was afterwards destroyed by the Argives. *Pind. Olymp.* 7, 49.— *Apollod.* 2, 4.— *Strab.* 8.

MILANION, a youth who became enamoured of Atalanta. He is supposed by some to be the same as Meleager or Hippomanes. *Ovid. Art Am.* 2, 188.

MILESII, the inhabitants of Miletus. *Vid.* Miletus

MILESIORUM MŪRUS, a place in Lower Egypt to the west of the Sebennytic mouth of the Nile, and which owed its foundation to the Milesians, or people of Miletus

MILETOPŌLIS, a city of Mysia, north east of Adramyttium, and situate on a branch of the river Rhyndacus. Its ruins are to be seen at a place called *Midet*, or *Melic*. *Pun.* 5, 32.

MILETUS, a son of Apollo, by Aria, or Acacallis, who fled from Crete to avoid the wrath of Minos, whom he meditated to dethrone. He came to Caria, where he built a city which he called by his own name, and where he married Eidothea the daughter of Eurytus, a prince of the country, by whom he had Caunus and Byblis. Some suppose that he only conquered a city there, called Anactoria, which assumed his name. They farther say, that he put the inhabitants to the sword, and divided the women among his soldiers. Cyanea, daughter of the Mæander, fell to his share. *Ovid. Met.* 9, 446 — *Paus.* 7, 2. *Apollod.* 3, 1.—— A celebrated town of Asia Minor, the capital of all Ionia. It was situate on the southern shore of the gulf into which the Mæander emptied itself, but this river gradually accumulated its deposit in this gulf, so that Miletus was removed in process of time more than a league inland. It was founded by a Cretan colony under Miletus, or, according to others, by Neleus, the son of Codrus, or by Sarpedon, Jupiter's son. It was anciently called Lelegeis, from the Leleges, afterwards Pityusa, from the quantity of pines which its territory produced; at a later period Anactoria, and last of all Miletus. The inhabitants, called *Milesii*, were warlike and powerful, and defended themselves bravely against the kings of Lydia. They applied themselves early to navigation, and are said to have founded no fewer than 30 colonies in different parts of the world. Miletus was famed for its excellent wool. It was the birth place of Thales, one of the seven contemporary wise men of Greece, and of his scholar Anaximander, of Pittacus, another of the sages, of Anaximenes, the mathematician; Hecatæus, the historian, and Timotheus the musician. Its modern name is *Palatia*. *Ovid Trist* 2, 413. - *Capitolin* in *Alb.* 11. —*Virg. G.* 3, 306 - *Strab.* 15. - *Paus* 7, 2.— *Mela*, 1, 17. - *Plin* 5, 29. - *Herod.* 1, &c.— *Sen ec. de Consol. ad Alb*

MILO, a celebrated athlete of Crotona in Italy. His father's name was Diotimus. He early accustomed himself to carry the greatest burdens, and by degrees became a monster in strength. It is said that he carried on his shoulders a young bullock four years old, for above 40 yards, and afterwards killed it with one blow of his fist, and eat it up in one day. He was seven times crowned at the Pythian games, and six at Olympia. He presented himself a seventh time, but no one had the courage or boldness to enter the lists against him. He was one of the disciples of Pythagoras, and to his uncommon strength the learned preceptor and his pupils owed their life. The pillar which supported the roof of the school suddenly gave way, but Milo supported the whole weight of the building, and gave the philosopher and his auditors time to escape. In his old age Milo attempted to pull up a tree by the roots and break it. He partly effected it, but his strength being gradually exhausted, the tree when half cleft re-united, and his hands remained pinched in the body of the tree. He was then alone, and being unable to disentangle himself, he was eaten up by the wild beasts of the place, about 500 years before the Christian era. *Ovid. Met.* 15.— *Cic. de Senect.*— *Val. Max* 9, 12. - *Strab* 16.—*Paus.* 6, 14.——T. Annius, a native of Lanuvium, who attempted to obtain the consulship at Rome by intrigue and seditious tumults. Clodius the

tribune opposed his views, yet Milo would have succeeded, had not an unfortunate event totally frustrated his hopes. As he was going into the country, attended by his wife and a numerous retinue of gladiators and servants, he met on the Appian road his enemy Clodius, who was returning to Rome with three of his friends and some domestics completely armed. A quarrel arose between the servants. Milo supported his attendants, and the dispute became general. Clodius received many severe wounds, and was obliged to retire to a neighbouring cottage. Milo pursued his enemy in his retreat, and ordered his servants to despatch him. Eleven of the servants of Clodius shared his fate, as also the owner of the house who had given them a reception. The body of the murdered tribune was carried to Rome, and exposed to public view. The enemies of Milo inveighed bitterly against the violence and barbarity with which the sacred person of a tribune had been treated. Cicero undertook the defence of Milo, but the continual clamours of the friends of Clodius, and the sight of an armed soldiery, which surrounded the seat of judgment, so terrified the orator, that he forgot the greatest part of his arguments, and the defence he made was weak and injudicious. Milo was condemned, and banished to Massilia. Cicero soon after sent his exiled friend a copy of the oration which he had delivered in his defence, in the form in which we have it now; and Milo, after he had read it, wrote, according to Dio Cassius, a letter to Cicero, in which he stated that it was a fortunate thing for himself that Cicero had not pronounced the oration which he sent, since otherwise he (Milo) would not then have been eating such fine mullets at Marseilles. This city was the place of his exile. It has been sometimes stated, that Cicero owed his recall in a great measure to the active exertions of Milo, who had himself been restored to his country. This, however is altogether erroneous. Velleius Paterculus and Dio [illegible] both contradict the fact of Milo's return, as [illegible] we find in their respective histories. According to Dio Cassius, Milo was the only one of the exiles whom Cæsar refused to recall, because, as is supposed, he had been active in exciting the people of Marseilles to resist Cæsar. Velleius Paterculus states that Milo returned without permission to Italy, and there busily employed himself in raising opposition to Cæsar during that commander's absence in Thessaly against Pompey. He adds that Milo was killed by the blow of a stone while laying siege to Compsa, a town of the Hirpini. *Cic. pro Milon.* —*Paterc.* 2, 47 et 68 —— A general of the forces of Pyrrhus. He was made governor of Tarentum, and that he might be reminded of his duty to his sovereign, Pyrrhus sent him as a present a chain, which was covered with the gold of Nicias the physician, who had perfidiously offered the Romans to poison his royal master for a sum of money. *Polyæn.* 8, &c. —— A tyrant of Pisa in Elis, thrown into the river Alpheus by his subjects for his oppression. *Ovid. in Ib.* 325.

MILTAS, a soothsayer, who assisted Dion in explaining prodigies, &c.

MILTIADES, an Athenian, son of Cypselus, who obtained a victory in a chariot race at the Olympic games, and led a colony of his countrymen to the Chersonesus. The causes of this appointment are striking and singular. The Thracian Dolonci, harassed by a long war with the Absynthians, were directed by the oracle of Delphi to take for their king the first man they met in their return home, who invited them to come under his roof and partake of his entertainments. The Dolonci, after receiving the oracle, returned by the sacred way, passed through Phocis and Bœotia, and, not being invited by either of these people, turned aside to Athens. Miltiades, as he sat in this city before the door of his house, observed the Dolonci passing by, and as by their dress and armour he perceived they were strangers, he called to them, and offered them the rites of hospitality. They accepted his kindness, and being hospitably treated, revealed to him all the will of the oracle, with which they entreated his compliance. Miltiades, disposed to listen to them, because weary of the tyranny of Pisistratus, first consulted the oracle of Delphi, and the answer being favourable, he went with the Dolonci. He was invested by the inhabitants of the Chersonese with sovereign power. The first measure he took was to stop the further incursions of the Absynthians, by building a strong wall across the Isthmus. When he had established himself at home, and fortified his dominions against foreign invasion, he turned his arms against Lampsacus. His expedition was unsuccessful; he was taken in an ambuscade, and made prisoner. His friend Crœsus, king of Lydia, was informed of his captivity, and he procured his release by threatening the people of Lampsacus with his severest displeasure. He lived a few years after he had recovered his liberty. As he had no issue, he left his kingdom and possessions to Stesagoras the son of Cimon, who was his brother by the same mother. The memory of Miltiades was greatly honoured by the Dolonci, and they regularly celebrated festivals and exhibited shows in commemoration of a man to whom they owed their greatness and preservation. Some time after Stesagoras died without issue, and Miltiades, the son of Cimon, and the brother of the deceased, was sent by the Athenians with one ship to take possession of the Chersonesus. At his arrival Miltiades appeared mournful, as if lamenting the recent death of his brother. The principal inhabitants of the country visited the new governor to condole with him; but their confidence in his sincerity proved fatal to them. Miltiades seized their persons, and made himself absolute in Chersonesus, and to strengthen himself he married Hegesipyla, the daughter of Olorus the king of the Thracians. His prosperity however was of short duration. In the third year of his government his dominions were threatened by an invasion of the Scythian Nomades, whom Darius had some time before irritated by entering their country. He fled before them, but as their hostilities were but momentary, he was soon restored to his kingdom. Three years after he left Chersonesus and set sail for Athens, where he was received with great applause. He was present at the celebrated battle of Marathon, in which all the chief officers ceded their power to him, and left the event of the battle to depend upon his superior abilities. He obtained an important victory [*Vid* Marathon] over the more numerous forces of his adversaries; and when he had demanded of his fellow-citizens an olive crown as the reward of his valour in the field of battle, he was not only refused, but severely reprimanded for presump-

tion. The only reward, therefore that he received for a victory which proved so beneficial to the interests of universal Greece was in itself simple and inconsiderable, though truly great in the opinion of that age He was represented in the front of a picture among the rest of the commanders who fought at the battle of Marathon, and he seemed to exhort and animate his soldiers to fight with courage and intrepidity Some time after Miltiades was intrusted with a fleet of seventy ships, and ordered to punish those islands which had revolted to the Persians He was successful at first, but a sudden report that the Persian fleet was coming to attack him, changed his operations as he was besieging Paros He raised the siege and returned to Athens, where he was accused of treason, and particularly of holding a correspondence with the enemy. The falsity of these accusations might have appeared, if Miltiades had been able to come into the assembly A wound which he had received before Paros detained him at home, and his enemies taking advantage of his absence, became more eager in their accusations and louder in their clamours He was condemned to death but the rigour of the sentence was retracted on the recollection of his great services to the Athenians, and he was put into prison till he had paid a fine to defray the expenses of the state. His inability to discharge so great a sum detained him in confinement, and soon after his wounds became mortified and he died about 489 years before the Christian era His body was ransomed by his son Cimon, who was obliged to borrow and pay the fifty talents, to give his father a decent burial The crimes of Miltiades were probably aggravated in the eyes of his countrymen, when they remembered how he made himself absolute in Chersonesus, and in condemning the barbarity of the Athenians towards a general, who was the source of their military prosperity, we must remember the jealousy which ever reigns among a free and independent people, and how watchful they are in defence of the natural rights which they are wrested from others by violence and oppression. Cornelius Nepos has written the life of Miltiades the son of Cimon, but his history is incongruous and not authentic; and the author, by confounding the actions of the son of Cimon with those of the son of Cypselus, has made the whole dark and unintelligible Greater reliance in reading the actions of both the Miltiades is to be placed on the narration of Herodotus, whose veracity is confirmed, and who was indisputably more informed and more capable of giving an account of the life and exploits of men who flourished in his age, and of which he could see the living monuments Herodotus was born about six years after the famous battle of Marathon, and C. Nepos, as a writer of the Augustan age, flourished about 450 years after the age of the father of history *C. Nep in vita —Herod* 4, 137 & 34, &c —*Plut. in Cim.*—*Val Max* 5, 3.—*Justin* 2 *Pans.*——An archon of Athens.

MILTO, a favourite mistress of Cyrus the younger. *Vid* Aspasia

MILVIUS Pons, a bridge about two miles from Rome, over the Tiber, in a northerly direction It was also called Mulvius. Its construction is ascribed to M. Æmilius Scaurus, who was censor A. U. C. 644, and its appellation *Milvius* is supposed to be a corruption of the word *Emilius*, the name of this individual, The modern name is *Ponte Molle* *Cic ad Att.* 13, 33 —*Sall Cat* 44.—*Tacit. Ann* 1, 47.

MILYAS, *vid.* Lycia.

MIMALLONES, the Bacchanals who, when they celebrated the orgies of Bacchus, put horns on their heads They are also called *Mimallonides*, and some derive their name from the mountain Mimas *Pers.* 1, 99.—*Ovid. A. A* 1, 541. —*Stat. Theb* 4, 660

MIMAS, one of the giants that warred against the gods *Eurip Ion* 215 —*Senec. Herc fur* 951.—*Apoll Rhod* 3, 1225.——A mountain range of Ionia, terminating in the promontory Argennum opposite the lower extremity of Chios *Thucyd.* 8, 34.—*Pan.* 7, 29. *Amm Marc* 31, 12.

MIMNERMUS, a Greek elegiac poet, was native of Colophon, and flourished about 590 B. C He is said to have been a musician as well as a poet, and the flute was the instrument on which he performed In his poetical capacity the invention of pentameter verse, or of the elegiac measure is attributed to him His compositions were chiefly of the elegiac kind according to the ancient conception of that word, which by no means confined it to mournful topics, the contrary, this poet was a distinguished votary of love and pleasure thus Propertius speaks of him as at the head of amorous poetry:

Plus in amore valet Mimnermi versus Homero
and Horace makes him the teacher of voluptuous morality

Sic Mimnermus uti censet, sine amore iocisque
Nil est puncundum, vivas in amore jocisque

His manners appear to have been corresponding to his philosophy He was much addicted to the pleasures of the table, and in his old age fell in love with a music-girl, named Nanno Of his poems only a few fragments remain, which are to be found in the collections of Stephens, Orsini, Winterton, Brunck, Gaisford, and Boissonade. *Stob I et II —Pans* 9, 29 —*Dion. L. Perieg* 1, 9, 11 *Horat Ep* 1, 6, 65. 2, 2, 100

MINCIUS, now *Mincio*, a river of Gallia Cisalpina, flowing from the lake Benacus, and rising into the Po. *Virg. Geo.* 2, 13 *Æn.* 10, 206.

MINEIDES the daughters of Minyas of Orchomenus, in Bœotia were three in number, Leuconoe, Leucippe, and Alcithoe. Ovid calls the two first Clymene and Iris. They derided the orgies of Bacchus which impiously the god inspired them with an unconquerable desire of eating human flesh They drew lots which of them should give up her son as food to the rest The lot fell upon Leucippe, and she gave up her son Hippasus, who was instantly devoured by the three sisters They were changed into bats. In commemoration of this bloody crime, it was usual among the Orchomenians for the high priest, as soon as the sacrifice was finished, to put one, with a drawn sword, all the women who had entered the temple, and even to kill the first he came up to. *Ovid Met* 4, *fab* 12. *Plut Quest Gr* 38.

MINERVA, the goddess of wisdom, war, and all the liberal arts, was produced from Jupiter's brain without a mother. The god, as it is reported, married Metis, whose superior prudence and sagacity above the rest of the gods, made him apprehend that the children of such a union would be of a more exalted nature, and more intelligent than their father. To prevent this Jupiter devoured Metis in her pregnancy, and,

one time after, to relieve the pains which he suffered in his head, he ordered Vulcan to cleave it open. Minerva came all armed and grown up from her father's brain, and immediately was admitted into the assembly of the gods, and made one of the most faithful counsellors of her father. The power of Minerva was great in heaven; she could hurl the thunderbolts of Jupiter, belong the life of men, bestow the gift of prophecy, and, indeed, she was the only one of all the divinities whose authority and consequence were equal to those of Jupiter The actions of Minerva are numerous, as well as the kindnesses by which she endeared herself to mankind. She quarrelled with Neptune concerning the right of giving a name to the capital of Cecropia, deserves attention. The assembly of the gods settled the dispute by pronouncing the preference to whichever of the two gave the most useful and necessary present to the inhabitants of the earth Neptune, upon this, struck the ground with his trident, and immediately a horse issued from the earth. Minerva produced the olive, and obtained the victory by the unanimous voice of the gods, who observed, that the olive, as the emblem of peace, is far preferable to the horse, symbol of war and bloodshed. The victorious called the capital *Athenæ*, and became a great goddess of the place Minerva was very jealous of her power, and the manner which she punished the presumption of Arachne was well known [*Vid Arachne.*] The goddess had Vulcan to offer her violence, are instances of her virtue Jupiter had sworn by Styx to give to Vulcan, who had made a complete suit of armour, whatever he demanded. Minerva, and the other gods, who had permitted Minerva to live a perpetual celibacy consented, but presented his daughter to make all the resistance could to frustrate the attempts of Vulcan. The prayers and the force of Vulcan proved ineffectual, and her chastity was not violated. [*Vid Erichthonius.*] Minerva was the first who built a ship, and it was her zeal for navigation, and her care for the Argonauts, which placed the prophetic tree of Dodona beneath the ship Argo, when going to Colchis. She was well known among the ancients by many names. She was called Athena Pallas [*Vid Pallas*], Tritonis, from her remaining in perpetual celibacy, Tritonia, because worshipped near the lake Triton, Glaucopis, from the blueness of her eyes, Agorea, from her presiding over markets, Hippia, because she first taught mankind how to manage the horse, Strategia and Area, from her martial character, Coryphagenes, because born from Jupiter's brain, Sais because worshipped at Sais, &c Some attributed to her the invention of the flute, whence she was surnamed Aulon, Lusegus, Musica, Saliguga, &c She, as it is reported once amused herself in playing upon her favourite flute before Juno and Venus, but the goddesses ridiculed the distortion of her face in blowing the instrument Minerva, convinced of the justness of their remarks by looking at herself in a fountain near mount Ida, threw away the musical instrument, and denounced a melancholy death against him who found it. Marsyas was the miserable proof of the veracity of her expressions. The worship of Minerva was universally established, she had magnificent temples in Egypt, Phœnicia, all parts of Greece, Italy, Gaul, and Sicily. Sais, Rhodes, and Athens, particularly claimed her attention, and it is even said, that Jupiter rained a shower of gold upon the island of Rhodes, which had paid so much veneration, and such an early reverence to the divinity of his daughter. The festivals celebrated in her honour were solemn and magnificent. [*Vid Panathenæa.*] She was invoked by every artist, and particularly such as worked in wool, embroidery, painting, and sculpture. It was the duty of almost every member of society to implore the assistance and patronage of a deity who presided over sense, taste, and reason Hence the poets have had occasion to say,

Te nihil invita dicas faxere Minerva,
(i. e. against the bent of your nature or natural genius,) and,
Qui bene placarit Pallada, docta erit

Minerva was represented in different ways, according to the different characters in which she appeared. She generally appeared with a countenance full more of masculine firmness and composure, than of softness and grace. Most usually she was represented with a helmet on her head, with a large plume nodding in the air. In one hand she held a spear, and in the other a shield with the dying head of Medusa upon it. Sometimes this Gorgon's head was on her breast plate, with living serpents writhing round it, as well as round her shield and helmet. In most of her statues she is represented as sitting and sometimes she holds in one hand a distaff, instead of a spear When she appeared as the goddess of the liberal arts, she was arrayed in a variegated veil, which the ancients called *peplum*. Sometimes Minerva's helmet was covered at the top with the figure of a cock, a bird which, on account of his great courage, is properly sacred to the goddess of war Some of her statues represented her helmet with a sphinx in the middle, supported on either side by gryphins. In some medals, a chariot drawn by four horses, or sometimes a dragon or a serpent, with winding spires, appear at the top of her helmet. She was partial to the olive tree, the owl and the cock were her favourite birds, and the dragon among reptiles was sacred to her. The functions, offices, and actions of Minerva, seem so numerous, that they undoubtedly originate in more than one person. Cicero speaks of five persons of this name; a Minerva, mother of Apollo; a daughter of the Nile who was worshipped at Sais, in Egypt a third, born from Jupiter's brain, a fourth, daughter of Jupiter and Coryphe; and a fifth, daughter of Pallas, generally represented with winged shoes This last put her father to death because he attempted her virtue. *Pous* 1, 2, 3, &c — *Horat Od.* 1, 16 3, 4 — *Virg. Æn.* 2, &c. — *Ovid Fast* 3, &c. *Met* 6 — *Cic de Nat. D.* 1, 15. 3, 23, &c — *Apollod* 1, &c — *Orph Hymn.* 31. — *Hygin. fab.* 166.— *Stat. Theb.* 2, 721 7 &c

MINERVÆ, Promontorium, a promontory of Campania, closing the bay of Naples to the south-west. It was sometimes called Surrentinum Promontorium, from the town of Surrentum, in its vicinity and also not unfrequently the Sirens Cape It is now *Punta della Campanella* The name of Minervæ Promontorium was given it from a temple of that goddess which stood here, and which was said to have been raised by Ulysses. *Strab* 5.

MINERVALIA, festivals at Rome in honour of Minerva, celebrated in the months of March and June. During the solemnity scholars obtained

some relaxation from their studious pursuits, and the present, which it was usual for them to offer to their masters, was called *Minerval*, in honour of the goddess Minerva, who patronised literature *Varro de R. R. 3, 2.—Ovid. Trist. 3, 809.*

MINIO, now *Mignone*, a river of Etruria, falling into the Tyrrhene Sea, a short distance above Centumcellæ. *Virg. Æn. 10, 185.*

MINNÆI, a people in the southern extremity of Arabia Felix Their country was called Minnæa, and their capital Carana The name of the latter is preserved in *Almakarana*, which is a strong fortress. *Dion. 3, 42.—Plin. 6, 28.*

MINOA, a town of Sicily, built by Minos, when he was pursuing Dædalus, and called also *Heraclea* ——A town of Peloponnesus.——A town of Crete.

MINOIS, belonging to Minos. Crete is called *Minoia regna*, as being the legislator's kingdom. *Virg. Ecl. 6, 14.*——A patronymic of Ariadne. *Ovid. Ars 3, 15.*

MINOS, a king of Crete, son of Jupiter and Europa, who gave laws to his subjects, B. C. 1100, which still remained in full force in the age of the philosopher Plato. His justice and moderation procured him the appellation of the favourite of the gods, the confidant of Jupiter, the wise legislator, in every city of Greece, and, according to the poets, he was rewarded for his equity, after death, with the office of supreme and absolute judge in the infernal regions In this capacity he is represented sitting in the middle of the shades and holding a sceptre in his hand. The dead plead their different causes before him, and the impartial judge shakes the fatal urn, which is filled with the destinies of mankind. He married Ithona, by whom he had Lycastes, who was the father of Minos second *Homer Od 19, 178.—Virg Æn 6, 132.—Apollod 3, 1.—Hygin. fab. 41.—Diod. 4.—Horat. Od. 1, 28.*——The second was a son of Lycastes, the son of Minos I. and king of Crete. He married Pasiphae, the daughter of Sol and Perseis, and by her he had many children. He increased his paternal dominions by the conquest of the neighbouring islands, but he showed himself cruel in the war which he carried on against the Athenians, who had put to death his son Androgeus. [*Vid* Androgeus.] He took Megara by the treachery of Scylla, [*Vid* Scylla], and not satisfied with a victory, he obliged the vanquished to bring him yearly to Crete seven chosen boys, and the same number of virgins, to be devoured by the Minotaur. [*Vid.* Minotaurus.] This bloody tribute was at last abolished when Theseus had destroyed the monster. [*Vid* Theseus.] When Dædalus, whose industry and invention had fabricated the labyrinth, and whose imprudence in assisting Pasiphae in the gratification of her unnatural desires, had offended Minos, fled from the place of his confinement with wings, [*Vid.* Dædalus], and arrived safe in Sicily, the incensed monarch pursued the offender, resolved to punish his infidelity. Cocalus, king of Sicily, who had hospitably received Dædalus, entertained his royal guest with dissembled friendship, and, that he might not deliver to him a man whose ingenuity and abilities he so well knew, he put Minos to death. Some say that it was the daughters of Cocalus who put the king of Crete to death, by detaining him so long in a bath that he fainted, after which they suffocated him. Minos died about thirty-five years before the Trojan war. He was father of Androgeus Glaucus, and Deucalion, and two daughters, Phædra and Ariadne. Many authors have confounded the two monarchs of this name, the grandfather and the grandson, but Homer, Plutarch, and Diodorus prove plainly that they were two different persons. *Plut in Thes.—Hygen. fab. 41.—Ovid Met. 8, 141.—Virg Æn. 6, 21.—Plut in Plin.*

MINOTAURUS, a celebrated monster, half a man and half a bull, according to this verse of Ovid. (*A. A. 2, 24.*)

Semibovemque virum, semivirumque bovem.

It was the fruit of Pasiphae's amour with a bull. Minos refused to sacrifice a white bull to Neptune, an animal which he had received from the god for that purpose This offended Neptune, and he made Pasiphae, the wife of Minos, enamoured of this fine bull, which had been refused to his altars Dædalus prostituted his talents in being subservient to the queen's wishes, and, by his means, Pasiphae obtained her object, and the Minotaur came into the world. Minos confined in the labyrinth a monster which reflected disgrace upon his family. The Minotaur usually devoured the chosen young men and maidens, whom the tyranny of Minos yearly exacted from the Athenians. Theseus delivered his country from this shameful tribute, when it had fallen to his lot to be sacrificed to the voracity of the Minotaur, and, by means of Ariadne, the king's daughter, he destroyed the monster, and made his escape from the windings of the labyrinth. The fabulous traditions of the Minotaur, and of the infamous commerce of Pasiphae with a favourite bull have been often explained. Some suppose that Pasiphae was enamoured of one of her husband's courtiers, called Taurus, and that Dædalus favoured the passion of the queen by suffering his house to become the retreat of the two lovers Pasiphae, some time after, brought twins into the world, one of whom greatly resembled Minos and the other Taurus In the natural resemblance of their countenances with that of their supposed fathers originated their name, and consequently the fable of the Minotaur. *Ovid, Met 8, fab 2.—Hygin fab 40.—Plut. in Thes.—Palephat.—Virg. Æn 6, 26*

MINTHE, a daughter of Cocytus, loved by Pluto. Proserpine discovered her husband's amour, and changed his mistress into an herb, called by the same name, *mint. Ovid. Met. 10, 729.*

MINTURNÆ, a town of Latium, on the river Liris, and only three or four miles from its mouth. It was in the marshes, in its neighbourhood, that Marius concealed himself in the mud, to avoid the partisans of Sylla. The people condemned him to death, but when his voice alone had terrified the executioner, they showed themselves compassionate and favoured his escape. Marius was worshipped here, hence *Marice regna* applied to the place. *Strab 2.—Mela. 2, 4. Liv. 8, 10 10, 21. 27, 38.—Paterc. 2, 14.—Lucan. 2, 424.*

MINUTIA, a vestal virgin, accused of debauchery on account of the beauty and elegance of her dress. She was condemned to be buried alive, because a female supported the false accusation, A. U. C 418. *Liv. 8, 15.*——A public way from Rome to Brundusium.

MINUTIUS, Augustinus, a Roman consul slain in a battle against the Samnites.——Lucius, a tribune of the people who accused Manlius of aspiring to the sovereignty of Rome. He was

honoured with a brazen statue for causing the corn collected by Malius to be sold at a reduced price to the people. *Liv* 4, 16.—*Plin* 18, 3.—— M Rufus, a master of horse to the dictator Fabius Maximus His disobedience to the commands of the dictator, was productive of an extension of his prerogative, and the master of the horse was declared equal in power to the dictator. Minutius, soon after this, fought with ill success against Annibal, and was saved by the interference of Fabius; which circumstance had such an effect upon him, that he laid down his power at the feet of his deliverer, and swore that he would never act again but by his directions. He was killed at the battle of Cannæ. *Liv.* 22, 5.—*C Aug. in Jun.*——A Roman consul who defended Corcyra from the insults of the people &c.——An officer under Cæsar, in Gaul, who afterwards became one of the conspirators against his patron. *Cæs. B. G.* 6, 29 —— A tribune who warmly opposed the views of C Gracchus ——A Roman chosen dictator, and obliged to lay down his office, because, during the time of his election, the sudden cry of a rat was heard ——Felix, a native of Africa, who flourished towards the close of the reign of the emperor Septimius Severus, or about 210 A. D. He was educated to the profession of the law, and became an eminent pleader at Rome, where he renounced the heathen religion, and embraced that of Christ He was author of an excellent defence of Christianity, entitled *Octavius*, written in the form of a dialogue between a heathen and a Christian, in which Minutius himself sits as judge or moderator. By this contrivance he replies to the objections and arguments brought forward by the adversary, and refutes the calumny cast upon Christianity by the heathen philosophers, and at the same time exposes the absurdities of their creed and worship, powerfully demonstrating the reasonableness and excellence of the Christian religion This work was, for a considerable time, attributed to Arnobius; but in the year 1560, Francis Baldwin, a learned lawyer, published it at Heidelberg, and made the discovery, in a preliminary dissertation, that Minutius was its true author. It has, since that time, gone through many editions of which the best are that of Gronovius, Lugd. Bat, 1709, 8vo, and that of Davis, Cant. 1712, 8vo

MINYÆ, a name given to the inhabitants of Orchomenus, in Bœotia, from Minyas, king of the country Orchomenus, the son of Minyas, gave his name to the capital of the country and the inhabitants still retained their original appellation in contradistinction to the Orchomenians of Arcadia. A colony of Orchomenians passed into Thessaly and settled in Iolchos; from which circumstance the people of the place, and particularly the Argonauts, were called Minyæ This name they received, according to the opinion of some, not because a number of Orchomenians had settled among them, but because the chief and noblest of them were descended from the daughters of Minyas. Part of the Orchomenians accompanied the sons of Codrus when they migrated to Ionia. The descendants of the Argonauts, as well as the Argonauts themselves, received the name of Minyæ They first inhabited Lemnos, where they had been born from the Lemnian women who had murdered their husbands They were driven from Lemnos by the Pelasgi about 1160 years before the Christian era, and came to settle in Laconia, from whence they passed into Calliste with a colony of Lacedæmonians *Hygin fab.* 14.—*Paus.* 9, 6.—*Apollon Arg.* 1.—*Herod* 4, 145

MINYAS, a king of Bœotia, son of Neptune and Tritogenia, the daughter of Athas Some make him the son of Neptune and Callirrhoe, or of Chryses, Neptune's son, and Chryseis, the daughter of Halmus. He married Clytodora, by whom he had Presbon, Periclymenus, and Leucippus He was father of Orchomenus Diochthonides, and Athamas, by a second marriage with Phanasora, the daughter of Peon, According to Pliny and Ovid, he had three daughters, called Leucothoe, Alcithoe, and Leucippe They were changed into bats. [*Vid* Minyeides.] *Paus* 9, 36 *Plut. Quæst Grec.* 38.—*Ovid Met* 4, 1 et 468

MINYEIDES *Vid* Minyæ des

MINYIA, a festival observed at Orchomenos in honour of Minyas, the king of the place. The Orchomenians were called Minyæ, and the river upon whose banks their town was built, Minyas.

MISENUM, Promontorium, a promontory of Campania, forming the upper extremity of the bay of Naples, now Cape *Miseno* It was so named, according to Virgil from Misenus, the trumpeter of Æneas, who was drowned and interred here. Other accounts speak of Misenus as a companion of Ulysses. *Virg Æn* 6, 234.—*Strab* 5 —A town and harbour on the promontory of the same name Misenum was probably first used by the Cumæans as a harbour. In the reign of Augustus it became one of the great naval stations of the Romans, and was the rendezvous for the fleet which guarded the Tuscan sea In process of time a town grew up around the harbour the inhabitants of which were called Misenenses. In the neighbourhood of this place was the villa of C. Marius, bought afterwards by Lucullus, and which finally belonged to the emperor Tiberius, who died there. *Dion. Hal* 7, 5.—*Suet Aug* 98. *Tib.* 74. *Flor* 1, 10 *Plin.* 18, 6.

MISENUS, a son of Æolus, who was trumpeter to Hector. After Hector's death, he followed Æneas to Italy, and was drowned on the coast of Campania, because he had challenged one of the Tritons Æneas afterwards found his body on the sea shore, and buried it on a promontory which bears his name, now *Miseno*

MITHRIUS, a Roman, celebrated for his virtues and his misfortunes. He was father-in-law to the emperor Gordian, whose counsels and actions he guided by his prudence and moderation. He was sacrificed to the ambition of Philip, a wicked senator who succeeded him as prefect of the prætorian guards. He died A D 243, and left all his possessions to be appropriated for the good of the public.

MITHRAS, a god of Persia, supposed to be the sun, or according to others, Venus Urania His worship was introduced at Rome, and the Romans raised him altars, on which was this inscription, *Deo Sab Mithræ*, or *Soli Deo invicto Mithræ*. He is generally represented as a young man, whose head is covered with a turban, after the manner of the Persians. He supports his knee upon a bull that lies on the ground, and one of whose horns he holds in one hand, while with the other he plunges a dagger into his neck. *Stat Theb* 1, 720.—*Curt.* 4, 13.—*Claudian de Laud Stil* 1

MITHRIDATES, a herdsman of Astyages,

ordered to put young Cyrus to death. He refused, and educated him at home as his own son. &c. *Herod.—Justin.*

MITHRIDATES 1st, was the third king of Pontus. He was tributary to the crown of Persia, and his attempts to make himself independent proved fruitless. He was conquered in a battle, and obtained peace with difficulty. Xenophon calls him merely a governor of Cappadocia. He was succeeded by Ariobarzanes, B. C 363 *Diod.—Xenoph* ——The second of that name, king of Pontus was grandson to Mithridates I. He made himself master of Pontus, which had been conquered by Alexander, and had been ceded to Antigonus at the general division of the Macedonian empire among the conqueror s generals. He reigned about twenty-six years, and died at the advanced age of eighty four years, B. C 302 He was succeeded by his son Mithridates III Some say that Antigonus put him to death, because he favoured the cause of Cassander. *Appian. Mith —Diod* ——The III was son of the preceding monarch. He enlarged his paternal possessions by the conquest of Cappadocia and Paphlagonia and died after a reign of thirty-six years *Diod* ——The IV. succeeded his father Ariobarzanes, who was the son of Mithridates III ——The V. succeeded his father Mithridates IV. and strengthened himself on his throne by an alliance with Antiochus the Great, whose daughter Laodice he married. He was succeeded by his son Pharnaces ——The VI succeeded his father Pharnaces He was the first of the kings of Pontus who made alliance with the Romans He furnished them with a fleet in the third Punic war, and assisted them against Aristonicus, who had laid claim to the kingdom of Pergamus. This fidelity was rewarded; he was called *Euergetes*, and received from the Roman people the province of Phrygia Major, and was called the friend and ally of Rome. He was murdered B. C 123 *Appian. Mithr.—Justin.* 37. &c.——The VII. surnamed *Eupator*, and *The Great*, succeeded his father Mithridates VI though only at the age of eleven years. The beginning of his reign was marked by ambition, cruelty, and artifice. He murdered his own mother, who had been left by his father co-heiress of the kingdom, and he fortified his constitution by drinking antidotes against the poison with which his enemies at court attempted to destroy him He early inured his body to hardship, and employed himself in many manly exercises, often remaining whole months in the country, and making the frozen snow and the bare earth the place of his repose. Naturally ambitious and cruel, he spared no pains to acquire himself power and dominion. He murdered the two sons whom his sister Laodice had had by Ariarathes, king of Cappadocia, and placed one of his own children, only eight years old, on the vacant throne These violent proceedings alarmed Nicomedes, king of Bithynia, who had married Laodice, the widow of Ariarathes. He suborned a youth to be king of Cappadocia, as the third son of Ariarathes, and Laodice was sent to Rome to impose upon the senate, and assure them that her third son was still alive, and that his pretensions to the kingdom of Cappadocia were just and well grounded. Mithridates used the same arms of dissimulation He also sent to Rome Gordius, the governor of his son, who solemnly declared before the Roman people, that the youth who sat on the throne of Cappadocia was the third son and lawful heir of Ariarathes, and that he was supported as such by Mithridates. This intricate affair displeased the Roman senate, and, finally to settle the dispute between the two monarchs, the powerful arbiters took away the kingdom of Cappadocia from Mithridates, and Paphlagonia from Nicomedes These two kingdoms being thus separated from their original possessors, were presented with their freedom and independence, but the Cappadocians refused it, and received Ariobarzanes for king Such were the first seeds of enmity between Rome and the king of Pontus. [*Bid* Mithridaticum bellum.] Mithridates never lost an opportunity by which he might lessen the influence of his adversaries; and, the more effectually to destroy their power in Asia, he ordered all the Romans that were in his dominions to be massacred This was done in one night, and, no less than 150,000, according to Plutarch, or 80,000 Romans, as Appian mentions, were made, at one blow, the victims of his cruelty. This universal massacre called aloud for revenge. Aquillius, and soon after Sylla, marched against Mithridates with a large army. The former was made prisoner, but Sylla obtained a victory over the king's generals, and another decisive engagement rendered him master of all Greece, Macedonia, Ionia, and Asia Minor, which had submitted to the victorious arms of the monarch of Pontus. This ill-fortune was aggravated by the loss of about 200 000 men, who were killed in the several engagements that had been fought, and Mithridates, weakened by repeated ill success by sea and land, sued for peace from the conqueror, which he obtained on condition of defraying the expences which the Romans had incurred by the war, and of remaining satisfied with the possessions which he had inherited from his ancestors. While these negociations of peace were carried on, Mithridates was not unmindful of his real interests His poverty, and not his inclinations, obliged him to wish for peace. He immediately took the field with an army of 140,000 infantry, and 16,000 horse, which consisted of his own forces and those of his son-in-law Tigranes, king of Armenia. With such a numerous army, he soon made himself master of the Roman provinces in Asia; none dared to oppose his conquests, and the Romans, relying on his fidelity, had withdrawn the greatest part of their armies from the country. The news of his warlike preparations was no sooner heard, than Lucullus, the consul, marched into Asia, and, without delay, he blocked up the camp of Mithridates, who was then besieging Cyzicus. The Asiatic monarch escaped from him, and fled into the heart of his kingdom. Lucullus pursued him with the utmost celerity, and would have taken him prisoner after a battle, had not the avidity of his soldiers preferred the plundering of a mule loaded with gold, to the taking of a monarch who had exercised such cruelties against their countrymen, and shown himself so faithless to the most solemn engagements. After this escape, Mithridates was more careful about the safety of his person, and he even ordered his wives and sisters to destroy themselves, fearful of their falling into the enemy's hands. The appointment of Glabrio to the command of the Roman forces, instead of Lucullus, was favourable to Mithridates, and he recovered the greatest part of his dominions. The sudden arrival of Pompey,

however, soon put an end to his victories. A battle, in the night, was fought near the Euphrates, in which the troops of Pontus laboured under every disadvantage The engagement was by moonlight, and, as the moon then shone in the face of the enemy, the lengthened shadows of the arms of the Romans having induced Mithridates to believe that the two armies were close together, the arrows of his soldiers were darted from a great distance, and their efforts rendered ineffectual. An universal overthrow ensued, and Mithridates bold in his misfortunes, rushed through the thick ranks of the enemy, at the head of 800 horsemen, 500 of which perished in the attempt to follow him. He fled to Tigranes, but that monarch refused an asylum to his father-in-law, whom he had before supported with all the collected forces of his kingdom Mithridates found a safe retreat among the Scythians, and, though destitute of power, friends, and resources, yet he meditated the destruction of the Roman empire, by penetrating into the heart of Italy by land. These wild projects were rejected by his followers, and he sued for peace It was denied to his ambassadors, and the victorious Pompey declared, that to obtain it, Mithridates must ask it in person. He scorned to trust himself into the hands of his enemy, and resolved to conquer or to die. His subjects refused to follow him any longer, and they revolted from him, and made his son Pharnaces king. The son showed himself ungrateful to his father, and even, according to some writers, he ordered him to be put to death This unnatural treatment broke the heart of Mithridates; he obliged his wife to poison herself, and attempted to do the same himself. It was in vain; the frequent antidotes he had taken in the early part of his life, strengthened his constitution against the poison, and, when this was unavailing, he attempted to stab himself The blow was not mortal, and a Gaul, who was then present, at his own request, gave him the fatal stroke, about sixty-three years before the Christian era, in the seventy-second year of his age. Such were the misfortunes, abilities, and miserable end of a man, who supported himself so long against the power of Rome, and who, according to the declaration of the Roman authors, proved a more powerful and indefatigable adversary to the capital of Italy, than the great Annibal, than Pyrrhus, Perseus, or Antiochus. Mithridates has been commended for his eminent virtues, and censured for his vices. As a commander he deserves the most unbounded applause, and it may create admiration to see him waging war with such success during so many years, against the most powerful people on earth, led to the field by a Sylla, a Lucullus, and a Pompey. He was the greatest monarch that ever sat on a throne, according to the opinion of Cicero; and, indeed, no better proof of his military character can be produced, than the mention of the great rejoicings which happened in the Roman armies and in the capital at the news of his death No less than twelve days were appointed for public thanksgivings to the immortal gods, and Pompey, who had sent the first intelligence of his death to Rome, and who had partly hastened his fall, was rewarded with the most uncommon honours. [*Vid.* Ample lex.] It is said, that Mithridates conquered twenty-four nations, whose different languages he knew, and spoke with the same ease and fluency as his own. As a man of letters he also deserves attention. He was acquainted with the Greek language, and even wrote in that dialect a treatise on botany. His skill in physic is well known, and even now there is a celebrated antidote which bears his name, and is called *Mithridate* Superstition, as well as nature, had united to render him great, and if we rely upon the authority of Justin, his birth was accompanied by the appearance of two large comets, which were seen for seventy days successively, and whose splendour eclipsed the mid-day sun, and covered the fourth part of the heavens. *Justin.* 37, 1, &c *Flor* 3, 5, &c.—*Plut.* in *Syll. Luc. Mar. et Pomp.*—*Val Max.* 4, 6, &c.—*Appian Mithrid. Cic pro L. Man.* &c.—*Patere.* 2, 18.——A celebrated king of Parthia, who enlarged his possessions by the conquest of some of the neighbouring countries. He examined with a careful eye the constitution and political regulations of the nations he had conquered, and framed from them, for the service of his own subjects, a code of laws. *Justin.*—*Orosius.*

MITHRIDATICUM BELLUM, begun eighty-nine years B. C. was one of the longest and most celebrated wars ever carried on by the Romans against a foreign power. The ambition of Mithridates, from whom it receives its name, may be called the cause and origin of it. His views upon the kingdom of Cappadocia, of which he was stripped by the Romans, first engaged him to take up arms against the republic Three Roman officers, L. Cassius, the pro consul, M. Aquilius, and Q. Oppius, opposed Mithridates with the troops of Bithynia, Cappadocia, Paphlagonia, and Gallo-graecia. The army of these provinces, together with the Roman soldiers in Asia, amounted to 70,000 men, and 6000 horse. The forces of the king of Pontus were greatly superior to these; he led 250,000 foot, 40,000 horse, and 130 armed chariots into the field of battle, under the command of Neoptolemus and Archelaus. His fleet consisted of 400 ships of war, well manned and provisioned. In an engagement, the king of Pontus obtained the victory, and dispersed the Roman forces in Asia. He became master of the greatest part of Asia, and the Hellespont submitted to his power. Two of the Roman generals were taken, and M. Aquilius, who was principally intrusted with the conduct of the war, was carried about in Asia, and exposed to the ridicule and insults of the populace, and at last put to death by Mithridates, who ordered melted gold to be poured down his throat, as a slur upon the avidity of the Romans. The conqueror took every possible advantage; he subdued all the islands of the Ægean sea, and, though Rhodes refused to submit to his power, yet all Greece was soon overrun by his general Archelaus, and made tributary to the kingdom of Pontus. Meanwhile the Romans, incensed against Mithridates on account of his perfidy, and of his cruelty in massacring 80,000 of their countrymen in one day all over Asia, appointed Sylla to march into the east. Sylla landed in Greece, where the inhabitants readily acknowledged his power; but Athens shut her gates against the Roman commander, and Archelaus, who defended it, defeated, with the greatest courage, all the efforts and operations of the enemy. This spirited defence was of short duration Archelaus retreated into Bœotia, where Sylla soon followed him The two hostile armies drew up in a line of battle near Chæ-

rones, and the Romans obtained the victory, and, of the almost innumerable forces of the Asiatics, no more than 10,000 escaped. Another battle in Thessaly, near Orchomenos, proved equally fatal to the king of Pontus. Dorylaus, one of his generals, was defeated, and he soon after sued for peace. Sylla listened to the terms of accommodation, as his presence at Rome was now become necessary to quell the commotions and cabals which his enemies had raised against him. He pledged himself to the king of Pontus to confirm him in the possession of his dominions, and to procure him the title of friend and ally of Rome; and Mithridates consented to relinquish Asia and Paphlagonia, to deliver Cappadocia to Ariobarzanes, and Bithynia to Nicomedes, and to pay to the Romans 2000 talents to defray the expenses of the war, and to deliver into their hands seventy galleys, with all their rigging. Though Mithridates seemed to have re-established peace in his dominions, yet Fimbria, whose sentiments were contrary to those of Sylla, and who made himself master of the army of Asia by intrigue and oppression, kept him under continual alarms, and rendered the existence of his power precarious. Sylla, who had returned from Greece to ratify the treaty which had been made with Mithridates, rid the world of the tyrannical Fimbria, and the king of Pontus, awed by the resolution and determined firmness of his adversary, agreed to the conditions, though with reluctance. The hostile preparations of Mithridates, which continued in the time of peace, became suspected by the Romans, and Murena, who was left as governor of Asia in Sylla's absence, and who wished to make himself known by some conspicuous action, began hostilities by taking Comana and plundering the temple of Bellona. Mithridates did not oppose him, but he complained of this breach of peace before the Roman senate. Murena was publicly reprimanded, but, as he did not cease from hostilities, it was easily understood that he acted by the private directions of the Roman people. The king upon this marched against him, and a battle was fought, in which both the adversaries claimed the victory. This was the last blow which the king of Pontus received in this war, which is called the second Mithridatic war, and which continued for about three years. Sylla, at that time, was made perpetual dictator at Rome, and he commanded Murena to retire from the kingdom of Mithridates. The death of Sylla changed the face of affairs, the treaty of peace between the king of Pontus and the Romans, which had never been committed to writing, demanded frequent explanations, and Mithridates at last threw off the mask of friendship, and declared war. Nicomedes, at his death, left his kingdom to the Romans, but Mithridates disputed their right to the possessions of the deceased monarch, and entered the field with 120,000 men, besides a fleet of 400 ships in his ports, 16,000 horsemen to follow him, and 100 chariots armed with scythes. Lucullus was appointed over Asia, and intrusted with the care of the Mithridatic war. His valour and prudence showed his merit; and Mithridates, in his vain attempts to take Cyzicum, lost no less than 300,000 men. Success continually attended the Roman arms. The king of Pontus was defeated in several bloody engagements, and with difficulty saved his life, and retired to his son-in law Tigranes, king of Armenia. Lucullus pursued him, and, when his applications for the person of the fugitive monarch had been despised by Tigranes, he marched to the capital of Armenia, and terrified, by his sudden approach, the numerous forces of the enemy. A battle ensued. The Romans obtained an easy victory, and no less than 100,000 foot of the Armenians perished, and only five men of the Romans were killed. Tigranocerta, the rich capital of the country, fell into the conqueror's hands. After such signal victories, Lucullus had the mortification to see his own troops mutiny, and to be dispossessed of the command by the arrival of Pompey. The new general showed himself worthy to succeed Lucullus. He defeated Mithridates, and rendered his affairs so desperate, that the monarch fled for safety into the country of the Scythians, where, for a while, he meditated the ruin of the Roman empire, and, with more wildness than prudence, secretly resolved to invade Italy by land, and march an army across the northern wilds of Asia and Europe to the Apennines. Not only the kingdom of Mithridates had fallen into the enemy's hands, but also all the neighbouring kings and princes were subdued, and Pompey saw prostrate at his feet Tigranes himself, that king of kings, who had lately treated the Romans with such contempt. Meantime, the wild projects of Mithridates terrified his subjects, and they, fearful to accompany him in a march of above 2000 miles across a barren and uncultivated country, revolted, and made his son king. The monarch, forsaken in his old age, even by his own children, put an end to his life (*Eutr.* Mithridates VI.), and gave the Romans cause to rejoice, as the third Mithridatic war was ended in his fall, B. C. 63. Such were the unsuccessful struggles of Mithridates against the power of Rome. He was always full of resources, and the Romans had never a greater or more dangerous war to sustain. The duration of the Mithridatic war is not precisely known. According to Justin, Orosius, Florus, and Eutropius, it lasted for 40 years; but the opinion of others, who fix its duration to 30 years, is far more credible; and, indeed, by proper calculation, there elapsed no more than 26 years from the time that Mithridates first entered the field against the Romans till the time of his death. *Appian in Mithrid.*—*Justin* 37, &c.—*Flor.* 2, &c.—*Liv.*—*Plut. in Luc.* &c.—*Oros.*—*Patere.*—*Dion.*

MITHRIDATIS, a daughter of Mithridates the Great. She was poisoned by her father.

MITYLENE or MITYLENE, the capital city of the island of Lesbos which receives its name from Mitylene, the daughter of Macareus, a king of the country. It was greatly commended by the ancients for the stateliness of its buildings, and the fruitfulness of its soil; but more particularly for the great men whom it produced. Pittacus, Alcæus, Sappho, Terpander, Theophanes, Hellenicus, &c., were all natives of Mitylene. It was long a seat of learning, and, with Rhodes and Athens, it had the honour of having educated many of the great men of Greece and Rome. In the Peloponnesian war the Mitylenians suffered greatly for their revolt from the power of Athens, and, in the Mithridatic wars, they had the boldness to resist the Romans, and disdain the treaties which had been made between Mithridates and Sylla. *Cæs. de Leg. Ag.* *Strab.* 13.—*Mela*, 2, 7.—*Diod.* 3 et 12.—*Patere.* 1, 4.—*Horat. Od.* 1, 7, &c.—*Thucyd.* 3, &c.—*Plut. in Pomp.* &c.

MNASALCES, a Greek poet, who wrote epigrams. *Athen.*—*Strab.*

MNASILLUS, a youth who assisted Chromis to tie the old Silenus, whom they found asleep in a cave. Some imagine that Virgil spoke of Varus under the name of Mnasilus. *Virg. Ecl.* 6, 13

MNASON, a tyrant of Elatia, who gave 1200 pieces of gold for twelve pictures of twelve gods to Asclepiodorus, and the same for as many goddesses to Theomnestus. *Plin.* 35, 16.

MNEMON, a surname given to Artaxerxes, on account of his retentive memory. *C. Nep in Reg.*

MNEMOSYNE a daughter of Cœlus and Terra, mother of the nine Muses, by Jupiter, who assumed the form of a shepherd to enjoy her company. The word *Mnemosyne* signifies *memory*, and therefore the poets have rightly called Memory the mother of the Muses, because it is to that mental endowment that mankind are indebted for their progress in science. *Ovid Met.* 6, *fab.* 4.—*Pindar. Isthm.* 6.—*Hesiod. Theog.* 915.—*Apollod.* 1, 1, &c

MNESARCHUS, a philosopher, son of Pythagoras, who succeeded Aristæus the immediate successor of Pythagoras.

MNESTHEUS, a Trojan, descended from Assaracus He obtained the prize given to the best sailing vessel by Æneas, at the funeral games of Anchises, in Sicily, and became the progenitor of the family of the Memmii at Rome *Virg. Æn.* 4, 116, &c.——A son of Peteus. *Vid* Menestheus.

MNEVIS, the name of a sacred ox, consecrated to the sun, and worshipped by the Egyptians at Heliopolis. The worship of Mnevis gradually disappeared when Apis became the general deity of the country. From the era in which Cambyses overthrew the magnificent temple of Heliopolis, we may date the downfall of the worship of Mnevis. He was worshipped with the same superstitious ceremonies as Apis, and, at his death, he received the most magnificent funeral He was the emblem of Osiris. *Diod.* 1.—*Plut. de Is et Os*

MOAPHERNES, the uncle of Strabo's mother, &c. *Strab.* 12.

MODESTUS, a Latin writer, whose book *De re Militari* has been elegantly edited in 2 vols. 8vo. Vesaliæ, 1670

MODIA, a rich widow at Rome *Juv.* 3, 130.

MŒCIA, one of the tribes at Rome. *Liv* 8, 17.

MŒDI, a people of Thrace conquered by Philip of Macedonia.

MŒNUS, a river of Germany. *Vid.* Mænus.

MŒRAGETES, *fatorum ductor*, a surname of Jupiter *Paus.* 5, 15

MŒRIS, a king of India, who fled at the approach of Alexander. *Curt* 9, 8——A steward of the shepherd Menalcas in Virgil, *Ecl* 9.——A king of Egypt. He was the last of the 300 kings from Menes to Sesostris, and reigned sixty-eight years. *Herod.* 2, 13.——A lake of Egypt, supposed to have been the work of a king of the same name, concerning the situation and extent, and even the existence of which authors have differed It has been represented as the noblest and most wonderful of all the works of the kings of Egypt, and, accordingly, Herodotus considers it superior even to the pyramids or labyrinth. As to its situation, Herodotus and Strabo mark it out by placing the labyrinth on its borders, and by fixing the towns which were round it, such as Acanthus to the south, Aphroditopolis towards the east, and Arsinoe to the north. Diodorus and Pliny confirm this statement by placing it at twenty-four leagues from Memphis, between the province of that name and Arsinoe. The position thus indicated is supposed to answer to the modern *Birket Caroun*, a lake more than fifty leagues in circumference. Herodotus makes the lake Mœris 3600 stadia in circumference, and its greatest depth 200 cubits. Bossuet has vindicated the statement of its large extent, against the raillery of Voltaire. Rollin, however, deeming it to be incredible, adopts the opinion of Pomponius Mela, and makes it 20,000 paces. D'Anville, with a view of reconciling the contending parties, has marked on his map of Egypt two lakes of this name, one of which is in fact a canal running parallel with the Nile; this he makes the Mœris of Herodotus and Diodorus, while the other is situate to the northwest, and corresponds, according to him, with the Mœris of Strabo and Ptolemy. This last is the *Birket Caroun* mentioned above; the former, which still subsists, is known by the name of *Bahr Jousef*, or Joseph's river. It opens near *Tarout Eccheriff*, and ends near *Birket-Caroun*. The explanation given by Malte-Brun is, however, the simplest. He supposes that the canal dignified with the name of Joseph, like many other remarkable works, was executed by king Mœrus. The waters then filled the basin of the lake *Birket-Caroun*, which received the name of the prince who effected this great change. Thus a reason is given why the ancients say that the lake was of artificial formation, while the *Birket-Caroun* gives no evidence of any such operation. If we listen, however, merely to the relation of Herodotus, the lake Mœris was entirely the work of human art, and, to show this, two pyramids were to be seen in its centre, each of which was 200 cubits above, and as many below the water, while on the summit of each was a colossus in a sitting posture. The object of the excavation was to regulate the inundations of the Nile When the waters of the rivers were high, a large portion was carried off by the canal to the lake, in order that it might not remain too long on the soil of Egypt (lower at that time than in our days), and occasion sterility; when the inundation had declined, a second one was produced by the waters in lake Mœris. The lapse of nearly 1200 years has made a great change in this as in the other Egyptian works of art. Mœris is now nearly fifty leagues in circumference. It might still, however, be made to answer its ancient purposes, if the canal of Joseph were cleared of the immense quantity of mud collected in it, and the dykes restored. The pyramids in this lake were no longer visible in the time of Strabo. The lake itself is said to have afforded a most abundant supply of fish. The profits of this fishery were appropriated to furnish the queen with clothes and perfumes. *Herod.* 2, 149.—*Strab.* 17.—*Diod.* 1, 52.—*Plin.* 5, 9.—*Mela*, 1, 9

MŒSIA, called also Mysia, a country of Europe, bounded on the north by the Danube, on the west by Pannonia and Illyricum, on the south by Macedonia and Thrace, and on the east by the Euxine Sea. It corresponded generally with the modern provinces of *Servia* and *Bulgaria*. It formed originally a portion of the great district of Thrace, and is said to have first obtained the name of Mœsia on its subjugation by the Romans under M. Crassus. This latter appel-

ation was probably used originally as a collective one for all the Thracian tribes between the Hæmus and Danube, and was supposed by the ancient heathens to have been communicated by them to the province of Mysia in Asia Minor; but there seems better ground for supposing that the Asiatic Mysi were the ancestors of the European Mysi, or at all events that they were originally a colony from Madai, Japhet's son, and did not pass over from Europe into Asia The name of Mœsia was not applied in its full extent to the European province till the time of Augustus, who included within its limits the possessions of the Dardani and Triballi. It was, in a later age, divided by the little river Cebrus, or *Zibritza*, into Superior and Inferior, so called with respect to the Danube, the former touching on Illyricum and Macedonia, the latter on Thrace and the Euxine Sea. This partition of Mœsia lasted till the time of Aurelian, who formed within it his province of Dacia, bounded on the north by the Danube from the Cataract to the Utus, or *Vid*, on the east by the latter river, on the south by the mountains, and on the west by the upper course of the river Marcus, or *Morava*. *Dio Cass.* 38, 10.—*Amm. Marcell.* 27, 9. *Plin.* 3, 26 4, 1.—*Tac. Ann.* 15, 6. *Herodian* 2, 10.

MOGONTIACUM, now *Mayna*, a city of the Caracates, at the confluence of the Manus and Rhenus. It was the metropolis of Germania Superior, and the place where Alexander Severus and his mother Mammæa were murdered

MOLEIA, a festival in Arcadia, in commemoration of a battle in which Lycurgus obtained the victory

MOLION a Trojan prince who distinguished himself in the defence of his country against the Greeks as the friend and companion of Thymbræus. They were slain by Ulysses and Diomedes. *Homer Il.* 11 320.

MOLIONE, the wife of Actor, son of Phorbas. She became mother of Creatus and Eurytus, who, from her, are called *Molionides*. These two heroes who are represented by some as only forming one body, with two heads, four legs, and four arms, were invited to assist Augeas against Hercules, and their united efforts proved successful against their powerful enemy, till he attacked them unprovided as they were going to Corinth, and slew them. *Paus* 2, 15. 5, 2. 6, 20.—*Homer. Il* 11, 706. - *Ovid. Met.* 8, 307.

MOLO, a philosopher of Rhodes, called also Apollonius. Some are of opinion that Apollonius and Molo are two different persons, who were both natives of Alabanda, and disciples of Menecles, of the same place. They both visited Rhodes, and there opened a school, but Molo flourished some time after Apollonius. Molo had Cicero and J. Cæsar among his pupils. *Vid.* Ap llonius.) *Cic. de Orat.* 1, 17 et 28. *Brut.* 6. *Att* 2, 1, &c - *Val. Max.* 2, 2.

MOLOEIS, a river of Bœotia near Platæa.

MOLORCHUS, an old shepherd near Cleonæ, who received Hercules with great hospitality The hero, to repay the kindness he received, destroyed the Nemæan lion, which laid waste the neighbouring country; and therefore, the Nemæan games, instituted on this occasion, are to be understood by the words *Lucus Molorchi* There were two festivals instituted in his honour called *Molorchea*. Some imagine that Hercules received his famous club from this hospitable old man. *Mantul.* 9. 44. 14, 44.—*Apollod* 2, 5.—*Virg. G.* 3, 19.—*Stat. Theb.* 4, 160.

MOLOSSI, a people of Epirus, who inhabited that part of the country which was called *Molossia*, or *Molottis*, from king Molossus. This country had the bay of Ambracia on the south, and the country of the Perrhæbeans on the east The dogs of the place were famous, and received the name of *Molossi* among the Romans Dodona was the capital of the country according to some writers. Others, however, reckon it as the chief city of Thesprotia. *Lucret* 5, 10. 62 *Lucan* 4, 140 —*Strab* 7 *Luc.* 8, 21 —*Justin* 7, 6. *C. Nep.* 2, 8.—*Virg G.* 3, 405.—*Horat Sat* 6, 114.

MOLOSSIA, or MOLOSSIS. *Vid.* Molossi.

MOLOSSUS, a son of Pyrrhus and Andromache. He reigned in Epirus, after the death of Helenus, and part of his dominions received the name of Molossia from him *Paus.* 1, 11 — A surname of Jupiter in Epirus

MOLPUS an author who wrote a history of Lacedæmon,

MOLYCRIUM, or Molycreia, a town of Ætolia, on the borders of the Locri, and in the immediate vicinity of Antirrhium According to Thucydides, it was situate close to the sea. This place had been colonised by the Corinthians, who were expelled by the Athenians, and was afterwards taken by the Ætolians and Peloponnesians under Eurylochus The spot on which it stood is now called *Cavrolimne*, where its remains are yet perceptible. *Paus.* 5, 3 — *Thucyd.* 2, 84. 3, 102

MOMUS, the god of finding faults and pleasantry among the ancients, son of Nox, according to Hesiod. He was continually employed in satirizing the gods, and whatever they did was freely turned to ridicule. He blamed Vulcan, because in the human form which he had made of clay, he had not placed a window in his breast, by which whatever was done or thought there, might be easily brought to light. He censured the house which Minerva had made, because the goddess had not made it movable, by which means a bad neighbourhood might be avoided. In the bull which Neptune had produced, he observed that his blows might have been surer if his eyes had been placed near his horns. Venus herself was exposed to his satire; and when the sneering god had found no fault in the body of the naked goddess, he observed as she retired, that the noise of her feet was too loud and greatly ungraceful in the goddess of beauty These illiberal reflections upon the gods were the cause that Momus was driven from heaven He is generally represented raising a mask from his face, and holding a small figure in his hand. *Hesiod in Theog.* 213 — *Lucian. in Herm.*

MONA, an island between Britain and Hibernia, now the *Isle of Man* It was also called Monœda or Monapia. *Cæs. B. G.* 5, 13. *Plin.* 4, 16. — An island off the coast of Britain, and facing the territory of the Ordovices, of which in strictness it formed a part, It was situate to the south-east of the former, and is now the *Isle of Anglesey*. It was remarkable as having been one of the principal seats of the Druids, who were cruelly persecuted by the Romans. *Tacit. Ann.* 14, 29, &c *Vit. Agric.* 14 et 18.

MONÆSES, a Parthian noble, who fled to Antony after Phraates had taken possession of the kingdom. Phraates sent him afterwards assurances of his safety, and Monæses therefore returned. *Plut. Vit. Ant.*——A Parthian officer of

the time of Corbulo. *Dio Cass.* 62, 13. – *Tacit. Ann.* 15, 2.

MONDA, a river on the western coast of Lusitania, between the Durius and Tagus. It is now the *Mondego*, *Mela*, 3, 1. – *Plin.* 4, 22.

MONETA, a surname of Juno among the Romans. She received it because she advised them to sacrifice a pregnant sow to Cybele, to avert an earthquake. (*Cic. de Div.* 1, 15.) Livy says (7, 28) that a temple was vowed to Juno, under this name, by the dictator Furius, when the Romans waged war against the Auruncr, and that the temple was raised in the goddess by the censor on the spot where the house of Manlius Capitolinus had formerly stood. Suidas, however, says that Juno was surnamed *Moneta* from a saying the Romans, when in the war against Pyrrhus they complained of want of pecuniary resources, that money could never fail to those who cultivated justice.

MONIMA, a beautiful woman of Miletus, whom Mithridates the Great married. When his affairs grew desperate, Mithridates ordered his wives to destroy themselves. Monima attempted to strangle herself but when her efforts were unavailing, she ordered one of her attendants to stab her. *Plut. in Luc.*

MONÔDUS, a son of Prusias. He had one continued bone instead of a row of teeth, whence his name (μόνος ὀδούς). *Plin.* 7, 16.

MONOECUS. *Vid.* Hercules Monoecus Portus.

MONOPHAGE, sacrifices in Arcana.

MONS SACER, a low range of sandstone hills, extending along the right bank of the Anio, and about three miles from Rome. It is celebrated in Roman history for two secessions of the people first, when they retired from the oppressions of the patricians, A. U. C. 260; and again from the decemviri, A. U. C. 305. *Liv.* 2, 32. – *Ovid. Met.* 2, 661.

MONTANUS, a poet who wrote in hexameter and elegiac verses. *Ovid ex Pont.* 4. — An orator under Vespasian. — A favourite of Messalina. — One of the senators whom Domitian consulted about boiling a turbot. *Juv.* 4. — A Phrygian in the 2d century, the founder of a new sect, which from him were called *Montanists*. By severity of discipline, and a studied zeal and imposing address, assisted by the gold and the prophecies of Priscilla and Maximilla, two females of wealth and distinction who espoused his tenets, he prevailed upon several churches to adopt his wild views, and to consider him as a messenger particularly favoured by the immediate inspiration of God. It is said, that he at last hanged himself, and thus proved himself to be rather an enthusiastic madman, than a religious impostor.

MONYCHUS, a powerful giant, who could root up trees and hurl them like a javelin. *Juv.* 1, 11. – *Ovid. Pet.* 12, 499, &c.

MOPSIUM, an eminence between Larissa and Tempe, on the southern bank of the Peneus. A severe skirmish took place in its vicinity between the troops of Perseus and the Romans. *Liv.* 42, 61 et 67.

MOPSOPIA an ancient appellation for Attica, supposed to be derived from the hero Mopsopus or Mopsops. *Strab.* 9.

MOPSUHESTIA, a town of Cilicia near the sea, on the banks of the Pyramus. It is said to have been called Mopsuhestia from being the residence of Mopsus, the diviner, who retired hither from the neighbouring Mallus, which had been founded by him and Amphilochus, shortly after the siege of Troy. *Strab.* 14.

MOPSUS, a celebrated prophet, son of Manto and Apollo, during the Trojan war. He was consulted by Amphimachus, king of Colophon, who wished to know what success would attend his arms in a war which he was going to undertake. He predicted the greatest calamities; but Calchas, who had been a soothsayer of the Greeks during the Trojan war, promised the greatest successes. Amphimachus followed the opinion of Calchas, but the prediction of Mopsus was fully verified. This had such an effect upon Calchas that he died soon after. His death is attributed by some to another mortification of the same nature. The two soothsayers, jealous of each other's fame, came to a trial of their skill in divination. Calchas first asked his antagonist how many figs a neighbouring tree bore; ten thousand except one, replied Mopsus, and one single vessel can contain them all. The figs were gathered, and his conjectures were true. Mopsus, now to try his adversary, asked how many young ones a certain pregnant sow would bring forth. Calchas confessed his ignorance, and Mopsus immediately said, that the sow would bring on the morrow ten young ones, of which only one should be a male, all black, and that the females should all be known by their white streaks. The morrow proved the veracity of his prediction, and Calchas died by excess of the grief which this defeat produced. Mopsus after death was ranked among the gods, and had an oracle at Mallus, celebrated for the true and decisive answers which it gave. *Paus.* 7, 3. — *Amm. Marc.* 14, 8. – *Plut. de orac. defect.* — A son of Ampix and Chloris, born at Titaresus in Thessaly. He was the prophet and soothsayer of the Argonauts, and died at his return from Colchis by the bite of a serpent in Libya. Jason erected to him a monument on the sea shore, where afterwards the Africans built him a temple in which he gave oracles. He has often been confounded with the son of Manto, as their professions and their names were alike. *Hygin. fab.* 14, 128, 175. — A shepherd of that name in *Virg. Ecl.*

MORGANTIUM (or IA), a town of Sicily, south-east of Agyrium, and nearly due west from Catana. It lay in the neighbourhood of the river Symaethus. The village of *Mandri Bianchi* as present occupies a part of its site. *Cic. in Ver.* 3, 18.

MORIMORUSA, a name applied by the Cimbri to the Northern Ocean, and which means "the Dead sea." *Plin.* 4, 27.

MORINI, a people of Belgic Gaul, on the shores of the British ocean, and occupying what would correspond to the northern part of *Picardy*. Their name is derived from the Celtic *Mor*, which signifies "the sea," and denoted a people dwelling along the sea coast. The Portus Itius, or Iectus, lay within their territories, and the passage from hence to Britain was considered as the shortest. Virgil calls them "*extrema hominum*," with reference to their remote situation on the coast of Belgic Gaul. Their cities were, Civitas Morinorum, now *Therouenne*, and Castellum Morinorum, now *Montcauel*. *Virg. Aen.* 8, 727. — *Cars. B. G.* 4 et 21.

MORITASGUS, a king of the Senones at the arrival of Cæsar in Gaul. *Cæs. B. G.*

MORPHEUS, the son and minister of the god Somnus, who naturally imitated the grimaces,

gestures, words, and manners, of mankind. He is sometimes called the god of sleep. He is generally represented as a sleeping child of great corpulence, and with wings. He holds a vase in one hand, and in the other are some poppies. He is represented by Ovid as sent to inform by a dream and a vision the unhappy Halcyone of the fate of her husband Ceyx *Ovid. Met* 11, *fab.* 10

MORS, one of the infernal deities born of Night, without a father. She was worshipped by the ancients, particularly by the Lacedæmonians, with great solemnity, and represented not as an actually existing power, but as an imaginary being Euripides introduces her in one of his tragedies on the stage The moderns represent her as a skeleton armed with a scythe and a scymetar.

MORTUUM MARE, *Vid.* Mare Mortuum.

MORYS, a Trojan killed by Meriones during the Trojan war. *Homer. Il.* 13. 792. 14, 514

MOSA, a river of Gallia Belgica, on the confines of Germania Cisrhenana. It rises in mount Vogesus, and joins the Vahalis. It is now the *Meuse* or *Maas. Cæs. B. G.* 4, 10 — *Tacit. Ann* 2, 6.—Mosæ Pons, otherwise called Trajectus Mosæ, is the modern *Maestricht.*

MOSCHA, now *Morebat* a harbour of Arabia Felix, at the mouth of the Sinus Persicus. It was much frequented on account of the Sachalitic incense obtained there *Arrian Peripl.*

MOSCHI, a people of Asia, dwelling in the vicinity of the Hyrcanian sea. They are thought to have derived both their appellation and their origin from Meshech, the son of Japhet, an opinion which is somewhat strengthened from the Seventy Interpreters having read the Hebrew vowels differently, and rendered the same name Mosoch. *Mela*, 1, 2 3, 5 - *Lucan.* 3, 270

MOSCHION, a physician, whose era is not ascertained. A treatise on "Female Complaints," (Περὶ τῶν γυναικείων παθῶν) is commonly ascribed to him. The best edition is that of Dewes, Vindob. 1793, 8vo.

MOSCHUS, a philosopher of Sidon, and the most ancient name remaining on the list of Phœnician philosophers If we are to credit Iamblichus, he lived before the time of Pythagoras. After Posidonius, many writers ascribe to him a system of philosophy, which afterwards rose into great celebrity under the Grecian philosophers, Leucippus and Epicurus, called the Atomic. *Iamb. Vit. Pythag* 3, 14.—*Strab.* 16.—*Laert.* 8, 140.——A Greek pastoral poet, born at Syracuse. It is not clearly ascertained in what period he lived. Some authors make him a pupil of Bion, but Suidas and others speak of him as the friend of Aristarchus, who flourished about 160 years before the birth of Christ The tenderness with which he speaks of Bion in his beautiful elegy on that poet is mentioned as a proof of his personal acquaintance with him. In the time of the latter Greeks all the ancient idylls were collected and attributed to Theocritus; but the claims of Moschus and Bion have been admitted with respect to a few little pieces. Moschus possesses great elegance of style, and more delicacy and ingenuity in his conceptions than is usual among bucolic poets. His works are generally printed with those of Theocritus and Bion. The best edition is that of Valckenaer, Lugd Bat. 1810, 8vo.——A Greek rhetorician of Pergamus in the age of Horace, defended by Torquatus in an accusation of having poisoned some of his friends. *Horat. Ep.* 1, 5, 9.

MOSELLA, a river of Belgic Gaul, rising in the range of mount Vogesus, and running through the territories of the Leuci, Mediomatrici, and Treviri, into the Rhine at Confluentes. It is now the *Moselle. Tac. Ann.* 13, 53 —*Amm. Marcell* 16, 3 —*Flor* 3, 10

MOSES, a celebrated legislator among the Jews well known in sacred history. He was born in Egypt, 1571 B C. and after he had performed his miracles before Pharaoh, conducted the Israelites through the Red Sea, and given them laws and ordinances, during their peregrination of forty years in the wilderness of Arabia, he died at the age of one hundred and twenty.

MOSYCHLUS, a mountain in Lemnos, and the earliest volcano known to the Greeks It was situate on the eastern side of the island, and is thought to have sunk in the sea a short time after the age of Alexander, together with the island Chryse. When the west in parts of Europe became better known to the Greeks, and Ætna with the Æolian isles attracted their attention, they seem to have transferred the forges of Vulcan to this quarter. According to other mythological fables, Typhon or Typhœus lay buried beneath Ætna, or, as others relate, Enceladus; and the battle ground between the gods and giants was placed by some in Sicily, by others near Cumæ in Italy. Almost every volcanic situation, however, in the ancient world, seems to have had this honour in succession conferred upon it. *Antion. ap Schol ad Nicand. Theriac* 471. *Schol. ad Lycophr.* 227.

MOSYNŒCI, a people of Pontus in Asia Minor, on the coast near Cerasus They were so called by the Greeks from their dwelling in small wooden turrets, termed μόσυνοι They are described as a savage race, subsisting chiefly on the flesh of wild animals and roots; and addicted to robbery, and other lawless habits They were said to keep their chief a close prisoner in one of their wooden huts, and if he ordered any thing contrary to law, they deprived him of food. The tract of country which they inhabited is now called *Heldir. Strab.* 12.—*Xen Anab* 5, 4.

MULCIBER, a surname of Vulcan (*a mulcendo ferrum*), from his occupation. *Ovid. Met.* 2, 5. *Vid* Vulcanus.

MULUCHA, a river of Africa, the same with the Molochath and Malua, and which separated Mauritania from Numidia in the time of Bocchus, king of the former country. It rises in mount Atlas, and flows with a northerly course into the Mediterranean Sea a little eastward of Rusadir It is now the *Moulouia. Plin* 5, 2.

MULVIUS PONS. *Vid* Milvius Pons

MUMMIUS, L a Roman consul sent against the Achæans, whom he conquered, B. C. 147. He destroyed Corinth, Thebes, and Chalcis, by order of the senate, and obtained the surname of *Achaicus* from his victories He did not enrich himself with the spoils of the enemy, but returned home without any increase of fortune. He was so unacquainted with the value of the paintings and works of the most celebrated artists of Greece, which were found in the plunder of Corinth, that he said to those who conveyed them to Rome, that if they lost them or injured them, they should make others in their stead His services were deservedly rewarded on his return, with a magnificent triumph He was afterwards censor with Africanus the younger, A U. C. 611. *Cic. Br* 22. *Off.* 2, 22. *Verr.* 1, 21.—*Virg. Æn.* 6, 836.—*Paterc.* 1, 13.—*Plin* 34, 7. 37. 1. —*Paus.* 5, 24.——Spurius, a brother of Achai-

cus before-mentioned, and his lieutenant in the Corinthian expedition, was distinguished as an orator, and for his fondness for the Stoic philosophy. *Cic. ad Brut.* 23, *Ad Att.* 13, 6.—*Lucius Quadratus*, a tribune of the people with Clodius. He was the friend of Cicero He is by some authors called *Nonnius*. *Cic. Dom.* 48. *Sest* 11.

MUNATIUS, Planeus, a Roman whose name frequently occurs in the history of the civil wars He was one of Cæsar's warmest partisans, and was sent by him into Gaul to found colonies there. He was also intended by him for the consulship. After the battle of Mutina, he joined his forces to those of Antony and Lepidus, and became consul with the former, A. U. C. 712. He afterwards accompanied Antony into Egypt, where he performed the part of a vile courtier, and even of a buffoon, around the person of Cleopatra. When fortune deserted his protector, he turned his back upon him and embraced the party of Octavianus. In 732 he was chosen censor. We have several letters of his among the correspondence of Cicero They betray the equivocal character of the man.

MUNDA, a strongly fortified, and large city of Hispania Bætica, on the coast, south-west of Malaca In its vicinity was fought the famous battle between Cæsar and the sons of Pompey, which put an end to the war It was a most desperate action, and even the veterans of Cæsar, who for upwards of fourteen years had signalized their valour, were compelled to give way. It was only by the most vigorous exertions that the son of Pompey were at last defeated. Cæsar is said to have given up all for lost at one period of the fight, and to have been on the point of destroying himself As he retired after the battle, he told his friends that he had often fought for victory, but that this was the first time he had fought for his life. Cæsar is said to have lost 1000 of his best soldiers: the enemy had 30,000 slain The battle was fought the 17th March, B. C. 45. After the battle, the siege of Munda ensued, and the assailants are said actually to have made use of the dead bodies of the enemy in elevating their mound to a sufficient height The little village of *Monda* in Grenada is supposed to lie near the ancient city *Plin.* 3, 3.—*Liv* 24, 42.—*Sil. Ital.* 3, 400.—*Florus*, 4, 2.—*Dio Cas.* 43, 39.—*Val Max.* 7, 6.

MUNYCHIA. (and Æ.) one of the ports of Athens, so called from Munychus, an Orchomenian, who, having been expelled from Bœotia by the Thracians, settled at Athens. Strabo describes it as a peninsular hill, connected with the continent by a narrow neck of land, and abounding with hollows, partly natural, and partly the work of art. When it had been enclosed by fortified lines, connecting it with the other ports, Munychia became a most important position, from the security it afforded to these maritime dependencies of Athens, and accordingly we find it always mentioned as the point which was most particularly guarded when any attack was apprehended on the side of the sea. *Dind. Sic. fragm.* 7.—*Thucyd.* 8, 92.—*Xen Hist. Gr.* 2, 4.—*Plut. Vit. Thoc.*

MURÆNA, Licinius, a celebrated Roman, left at the head of the armies of the republic in Asia by Sylla. He invaded the dominions of Mithridates with success, but soon after met with a defeat, and was recalled by Sylla with marks of displeasure. He was, however, honoured with a triumph at his return to Rome. He commanded one of the wings of Sylla's army at the battle against Archelaus near Chæronea, but perished in the civil commotions which followed. *Cic. Brut.* 90.—The son of the preceding, a consul, and colleague of D. Silanus, was accused by Servius Sulpicius and Cato, of having been guilty of bribery in suing for the consulship, and was ably defended by Cicero. The oration delivered on this occasion is still extant.

MURCUS, L. Statius, a promontory of Asia, who, after the murder of Cæsar commanded the republican fleet. After the death of Cassius he joined Pompey, by whom he was unjustly put to death. *Patere.* 2, 77.—*Dio.* 48, 19.—*Liv. Epit.* 11, 12.—Statius, a [illegible] who delivered Pisa in Vestas's temple in [illegible] *Tac.* 1, 43.

MURGANTIA, a town [illegible] *Liv.* 25, 27.

MURRHENUS, a friend [illegible] killed by Æneas, &c. *Virg. Æn.* 12, 529.

MURSA, a city of Pannonia Inferior, on the Dravus, a short distance to the west of its junction with the Danube. It was founded by Hadrian, and in its vicinity Magnentius was conquered by Constantius. It corresponds to the modern *Essegg*, the capital of Sclavonia. *Ptol.*

MURTIA or MYRTIA. (a *myrto*,) a surname of Venus, because she presided over the myrtle. She was the patroness of the slothful and of all who spent their days in enervating pleasures. She had a temple at the foot of the Aventine hill, and hence this hill was anciently called Murtius. *Lar* 1, 33.—*Varro de L. L.* 4, 32.—*Aug. de Civ. Dei.* 4, 16.—*Festus, de V. Sig.*

MUS, a Roman consul. *Vid.* Decius.

MUSA ANTONIUS, a freedman and physician of Augustus. He cured his imperial master of a dangerous disease under which he laboured, by recommending to him the use of the cold bath. He was greatly rewarded for this celebrated cure. He was honoured with a brazen statue, by the Roman senate, which was placed near that of Æsculapius, and Augustus permitted him to wear a golden ring, and to be exempted from all taxes. He was not so successful in recommending the use of the cold bath to Marcellus, as he had been to Augustus, and his illustrious patient died under his care. The cold bath was for a long time discontinued, till Charmis of Marseilles introduced it again, and convinced the world of its great benefits. Musa was brother to Euphorbus the physician of King Juba. Two works are falsely ascribed to him, one entitled "*Libellus de tuenda valetudine, ad Mæcenatem*;" and the other "*De Herba Betonica*."—A daughter of Nicomedes, king of Bithynia. She attempted to recover her father's kingdom from the Romans, but to no purpose, though Cæsar espoused her cause. *Paterc.* 2.—*Suet. in Cæs*

MUSÆ certain goddesses who presided over poetry, music, dancing, and all the liberal arts. They derived their name, according to some, from their being like each other (*Μοῦσαι quasi ὁμοιοῦσαι*, i. e. *similes*) because there is an affinity and relation between all the sciences. Others, however, derive it from a Greek word signifying to *inquire*, (*ἀπὸ τοῦ μυεῖσθαι*,) because men, by inquiring of them, learned the things of which they were before ignorant. They were daughters of Jupiter and Mnemosyne, and were nine in number; Clio, Euterpe, Thalia, Melpomene, Terpsichore, Erato, Polyhymnia, Calliope, and Urania.

Some suppose that there were in ancient times only three Muses, Melete, Mneme, and Aœde; others four, Telxiope, Aœde, Arche, Melete. They were, according to others, daughters of Pierus and Antiope, from which circumstance they are called *Pierides*. The name of Pierides might probably be derived from mount Pierus where they were born. They have been severally called *Castalides, Aganippides, Lebethrides, Aonides, Heliconiades*, &c. from the places where they were worshipped, or over which they presided. Apollo, who was the patron and the conductor of the Muses, has received the name of *Musagetes*, or leader of the Muses. The same surname was also given to Hercules. The palm tree, the laurel, and all the fountains of Pindus, Helicon, Parnassus, &c. were sacred to the Muses. They were generally represented as young, beautiful, and modest virgins. They were fond of solitude, and commonly appeared in different attire according to the arts and sciences over which they presided. [*Vid* Clio, Euterpe, Thalia, Melpomene, &c.] Sometimes they were represented as dancing in a chorus, to intimate the near and indissoluble connexion which exists between the liberal arts and sciences. The Muses sometimes appear with wings, because by the assistance of wings they freed themselves from the violence of Pyrenæus. Their contest with the daughters of Pierus is well known. [*Vid.* Pierides.] The worship of the Muses was universally established, particularly in the enlightened parts of Greece, Thessaly, and Italy. No sacrifices were ever offered to them, though no poet ever began a poem without a solemn invocation to the goddesses who presided over verse. There were festivals instituted in their honour in several parts of Greece, especially among the Thespians, every fifth year. The Macedonians observed also a festival in honour of Jupiter and the Muses. It had been instituted by king Archelaus, and was celebrated with stage plays, games, and different exhibitions, which continued nine days, according to the number of the Muses. *Plut Erot.—Pollux.—Æschyn. in Tim.—Paus* 9, 29.—*Apollod.* 1, 3. *Cic. de Nat. D.* 3, 21.—*Hesiod. Theog.* 52 *et* 915.—*Virg. Æn.*—*Ovid. Met.* 4, 310. *Homer Hymn. Mus.*—*Juv.* 7, 59.—*Dracd.* 1.—*Martial.* 4, 14.

MUSÆUS, an early Greek bard, said by some to have been the son, by others, only the pupil of Orpheus. According to the Arundelian marbles, he flourished about 1428 years before the Christian era; but more probable accounts not earlier than from 1180 to 1200 years B. C. He seems to have been much less celebrated among the Greeks than his father or preceptor; but Virgil gives him a very high rank among the poets. He places him in a conspicuous situation in his Elysium, at the head of a sacred band, and in the character of the priest of Ceres. Very little is recorded respecting his personal adventures. He seems to have led a retired and religious life, officiating most probably as a priest of some of those mysteries which Orpheus had introduced before him. Plutarch does not mention him among the ancient musicians, and he does not seem to have been much celebrated for his performances on the lyre. As his hymns were set to music, it is probable, however, that he sung them himself at the ceremonies in which he presided. Pausanias asserts that the eminence in the neighbourhood of Athens, called the Museum, was so denominated from the circumstance of his having been accustomed to retire thither for contemplation and poetical musing. He is said to have composed his hymns there, and to have been interred beneath it. He wrote hymns and prophecies, and left precepts in verse addressed to his son. He is said also to have sung the wars of the Titans. But his principal work was a poetical account of the creation, in which he seems to have embodied some ideas of religion and philosophy more refined than were commonly entertained by the Grecian theologians of after days. Diogenes Laertius has preserved a principle of the philosophy of Musæus in the words, "Ἐξ ἑνὸς τὰ πάντα γεγονέναι, καὶ εἰς ἓν πάντα ἀναλυσθῆναι." It seems that he was also an astronomer, and composed or enlarged a sphere; though, as Chiron is generally supposed to have invented the sphere, it is probable that Musæus only improved it. The work itself is evidently subsequent to the voyage of Jason, as that expedition is described upon it, and as the Argo was the first vessel constructed on any other than the circular form. The life of Musæus seems to have been calm and tranquil, and was probably spent in philosophic ease. Of his works nothing remains. Even in the time of Pausanias, as we are informed by that writer, a hymn to Ceres was his only genuine composition then in existence. *Athen.* 13, 71.—*Paus* 1, 22 et 25, 10, 9.——A native of Ephesus, who resided at Pergamus. He was the author of an epic poem, in ten books, entitled Perseis, and also of other effusions in honour of Eumenes and Attalus. He does not appear to have been the writer of whom Martial speaks (14, 96).——A grammarian, the author of a poem founded on the story of Hero and Leander. He is supposed to have lived in the fourth century. Nothing is known of him personally, yet his work is in a pure and elegant style, with much delicacy of sentiment. It has been frequently reprinted, both in collections and separately. Some of the best editions are those of Schrader, Leovard. 8vo, 1742; of Heinrich, Hanov. 8vo, 1793, of Moblius, Hallæ, 8vo, 1814.

MUTA, a goddess who presided over silence among the Romans. *Ovid. Fast* 2, 580.

MUTIA, or Mucia, a daughter of Q. Mutius Scævola, and sister of Metellus Celer. She was Pompey's third wife. Her incontinent behaviour so disgusted her husband, that at his return from the Mithridatic war, he divorced her, though she had borne him three children. Cæsar was the seducer; and hence when Pompey married Cæsar's daughter, all blamed him for turning off a wife who had been the mother of three children, to espouse the daughter of a man whom he had often, with a sigh, called "his Ægisthus." Mutia's disloyalty must have been very public, since Cicero, in one of his letters to Atticus (1, 12.) says, "*Divortium Mucia vehementer probatur.*"

MUTIA LEX, the same as that which was enacted by Licinius Crassus and Q. Mutius, A. U. C. 657. *Vid* Licinia Lex.

MUTICA, or Mutyce, a town Sicily west of the cape Pachynus. *Cic. in Ver.* 3, 43.

MUTINA, a city of Cisalpine Gaul, now *Modena*, situate on the Æmilian Way, in a south-east direction from Placentia and Parma. Livy asserts that it was colonized the same year with Parma, that is, 569 A. U. C.; but Polybius speaks of it as a Roman colony thirty-four years prior to that date. It sustained a severe siege against

the troops of Antony, A. U. C. 709. D. Brutus, who defended the place, being apprised of the approach of the consuls Hirtius and Pansa by means of carrier-pigeons, made an obstinate defence. Antony being finally defeated, by those generals, and Octavianus, was forced to raise the siege. Mutina was also famous for its wool. *Liv* 30, 45.—*Polyb.* 3, 40.—*Liv Epit.* 118 et 119 —*Cic Ep. ad Fam.* 10, 14 —*Vell. Paterc.* 2, 61.—*Flor* 4, 4. - *Suet. Aug* 10 —*Martial* 3, 58.

MUTINES, one of Annibal's generals who was honoured with the freedom of Rome on delivering up Agrigentum. *Liv.* 25, 41. 27, 5.

MUTINUS *Vid.* Mutunus.

MUTIUS, the father-in-law of C. Marius.—— A Roman who saved the life of young Marius, by conveying him away from the pursuit of his enemies in a load of straw.——A friend of Tiberius Gracchus, by whose means he was raised to the office of a tribune.——C. Scævola, surnamed *Cordus*, became famous for his courage and intrepidity. When Porsenna king of Etruria, had besieged Rome, to reinstate Tarquin in all his rights and privileges, Mutius determined to deliver his country from so dangerous an enemy. He disguised himself in the habit of a Tuscan, and as he could fluently speak the language, he gained an easy introduction into the camp, and soon into the royal tent. Porsenna sat alone with his secretary, when Mutius entered. The Roman rushed upon the secretary, and stabbed him to the heart, mistaking him for his royal master. This occasioned a noise; and Mutius, unable to escape, was seized and brought before the king. He gave no answer to the inquiries of the courtiers, and only told them that he was a Roman, and to give them a proof of his fortitude, he laid his right hand on an altar of burning coals and sternly looking at the king, and without uttering a groan, he boldly told him that three hundred young Romans like himself had conspired against his life, and entered the camp in disguise, determined either to destroy him, or perish in the attempt. This extraordinary confession astonished Porsenna, he made peace with the Romans and retired from their city. Mutius obtained the surname of *Scævola*, because he had lost the use of his right hand by burning it in the presence of the Etrurian king. *Plut in Par.*—*Flor.* 1, 10.—*Liv* 2, 12 ——Q. Scævola, a Roman consul, son-in-law of Lælius. He obtained a victory over the Dalmatians, and signalized himself greatly in the Marsian war. He is highly commended by Cicero, whom he instructed in the study of civil law *Cic Plut.*——Another, appointed proconsul of Asia, which he governed with so much popularity that he was generally proposed to others as a pattern of equity and moderation. Cicero speaks of him as eloquent, learned, and ingenious, equally eminent as an orator and as a lawyer He was murdered in the temple of Vesta, by Damasippus, during the civil war of Marius and Sylla, eighty-two years before Christ. *Plut.*—*Cic de Orat.* 1, 48 —*Paterc.* 2, 22.

MUTUNUS, or MUTINUS, a deity among the Romans, much the same as the Priapus of the Greeks *August. de Civ. D* 4, 9 6, 9.—*Lact* 1, 20.

MUTUSCÆ, a town of Umbria *Virg Æn.* 7, 711.

MUZERIS, a harbour of India intra Gangem, on the western coast, below the Sinus Barygazenus. It was much frequented in the first century of our era, though somewhat dangerous to visit on account of the pirates in its vicinity. It appears to correspond to the modern *Mirzno* or *Mirdchno Plin.* 6, 23.

MYAGRUS, or MYODES, a divinity among the Egyptians, called also Achor. He was entreated by the inhabitants to protect them from flies and serpents. His worship passed into Greece and Italy. *Plin.* 10, 28.—*Paus.* 5, 26.

MYCALE, a celebrated magician, who boasted that she could draw down the moon from her orb. *Ovid. Met.* 12, 263.——A promontory of Ionia, in Asia Minor, opposite the island of Samos. It is a continuation of mount Messogis, which chain ran along the upper side of the Mæander for the greater part of its course. Mycale was already known to Homer; and became still more celebrated from the Panionium, or solemn assembly, of the Ionian states, held in a temple situated at its foot; and also from the great victory obtained by the Greek naval army, under the command of Leotychides, king of Sparta, against the Persian forces encamped near the shore; and which wrested the whole of Ionia for a time from the Persian dominion. Herodotus describes the action as taking place near the temples of the Eumenides and that of the Eleusinian Ceres, founded by Philistus, a follower of Neleus, son of Codrus. He also particularizes two spots, called Gæson and Scolopoeis The Persians had drawn up their ships on shore, and fortified themselves with entrenchments and palisades; but they were forced by the Greeks after an obstinate resistance, and defeated with great slaughter. Mount Mycale, according to Strabo, was well wooded, and abounded with game; a character which, as Chandler reports, it still retains. This traveller describes it as a high ridge, with a beautiful cultivated plain at its foot, and several villages on its side. *Hom. Il* 2, 869.—*Herod.* 1, 148. 9. 97.

MYCALESSUS, a city of Bœotia, north-east of Thebes, and a short distance to the west of Aulis. It was an ancient place, and known to Homer. We learn from Thucydides, that, in the Peloponnesian war, Mycalessus sustained a most afflicting disaster, owing to an attack made upon it by some Thracian troops in the pay of Athens. These barbarians, having surprised the town, put all the inhabitants to the sword, sparing neither women nor children, since they savagely butchered a number of boys who were assembled in the public school belonging to the place. The historian affirms, that this was one of the greatest calamities which ever befell a city. *Hom. Il.* 2, 495.—*Hymn. in Apoll.* 234.— *Thucyd.* 7, 30. —*Paus.* 1, 23 - *Strab.* 9.

MYCENÆ, an ancient city of Argolis, in a north-east direction from Argos. It was said to have been founded by Perseus, after the death of his grandfather Acrisius. The name was supposed by some to be derived from Mycene, daughter of Inachus; but others assigned a different origin to the word, as may be seen from Pausanias. Perseus was succeeded by Sthenelus, married to a daughter of Pelops named Astydameia; after whom followed Eurystheus, Atreus, and Agamemnon. Under the latter monarch, the empire of Mycenæ reached its highest degree of opulence and power, since his authority was acknowledged by the whole of Greece. Mycenæ, which had been superior even to Argos during the Trojan war, declined after the return of the Heraclidæ; and in the 75th

Olympiad, or 469 years B. C., the Argives having attacked and taken the city, razed it to the ground and reduced its inhabitants to slavery. Pausanias attributes the destruction of Mycenæ to the envy which the glory acquired by the troops of that city at Thermopylæ and Platæa had excited in the minds of the Argives. But Diodorus affirms that the war arose from a dispute relative to the temple of Juno on mount Euboia, which was common to the two republics. Strabo states that so complete was the destruction of this celebrated capital, that not a vestige remained of its existence. This assertion, however, is not correct, since Pausanias informs us that several parts of the walls were yet standing, as also one of the gates, surmounted by lions, when he visited the ruins. Modern travellers have given us a full and interesting account of these vestiges; among which the most remarkable is a subterraneous chamber, called by Pausanias the treasury of Atreus, and usually mentioned under that name by antiquaries of the present day. The modern village of *Krabata* stands near the ruins of Mycenæ. *Paus.* 2, 16.—*Strab.* 8.—*Thucyd.* 1, 9.—*Diod. Sic.* 11, 65

MYCENIS, (*idis,*) a name applied to Iphigenia as residing at Mycenæ. *Ovid. Met.* 12, 34.

MYCERINUS, a son of Cheops, king of Egypt. After the death of his father he reigned with great justice and moderation. He built one of the pyramids, which travellers usually call the third one. It is smaller in size than the others, but, according to Strabo, was equally an expensive as the rest, being cased, according to Diodorus Siculus, half way up with Ethiopian marble. Mycerinus is said by Herodotus to have died in the seventh year of his reign. He received the prediction of his short reign from the oracle of Latona at Butos, and, on complaining that he, a pious prince, was not allowed a long reign, while his father and grandfather, who had been injurious to mankind and impious to the gods, had enjoyed each a long life, he was told that his short life was the direct consequence of his piety, for the fates had decreed that for the space of 150 years Egypt should be oppressed; of which determination the two preceding monarchs had been aware. *Herod.* 2, 129.

MYCITHUS, a servant of Anaxilaus tyrant of Rhegium. He was entrusted with the care of the kingdom, and of the children of the deceased prince, and he exercised his power with such fidelity and moderation, that he acquired the esteem of all the citizens, and at last restored the kingdom to his master's children when come to years of maturity, and retired to peace and solitude with a small portion. He is called by some Micalus. *Justin.* 4, 2.

MYCON, a celebrated painter who with others assisted in making and perfecting the *Pœcile* of Athens. He was the rival of Polygnotus. *Plin* 33 *et* 35.——A youth of Athens changed into a poppy by Ceres.——A shepherd mentioned by Virgil. *Ecl* 3. 10. 7. 30.

MYCONOS, one of the Cyclades, lying a little to the east of Delos. It is described by Athenæus as a poor and barren island, the inhabitants of which were consequently rapacious and fond of money. Strabo reports, that they lost their hair at an early age, whence the name of Myconian was proverbially used to designate a bald person. It was also said, that the giants whom Hercules had conquered, lay in a heap under the island; a fable which gave rise to another saying, (*ἀπὸ Μύκωνος*) applied to those authors who confusedly mixed together things which ought to have been treated of separately. The modern name of this island is *Myconi. Athen.* 1, 14.—*Strab.* 10.—*Thucyd* 3, 29.—*Herod.* 6, 118.

MYDON, one of the Trojan chiefs who defended Troy against the Greeks. He was killed by Antilochus. *Homer. Il* 5, 580.

MYENUS, a mountain of Ætolia. *Plut de Flum*

MYGDONIA, a province of Macedonia, which appears to have extended from the river Axius to the lake Bolbe, and at one period even to the Strymon. It originally belonged to the Edones, a people of Thrace; but these were expelled by the Temenidæ. Under the division of Mygdonia we must include several minor districts, enumerated by different historians and geographers. These are, Amphaxitis and Paraxia, Anthemus and Crestonia or Crestonis. *Herod.* 7, 123.—*Thucyd.* 1, 58. 2, 99.——A district of Mesopotamia. It is thought to have been so called by the Macedonians after the Mygdonia of their own country. *Strab.* 16.

MYGDONIUS, a river of Mesopotamia, rising in the district of Mygdonia, and falling into the Chaboras. It is now the *Hunb.*—The epithet "Mygdonian," is applied by Horace to Phrygia, either from a branch of the Mygdones having settled there at a very early period, while they were still regarded as a Thracian tribe, or from one of the ancient monarchs of the land. *Horat. Od.* 2, 12, 22.—*Strab.* 12.—*Paus.* 10, 27.

MYGDONUS, or MYGDON, an ancient monarch of the Mygdones. *Paus* 10, 27.——A brother of Hecuba, Priam's wife, who reigned in part of Thrace. His son Corcobus was called *Mygdonides* from him *Virg. Æn.* 2 341.

MYLASSA, or MYLASA, (*orum*), a city of Caria, situate to the south-west of Stratonicea, and a short distance to the north of the harbour Physeus. It was of Grecian origin, and was founded at a very early period, but by whom is uncertain. Here at one time, resided Hecatomnus, the progenitor of Mausolus. This place was famous for a very ancient temple of the Carian Jove, and for another, of nearly equal antiquity, sacred to Jupiter Osogus. In after times a very beautiful temple was erected here, dedicated to Augustus and to Rome. Strab speaks highly of the magnificence of this city. It suffered severely in the inroad of Labienus, during the contest between Antony and Augustus, but was subsequently restored. Pococke saw the temple last mentioned entire, but it has since been destroyed, and the materials have been used for building a mosque. Mylassus is now *Melasso*, and is at the present day remarkable for producing the best tobacco in Turkey. *Strab.* 14.—*Dio Cass.* 48, 26

MYLE or MYLÆ, now *Milazzo*, was situate on a tongue of land south-west of Pelorum, on the northern coast of Sicily. Between this place and a station called Naulochus, the fleet of Sextus Pompeius was defeated by that of the triumvir Octavius, under the command of Agrippa. *Thucyd.* 3, 90.—*Plin.* 3, 8.—*Vell. Paterc.* 2, 79

MYLITTA, a surname of Venus among the Assyrians, in whose temples all the women were obliged to prostitute themselves to strangers. *Herod* 1, 131 et 199.

MYNDUS, a maritime town of Caria, north

west of Halicarnassus, on the northern shore of the peninsula below the Sinus Iasius. It was founded by a colony from Troezene. It was at no great distance from Halicarnassus, since Alexander marched over the intervening space, in one night, with a part of his troops. The city was a strong one, and Alexander would not stop to besiege it. Hierocles gives it, probably by corruption, the name of Amyndus Col. Leake identifies Myndus with *Gumushlu*, a small port, where Captain Beaufort discovered some ruins. *Peus.* 2, 30.—*Arrian.* 1, 24.

MYONNESUS, a place between Teos and Lebedus, and to the north west of the latter. It was situated on a peninsular promontory. *Liv.* 37, 27.——A small island, off the coast of Phthiotis, in Thessaly, and between the Artemisian shore of Eubœa and the main land. It was near Aphetæ *Strab* 9.

MYOS HORMOS, or "*mouse harbour*," a seaport of Egypt, on the coast of the Red sea. Arrian says that it was one of the most celebrated ports on this sea. It was called also *Aphrodites portus* or the port of Venus It is full of little isles, and its modern name of *Suffonge el Bahri*, or "the sponge of the sea," has an evident analogy to the etymology of the second of the Greek names given above, from the vulgar error of sponge being the foam of the sea, and Venus, (Aphrodite) having been fabled to have sprung from the foam of the ocean.

MYRA, (*orum* or *æ*) a city of Lycia, near the southern coast, south-west of Limyra and west of the Sacrum Promontorium. It was seated on the brow of a lofty hill, at the distance of twenty stadia from the shore. It was one of the six chief towns of Lycia. At a late period of the empire it became the metropolis of that province. Myra still retains its ancient name. *Strab* 14.

MYRIANDROS, a town of Syria, on the bay of Issus, below Alexandria ad Issum. *Xen Anab.* 1, 4.

MYRINA, a city and harbour of Æolis, in Asia Minor, forty stadia to the north of Cyme. It is said to have been the oldest of the Æolian cities and to have received its name from Myrinus its founder. It subsequently assumed the name of Sebastopolis. *Strab.* 13.—*Mela*, 1, 18.—*Plin.* 5, 30.——A city on the north-western coast of Lemnos, and one of the principal places in the island. It was situate on the side looking towards mount Athos, since Pliny reports, that the shadow of the mountain was visible in the forum of this city at the time of the summer-solstice. Myrina alone offered resistance to Miltiades when that general was sent against Lemnos. It was taken, however, by his forces. *Plin.* 4, 12. *Herod.* 6, 140.——A town of Crete, north of Lyctus. *Plin.* 4, 12.

MYRINUS, a surname of Apollo, from Myrina in Æolis, where he was worshipped.

MYRMECIDES an artist of Miletus mentioned as making chariots so small that they were covered by the wing of a fly. He also inscribed an iambic distich on a grain of Indian sesamum. *Acad.* 4, 38.—*Ælian. V. H.* 1, 17.

MYRMIDONES a people on the southern borders of Thessaly, who accompanied Achilles to the Trojan war. They received their name from Myrmidon, a son of Jupiter and Eurymedusa. Also married one of the daughters of Æolus, son of Hellen Hir son Actor married Ægina, the daughter of the Asopus. He gave his name to his subjects, who dwelt near the river Peneus in Thessaly. According to some, the Myrmidons received their name from their having been originally ants, *μύρμηκες*. [*Vid.* Æacus.] According to Strabo, they received it from their industry, because they imitated the diligence of the ants, and like them were indefatigable and were continually employed in cultivating the earth. *Ovid. Met.* 7, 654.—*Strab.*—*Hygin. fab.* 52.

MYRON, a tyrant of Sicyon.——A celebrated statuary of Eleutheræ in Bœotia, peculiarly happy in imitating nature. He made a cow so much resembling life, that even bulls were deceived and approached her as if alive, as is frequently mentioned in many epigrams in the Anthologia. He flourished about 442 years before Christ. *Ovid. Art. Am.* 3, 319.—*Propert.* 2, 31.

MYRRHA, a daughter of Cinyras, king of Cyprus. She became enamoured of her father, and introduced herself into his bed unknown. She had a son by him, called Adonis. When Cinyras was apprized of the incest he had committed, he attempted to stab his daughter, and Myrrha fled into Arabia, where she was changed into a tree called myrrh *Hygin. fab* 58 et 275.—*Ovid. Met* 10, 298.—*Plut. in Par.*

MYRSILUS, a son of Myrsus, the last of the Heraclidæ, who reigned in Lydia. He is also called Candaules. *Vid.* Candaules.

MYRSUS, the father of Candaules. *Herod.* 1, 7.

MYRTEA, a surname of Venus. *Vid* Murtia.

MYRTILUS, son of Mercury and Phaetusa or Cleobule or Clymene, was armour-bearer to Œnomaus, king of Pisa. He was so experienced in riding and in the management of horses, that he rendered those of Œnomaus the swiftest in all Greece. His infidelity proved at last fatal to him. Œnomaus had been informed by an oracle, that his daughter Hippodamia's husband should cause his death, and on that account he resolved to marry her only to him who should overcome him in a chariot race. This seemed totally impossible, and to render it more terrible, Œnomaus declared that death would be the consequence of a defeat in the suitors. The charms of Hippodamia were so great, that many sacrificed their life in the fruitless endeavour to obtain her hand. Pelops at last presented himself, undaunted at the fate of those who had gone before him, but before he entered the course he bribed Myrtilus, and assured him that he should share Hippodamia's favours if he returned victorious from the race. Myrtilus, who was enamoured of Hippodamia, gave an old chariot to Œnomaus, which broke in the course and caused his death. Pelops gained the victory, and married Hippodamia; and when Myrtilus had the audacity to claim the reward promised to his perfidy, Pelops threw him headlong into the sea, where he perished. The body of Myrtilus, according to some, was carried by the waves to the sea shore, where he received an honourable burial, and as he was the son of Mercury, he was made a constellation. *Hygin. fab* 84 et 224.—*Paus* 8, 14.

MYRTIS, a Grecian female of distinguished poetical abilities, who flourished about 500 B. C. She was born at Anthedon, in Bœotia. Pindar is said to have received his first instructions in the poetic art from her, and it was during the period of his attendance upon her that he became acquainted with Corinna, who was also a pupil of Myrtis.

MYRTOUM MARE, that part of the Ægean

which lay between the coast of Argolis and Attica. It was so called from a woman named Myrto. *Strab.* 7. — *Paus.* 8, 15.

MYRTUNTIUM, an inland lake of Acarnania, below Anactorium, the water of which, however, is salt, as it communicates with the sea. It is now called *Murtari Strab.* 10. —— A town of Elis, originally named Myrsinus, and classed by Homer, under this latter appellation, among the Epean towns It was about seventy stadia from the city of Elis, on the road from thence to Dyme and near the sea. *Strab.* 8.

MYS, (*Myos,*) a celebrated artist. He beautifully represented the battle of the Centaurs and Lapithæ, on a shield in the hand of Minerva's statue made by Phidias. *Paus* 1, 28 —— A freedman of Epicurus, and one of his disciples

MYSCELLUS, or MISCELLUS, a native of Rhypæ in Achaia, who founded Crotona in Italy, according to an oracle, which told him to build a city where he found rain with fine weather. The meaning of the oracle long perplexed him, till he found a beautiful woman all in tears in Italy, which circumstance he interpreted in his favour According to some, Myscellus, who was the son of Hercules, went out of Argos, without the permission of the magistrates, for which he was condemned to death. The judges had put each a black ball as a sign of condemnation, but Hercules changed them all and made them white, and had his son acquitted, upon which Myscellus left Greece and came to Italy, where he built Crotona. *Ovid. Met* 15, 19.

MYSIA, a country of Asia Minor, bounded on the north by the Propontis and Hellespont, on the east by Bithynia and Phrygia, on the south by Lydia, and on the west by the Ægæan Sea. The name of Mysia is supposed to have been derived from Madai, the son of Japhet, whose descendants crossed over to Europe and colonized parts of Mœsia and Macedonia: it was not at first applied in the extended sense afterwards assigned to it, its western parts being called Troas and Dardania. Its northern and eastern parts, from Abydos to the river Rhyndacus, were inhabited by a band of Phrygians, and hence obtained the appellation of Phrygia Minor: from this cause the Persians named Mysia the satrapy of Phrygia Minor. The Mysians, who are mentioned by Homer as auxiliaries of the Trojans, are said to have first settled at the foot of mount Olympus, between the river Rhyndacus and the town of Cius, and stretched to the south-west as far as Pergamus and the banks of the Caicus. Here they remained till the confusion which ensued after Alexander's death, when the Bithynians drove them beyond the Rhyndacus, and they again compelled the Phrygians to retreat inland The whole of the northern coast was now called Mysia Minor, whilst the southern and more important part received the name of Mysia Major. The Mysians were reckoned by some of the profane authors as descendants of the Lydians, but by others as a distinct tribe from them, who crossed over from Mœsia (or Mysia Europæa), and brought their name with them. They were once brave and warlike, but they degenerated so much that "*Mysorum Virtutes*" was a term proverbially used to denote a despicable person. They were frequently hired to attend funerals as mourners, owing to their melancholy and lachrymose habits In the time of Diocletian Mysia received the name of Provincia Hellespontica. *Strab.* 12. — *Herod.* 7, 74. — *Hom. Il* 2, 858. 24, 545. — *Cic pro Flacc* 27. —— A festival in honour of Ceres, surnamed Mysia from Mysius, an Argive, who raised her a temple near Pallene in Achaia. Some derive the word ἀπο τοῦ μυειν, *to clay*, or *salsify* because Ceres was the first who satisfied the wants of men by giving them corn. The festival continued during seven days, &c.

MYSIUS, a river of Mysia, which falls into the Caicus near the source of the latter river.

MYSON, a native of Sparta, one of the seven wise men of Greece. When Anacharsis consulted the oracle of Apollo, to know which was the wisest man in Greece, he received for answer, he who is now ploughing his fields. This was Myson. *Diog. in Vit.*

MYSTES a son of the poet Valgius, whose early death was so lamented by the father that Horace wrote an ode to allay the grief of his friend *Horat Od.* 2, 9.

MYTHECUS, a sophist of Syracuse. He studied cookery, and when he thought himself sufficiently skilled in dressing meat, he went to Sparta, where he gained much practice, especially among the younger citizens. He was soon after expelled the city by the magistrates, who observed that the aid of Mythecus was unnecessary, as hunger was the best seasoning.

MYTILENE. *Vid.* Mitylene.

MYUS, (*Myuntis*) a city of Ionia, situate apparently on the southern bank of the Mæander, about thirty stadia from its mouth. It was founded by Cydrelus, a natural son of Codrus; and became one of the twelve states which sent deputies to the Panionian assembly. Thucydides informs us, that this was one of the three towns granted to Themistocles by Artaxerxes, for his subsistence during his residence in Asia. The same historian mentions a check received by the Athenians near this place during the Peloponnesian war, from the Carians. Athenæus states, on the authority of Polybius that Philip, son of Demetrius, king of Macedon, having obtained possession of Myus, ceded it to the Magnesians. Strabo reports, that in his time Myus was so much reduced that it had been annexed to Miletus Pausanias accounts for this by the action of the Mæander, which had choked up the bay in which it stood, and brought such a host of gnats around the place that the inhabitants were forced to abandon it, and retire to Miletus. *Strab.* 14. — *Herod* 1, 142. — *Thucyd.* 1, 138. 3, 19. — *Athen.* 3. — *Pous* 7, 2.

N

NABATHÆA, a country of Arabia Petræa. It extended from the Euphrates to the Sinus Arabicus The Nabathæans are scarcely known in scripture until the time of the Maccabees. Their name is supposed to be derived from that of Nebaioth, son of Ishmael. In the time of Augustus they were a powerful people; but their kingdom, of which Petra was the capital, ended about the reign of Trajan. At a still later period their territory belonged to Palæstina Tertia. *Genesis* 25, 13. 28, 9 — *Isaiah* 60, 7. — *Ovid Met.* 1, 61 — *Lucan.* 4, 63. *Jur.* 11, 126.

NABAZANES, an officer of Darius 3d, at the battle of Issus. He conspired with Besaus to murder his royal master, either to obtain the favour of Alexander, or to seize the kingdom He was pardoned by Alexander. *Curt* 3, &c

NABDALSA, a Numidian put to death by Jugurtha, against whose life he conspired, together with Bomilcar. *Sallust. Jug.* 70, &c.

NABIS, a celebrated tyrant of Lacedæmon, who in all acts of cruelty and oppression surpassed a Phalaris or a Dionysius. His house was filled with flatterers and with spies, who were continually employed in watching the words and the actions of his subjects When he had exercised every art in plundering the citizens of Sparta, he made a statue, which in resemblance was like his wife, and was clothed in the most magnificent apparel, and whenever any one refused to deliver up his riches, the tyrant led him to the statue, which immediately, by means of secret springs, seized him in its arms, and tormented him in the most excruciating manner with bearded points and prickles hid under the clothes To render his tyranny more popular, Nabis made an alliance with Flamininus, the Roman general, and pursued with the most inveterate enmity the war which he had undertaken against the Achæans. He besieged Gythium and defeated Philopœmen in a naval battle His triumph was short; the general of the Achæans soon repaired his losses, and Nabis was defeated in an engagement, and treacherously murdered by Alexander the Ætolian, as he attempted to save his life by flight, B C 192, after an usurpation of fourteen years. *Justin* 30 *et* 31. —*Plut. in Phil.*—*Paus* 7, 8.—*Flor.* 2, 7

—A priest of Jupiter Ammon, killed in the second Punic war, as he fought against the Romans. *Sil.* 15, 672

NABONASSAR, a king of Babylon, after the division of the Assyrian monarchy. From him the *Nabonassarean epoch* received its name This era began on Wednesday, the 26th of February, in the 3967th. year of the Julian period, *i e* B.C. 747 The years are vague, consisting of 365 days each, without intercalation. The Nabonassarean era included a period of 424 Egyptian years, from the commencement of Nabonassar's reign to the death of Alexander the Great, and was thence brought down to the reign of Antoninus Pius.

NABOPOLASSAR, a king of Babylon who united with Astyages against Assyria, which country they conquered, and having divided it between them, founded two kingdoms, that of the Medes under Astyages, and that of the Chaldeans under Nabopolassar, B. C. 626 Necho, king of Egypt, jealous of the power of the latter, declared war against and defeated him. Nabopolassar died after a reign of twenty-one years.

NÆNIA, the goddess of funerals at Rome, whose temple was without the gates of the city. The songs which were sung at funerals were also called *nœnia* They were generally filled with the praises of the deceased, but sometimes they were so unmeaning and improper, that the word became proverbial to signify nonsense. *Varro, de vita P. R.*—*Plaut. Asin.* 41, 1, 63

NÆVIUS, CNEIUS, an ancient Roman poet and historian, was a native of Campania, and served in the army in the first Punic war. Of this war he wrote a history in Saturnian verse, with all the rudeness of those illiterate times, but yet, according to Cicero, perspicuously; and he adds that Ennius, who alludes to the work contemptuously, borrowed much from it. Nævius was likewise the second Roman who brought dramatic compositions on the stage. His first comedy was acted B C 235, or, according to another authority, B C. 228. It appears to have given offence to some of the leading men at Rome; for Plautus, in his "*Miles Gloriosus*," hints at his being confined in prison. He was finally obliged to quit Rome through the enmity of the patrician family of Metelli, and died at Utica, B C. 203. A highly laudatory epitaph on him is extant, said to have been written by himself Of the works of this poet only some inconsiderable fragments, preserved by grammarians, have reached modern times. *Cic. Tusc.* 1, 1. *Br.* 15, &c. *Leg* 2, 15. *De Senect.*—*Aul. Gell.* 1, 24. 3, 3. 27, 21.—A tribune of the people at Rome, who accused Scipio Africanus of extortion.—An augur in the reign of Tarquin. To convince the king and the Romans of his power, as an augur, he cut a flint with a razor, and turned the ridicule of the populace into admiration. Tarquin rewarded his merit by erecting to him a statue in the *comitium*, which was still in being in the age of Augustus The razor and flint were buried near it under an altar, and it was usual among the Romans to make witnesses in civil causes swear near it. This miraculous event of cutting a flint with a razor, though believed by some writers, is treated as fabulous and improbable by Cicero, who himself had been an augur. *Dionys. Hal. Liv.* 1, 36.—*Cic. de Divin.* 1, 17. *De N D* 2, 3. 3, 6.

NAHARVALI, a people of Germany, ranked by Tacitus under the Lygi According to Kruse and Wersebe, they dwelt in what is now *Upper Lusatia* and *Silesia* Wilhelm, however, places them in *Poland* on the *Vistula*; and Reichard between the *Wartha* and *Vistula*. *Tacit. Germ* 43.

NAIADES, certain inferior deities who presided over rivers, springs, wells, and fountains, The Naiades generally inhabited the country, and resorted to the woods or meadows near the stream over which they presided, whence the name (ναω, "*to flow.*") They are represented as young and beautiful virgins, often leaning upon an urn, from which flows a stream of water. Ægle was the fairest of the Naiades, according to Virgil. They were held in great veneration among the ancients; and often sacrifices of goats and lambs were offered to them with libations of wine, honey, and oil. Sometimes they received only offerings of milk, fruit, and flowers. [*Ved.* Nymphæ.] *Virg. Ecl.* 6, 20.—*Ovid. Met.* 14, 328. —*Homer. Od* 14, 103.

NAIS, one of the Oceanides mother of Chiron or Glaucus, by Magnes. *Apollod.* 1, 9.— A nymph, mother by Bucolion of Ægesus and Idæsus. *Homer. Il.* 6, 22.— A nymph in an island of the Red Sea, who, by her incantations turned to fishes all those who approached her residence after she had admitted them to her embraces. She was herself changed into a fish by Apollo. *Ovid. Met.* 4, 49, &c.— The word is used for water by *Tibullus*, 3, 7.

NAISSUS, a city of Dacia Mediterranea, southwest of Ratiaria. It was the birth-place of Constantine the Great. It is supposed to correspond with the modern *Nezza*, or *Nissa* in the southern part of *Servia* *Ante Marc* 21, 10.

NAMNETES, a people of Gallia Lugdunensis, on the north bank of the Liger, or *Loire*, near its

mouth. Their capital was Condivicum, afterwards Namnetes, now *Nantes*

NANTUATES, a people of Gallia Narbonensis, on the south of the Lacus Lemanus, or *Lake of Geneva*. *Cæs. B. G.* 4, 10.

NAPÆÆ, certain divinities among the ancients, who presided over the hills and woods of the country. Some suppose that they were tutelary deities of the fountains, and the Naiades of the sea. Their name is derived from νάπη, a *grove*. *Fug. G.* 4, 535.

NAR, a river of Italy, rising at the foot of Mount Fiscellus, in that part of the chain of the Apennines which separates the Sabines from Picenum, and after receiving the Velinus and several other smaller rivers, falls into the Tiber near Ocriculum. It was noted for its sulphureous stream and the whitish colour of its waters. It is now the *Nera*. *Plin.* 3, 12.—*Virg. Æn.* 7, 517.—*Sil Ital.* 8, 453.

NARBO, a city of Gaul, in the southern section of the country, and south-west of the mouths of the Rhone. It was situate on a canal leading from the river Atax, or *Aude*, into the lake Rubresus. When the Romans first entered Gaul, this was a flourishing city, and they made it a Roman colony, under the appellation of *Narbo Martius*. About 116 B. C., Julius Cæsar sent hither a colony of the veterans of the 10th legion; and under Augustus it was the capital of *Gallia Narbonensis*. It is now *Narbonne*. *Vell Paterc.* 1, 15.—*Eutrop.* 4, 3. *Sueton Tib.* 4.

NARBONENSIS GALLIA, one of the great divisions of Gaul under the Romans, deriving its name from the city of Narbo, its capital. It was situate in the southern and south eastern quarter of the country; and was bounded on the east by Gallia Cisalpina, being separated from it by the Varus, *Var*, on the north by the Lacus Lemanus, or *L. de of Geneva*, the Rhone, and Gallia Lugdunensis, on the west by Aquitania; and on the south by the Mediterranean and Pyrenees. It embraced what was afterwards the north-western part of *Savoy, Dauphiny, Provence*; the western part of *Languedoc*, together with the country along the Rhone, and the eastern part of *Gascony*.

NARCISSUS, a beautiful youth, son of Cephisus and the nymph Liriope, born at Thespis in Bœotia. He saw his image reflected in a fountain, and became enamoured of it, thinking it to be the nymph of the place. His fruitless attempts to approach this beautiful object so provoked him, that he grew desperate and killed himself. His blood was changed into a flower which still bears his name. The nymphs raised a funeral pile to burn his body, according to Ovid, but they found nothing but a beautiful flower. Pausanias says, that Narcissus had a sister as beautiful as himself, of whom he became deeply enamoured. He often hunted in the woods in her company, but his pleasure was soon interrupted by her death, and still to keep afresh her memory, he frequented the groves, where he had often attended her, or reposed himself on the brink of a fountain, where the sight of his own reflected image still awakened tender sentiments. *Paus.* 9, 21.—*Hygin. fab.* 271.—*Ovid. Met.* 3, 346, &c. — A freedman and secretary of Claudius, who abused his trust and the infirmities of his imperial master, and plundered the citizens of Rome to enrich himself. Messalina, the emperor's wife, endeavoured to remove him, but Narcissus sacrificed her to his avarice and resentment. Agrippina, who succeeded in the place of Messalina, was more successful. Narcissus was banished by her intrigues, and compelled to kill himself, A. D. 54. The emperor greatly regretted his loss, as he had found him subservient to his most criminal and extravagant pleasures. *Tacit. Ann.* 11, 33 *et* 38. 12, 53. 13, 1.—*Sueton. Cl.* 28. — A favourite of the emperor Nero, put to death by Galba. — A wretch who strangled the emperor Commodus.

NARISCI, a nation of Germany occupying what now corresponds to the northern part of *Upper Pfalz* in the *Palatinate*. *Tacit. de Germ.* 42.

NARNIA, now *Narni*, a town of Umbria, on the river Nar, a short distance above its junction with the Tiber. The more ancient name was Nequinum, which it exchanged for Narnia, when a Roman colony was sent hither, A. U. C. 453. This place was colonized with the view of serving as a point of defence against the Umbri. Many years after, we find it incurring the censure of the senate, for its want of zeal during the emergencies of the second Punic war. The situation of Narnia on a lofty hill, at the foot of which flows the Nar, has been described by several poets. *Liv.* 10, 9 et 10. 29, 15.—*Claud.* 6 *Cons. Hon.* 515.—*Sil. Ital.* 8, 458.—*Martial.* 7, 92.

NARO, now *Narenta*, a river of Dalmatia, rising in the mountains of *Bosnia*, and falling into the Adriatic opposite to the island of Lesina. On its banks lay the city of Narona, a Roman colony of some note. Its ruins should be sought for in the vicinity of *Castel Novin*. *Plin.* 3, 22.—*Mela*, 2, 3.

NARSES, a king of Persia, A. D. 294, defeated by Maximianus Galerius, after a reign of seven years. — An eunuch in the court of Justinian, who was deemed worthy to succeed Belisarius, &c.

NARYCIUM, or Naryx, a city of the Locri Opuntii, rendered celebrated by the birth of Ajax, son of Oileus. Virgil applies the epithet "Naryeian," to the Locri who settled in Italy as having been of the Opuntian stock. *Strab.* 9. *Virg. Æn.* 3, 399.

NASAMONES, a people of Africa, inhabiting the lower part of Cyrenaica and the shores of the Syrtis, and extending some distance into the province of Marmarica. They are represented to have been an infamous set of robbers, who attacked all the vessels which were cast upon their shores, and sold the cargoes as well as the crews. Their constant plunderings drew upon them the vengeance of the Romans under Augustus and Domitian who cut them to pieces, or drove them into the interior of the country. *Herod.* 4, 172.—*Lucan.* 9, 444.

NASCIO or NATIO, a goddess at Rome, who presided over the birth of children. She had a temple at Ardea. *Cic. de Nat. D.* 3, 18.

NASICA, the surname of one of the Scipios. His integrity was considered to be so great, that the senate adjudged his house to be the holiest receptacle for the image of Cybele when brought to Rome. It was this same Nasica, who introduced the use of water-clocks at Rome, A. U. C. 544, about 157 B. C. They were invented by Ctesibius of Alexandria 245 B. C. [*Vid* Scipio.] *Liv.* 24, 14.—*Val. Max.* 3, 7.—*Vitruv.* 9, 9.— An avaricious fellow, who married his daughter to Coranus, a man as mean as himself, that he

might not only not repay the money he had borrowed, but moreover become his creditor's heir. Coranus, understanding his meaning, purposely alienates his property from him and his daughter, and hands him his will to read. *Horat. S.* 1. 2, 5, 61, &c

NASIDIENUS, a Roman satirized by Horace. Under this feigned name, the poet describes an entertainer of bad taste and mean habits, affecting the manners of the higher classes. *Sat.* 2, 8.

NASO *Vid.* Ovidius.

NASOS, or NESOS, a town or fortress near Clonidæ in Acarnania. The name evidently implies an insular situation. *Polyb.* 9, 2.— *Liv.* 26, 24.

NATISO, a river of Venetia, in Cisalpine Gaul, rising in the Alps and falling into the Adriatic near Aquileia It is now the *Natisone.*

NATTA, a man whose manner of living was so mean, that his name became almost proverbial at Rome. *Horat. Od.* 1, 6, 124.

NAUCRATES, a Greek poet, who was employed by Artemisia to write a panegyric upon Mausolus.

NAUCRATIS, a city of Egypt, situate on the Canopic arm of the Nile, and to the south of Metelis and north-west of Sais. It was founded by the Milesians, with the permission of Amasis, king of Egypt, to whom and to his predecessor Psammetichus, they had rendered many services. It rose to great importance from its being the only place where the Greeks were allowed to carry on a regular trade with the Egyptians, and from the latter people being compelled by their priests to avoid all social intercourse with them, it remained for a very long period of time purely Greek, both in the manners and institutions of the people. It gave birth to the grammarian Athenæus. *Strab.* 17.— *Herod.* 2, 152 et 179.

NAULOCHUS, a naval station on the north-eastern coast of Sicily Between this place and Mylæ, which lay to the west of it, the fleet of Sextus Pompeius was defeated by that of Octavianus. (A.U.C. 718.— B. C. 36)——An island off the coast of Crete, near the promontory of Samonium. *Plin.* 4, 12.——The port of the town of Bulis in Phocis, near the confines of Bœotia. *Plin.* 4, 3.

NAUPACTUS, a city of Locris, at the western extremity of the territory of the Ozolæ, and close to Rhium of Ætolia. It is said to have derived its name from the words ναῦς *navis*, and πήγνυμι *compingo*, owing to the circumstance of the Heraclidæ having there *constructed the fleet*, in which they crossed over into the Peloponnesus. After the Persian war, this city was occupied by the Athenians, who there established the Messenian Helots, after they had evacuated Ithome. The acquisition of Naupactus was of great importance to the Athenians during the Peloponnesian war, as it was an excellent station for their fleet in the Corinthian gulf, and not only afforded them the means of keeping up a communication with Corcyra and Acarnania, but enabled them also to watch the motions of the enemy on the opposite coast, and to guard against any designs they might form against their allies. After the failure of the expedition undertaken by Demosthenes, the Athenian general, against the Ætolians, the latter, supported by a Peloponnesian force, endeavoured to seize Naupactus by a *coup de main*; but such were the able arrangements made by Demosthenes, who threw himself into the place with a reinforcement of Acarnanian auxiliaries, that the enemy did not think proper to prosecute the attempt. On the termination of the Peloponnesian war, however, Naupactus surrendered to the Spartans, who expelled the Messenians from the place. Demosthenes acquaints us, that it had afterwards been occupied by the Achæans, but was ceded by Philip of Macedon to the Ætolians, in whose possession it remained, till they were engaged in a war with the Romans. The latter, after having defeated Antiochus at Thermopylæ, suddenly crossed over from the Maliac gulf to that of Corinth, and invested Naupactus, which would probably have been taken, notwithstanding the obstinate defence made by the Ætolians, had they not obtained a truce by the intervention of T. Flaminius Naupactus was still a city of some importance in the time of Hierocles, but it was nearly destroyed by an earthquake in the reign of Justinian. The modern town is called *Enebachti* by the Turks, *Neparto* by the Greeks, and *Lepanto* by the Franks. *Strab* 9.— *Thucyd.* 1, 103. 2, 90 3 102 *Paus.* 4, 24, &c.— *Demosth. Phil* 3. *Liv* 36, 30, &c

NAUPLIA, a maritime town of Argolis, the port of Argos, situate on a point of land at the head of the Sinus Argolicus. It is said to have derived its name from Nauplius the son of Neptune. Its inhabitants were expelled by the Argives upon suspicion of their favouring the Spartans, and were consequently established by the latter people at Methone in Messenia It has been succeeded by the modern town of *Napoli di Romania*, as it is called by the Greeks, which possesses a fortress of some strength. *Strab.* 8 *Herod.* 6, 76.- *Xen. Hell.* 4, 7, 6.— *Paus* 4, 35.

NAUPLIADES, a patronymic of Palamedes, son of Nauplius. *Ovid Met.* 13, 39.

NAUPLIUS, a son of Neptune and Amymone, king of Eubœa. He was father to the celebrated Palamedes, who was so unjustly sacrificed to the artifice and resentment of Ulysses by the Greeks during the Trojan war. The death of Palamedes highly irritated Nauplius, and to avenge the injustice of the Grecian princes, he attempted to debauch their wives and ruin their character. When the Greeks returned from the Trojan war, Nauplius saw them with pleasure distressed in a storm on the coast of Eubœa, and to make their disaster still more universal, he lighted fires on such places as were surrounded with the most dangerous rocks, that the fleet might be shipwrecked upon the coast. This succeeded, but Nauplius was so disappointed when he saw Ulysses and Diomedes escape from the general calamity, that he threw himself into the sea. According to some mythologists, there were two persons of this name, a native of Argos, who went to Colchis with Jason. He was son of Neptune and Amymone. The other was king of Eubœa, and lived during the Trojan war. He was, according to some, son of Clytonæa, one of the descendants of Nauplius the Argonaut. The Argonaut was remarkable for his knowledge of sea affairs, and so well versed in astronomy that he discovered the constellation of the Ursa minor. He built the town of Nauplia, and sold Auge, daughter of Aleus, to king Teuthras, to withdraw her from her father's resentment. *Orph. Argon.* 200.— *Apollod.* 2, 7.— *Placc.* 1, 372. 5, 65 — *Paus.* 4. 35.— *Hygin. ab.* 116.

NAUPORTUS, a town of *Pannonia*, on a river of the same name, now *Ober* (*Upper*) *Laybach*. *Vell. Pat.* 2, 110. *Plin.* 3, 18.—*Tacit. Ann.* 1, 20

NAURA, a country of Scythia in Asia. *Curt.* 6.——Of India within the Ganges. *Arrian.*

NAUSICĂA, a daughter of Alcinous, king of the Phæacians. While she was washing the garments of her father, attended by a number of females, she met Ulysses shipwrecked on the coast, and it was to her humanity that he owed the kind reception which he experienced from the king. She married, according to Aristotle and Dictys, Telemachus the son of Ulysses, by whom she had a son called Perseptolis or Ptolporthus. *Homer. Od.* 6, 17, &c.—*Hygin. fab.* 126.

NAUSITHŌUS, a king of the Phæacians father to Alcinous. He was son of Neptune and Peribœa. Hesiod makes him son of Ulysses and Calypso. *Hesiod. Th.* 1, 1016——The pilot of the vessel which carried Theseus into Crete.

NAUSTATHMUS, a port and harbour in Sicily, at the mouth of the river Cacyparis, below Syracuse; now *Asparanello*.——A village and anchoring-place on Cyrenaica, between Krythron and Apollonia. *Mela*, 1, 8.——An anchoring-place on the coast of the Euxine, in Asia Minor, about 90 stadia from the mouth of the Halys

NAUTES, a Trojan soothsayer, who comforted Æneas when his fleet had been burnt in Sicily, and who received from the hands of Diomedes the Palladium which had been stolen from Troy. He was the progenitor of the Nautii at Rome, a family to whom the Palladium of Troy was, in consequence of the services of their ancestor, intrusted. *Virg Æn* 5, 704. *Dionys. Hal.* 1

NAVA, a river of Germany, falling into the Rhine at Bingium (Bingen), below *Mayence*. *Tacit. Hist* 4, 71.

NAXOS, now *Naxia*, the largest and most fertile of the Cyclades, lying to the south of Delos, in the Ægean sea. It anciently bore the names Dia, Dionysias, Strongyle, &c., and was first colonised by the Carians. It was conquered by the Persians, who destroyed its cities and temples. Its inhabitants, however, joined the Greek fleet at Salamis, and were the first of the confederates whom the Athenians deprived of their independence. Naxos was especially sacred to Bacchus, who was said to have been born there. It had a city of the same name. *Plin* 4, 12.—*Herod.* 5, 96. 8, 46.—*Thucyd.* 1, 98 et 137 - *Virg. Æn.* 3, 125.——A city on the eastern side of Sicily, situate on the southern side of mount Taurus, and looking towards Catana and Syracuse. It was founded by a colony from the island of Naxos, one year before the settlement of Syracuse (Ol 17. 3.), and at the same time consequently with Crotona in Italy. Upon the destruction of this city, its inhabitants settled in the immediate vicinity, and built Tauromenium (*Vid.* Tauromenium.) *Thucyd.* 6, 3.—*Diod.* 14, 15——A town of Crete, celebrated for producing excellent whetstones. *Find. Isthm.* 6, 107.

NAZIANZUS, a city of Cappadocia, in the south-western angle of the country, and to the south-east of Archelais. It was the birth place of Gregory, surnamed from it Nazianzenus.

NEA, or NOVA INSULA, a small island between Lemnos and the Hellespont, which rose out of the sea during an earthquake. *Plin.* 2, 87

NEÆRA, a nymph of Sicily, mother of Phaetusa and Lampetia by the Sun. *Homer Od* 12. 133.——A mistress of the poet Tibullus. —— A favourite of Horace.——A daughter of Pereus, who married Alcus, by whom she had Cepheus, Lycurgus, and Aëpe. *Apollod.* 3, 9.—*Paus* 8, 4. —— The wife of Autolycus.

NEÆTHUS, a river of Bruttium, rising to the north-east of Consentia, and falling into the Sinus Tarentinus above Crotona. It is now the *Neto*. *Strab* 6.

NEALCES, a friend of Turnus in his war against Æneas. *Virg. Æn* 10, 753.

NEAPOLIS, now *Naples*, a city of Campania, on the Sinus Crater. It was built by a colony from Cumæ, and formerly called Parthenope, from the Siren of that name, who was there cast on shore. It was remarkable for the indolence and effeminacy of manners prevalent among its inhabitants. Near it was the tomb of Virgil, who was conveyed there from Brundusium, where he had died. *Strab.* 5.—*Liv* 8, 22. *Vell Paterc* 1, 4.—*Virg G* 4, 563.- *Hor. Epod* 5, 43

NEARCHUS, one of the captains of Alexander the Great, who was employed by that conqueror in conducting his fleet from India by the ocean to the Persian gulf This expedition proved so tedious and fatiguing, that the leader, on his return, was not recognized by his friends, until he had made himself known. His service was so much esteemed, that he was crowned with a garland by Alexander at Susa; and wherever he went through the camp, flowers were thrown upon him. He is reckoned among the historians of Alexander, and is referred to as such by Strabo, Suidas, and Arrian, the latter of whom has copied much from him in his *Indica*. The relation of his voyage is extant, and is a curious and valuable record. It is published among Hudson's *Geographi Minores*.—— A beautiful youth, &c. *Horat. Od.* 3, 20.

NEBO, a mountain situate east of the river Jordan, and forming part of the chain of Abarim, north of the Dead Sea. The Israelites, in the fortieth year of their Exodus, encamped at the foot of this mountain; and Moses, having executed the commission with which he was intrusted, and having pronounced his blessing on the twelve tribes assembled to receive his last charge, ascended this mountain, from the summit of which, called Pisgah, he had a view of the promised land, into which he was not permitted to enter. On this mountain he soon afterwards died.

NEBRISSA, or COLONIA VENERIA NEBRISSA, a town of the Turdetani, in Hispania Bætica, north-east of Gades, and south-west of Hispalis. It is now *Lebrija*. *Strab.* 3.- *Plin.* 3, 3.

NEBRŌDES, a general name for the chain of mountains running through the northern part of Sicily. *Strab* 6.— *Sil Ital.* 14, 236.

NEBROPHŌNOS, a son of Jason and Hypsipyle. *Apollod.*——One of Actæon's dogs. *Ovid. Met* 3, 211

NECESSITAS, a divinity who presided over the destinies of mankind, and who was regarded as the mother of the Parcæ. *Paus.* 2, 4.

NECHO, a king of Egypt who endeavoured to open a communication, by means of a canal, between the Red Sea and the Mediterranean. The attempt was abandoned, after the loss of 12,000 men, by order of an oracle, which warned the monarch, "that he was working for the barbarian." (τῷ βαρβάρῳ κόπον παρεχόμενος.) Necho is also famous in the annals of geographical discovery, for a voyage which, according to Herodotus, he caused to be performed around Africa,

for the solution of the grand mystery which involved the form and termination of that continent. He was obliged to employ, not native, but Phœnician navigators, of whose proceedings Herodotus received an account from the Egyptian priests. They were ordered to sail down the Red Sea, pass through the Columns of Hercules, and so up the Mediterranean to Egypt; in other words, to circumnavigate Africa. The Phœnicians, passing down the Red Sea, entered the southern ocean: on the approach of autumn, they landed on the coast, and planted corn; when this was ripe they cut it down and again departed. Having thus consumed two years, they, in the third, doubled the Columns of Hercules, and returned to Egypt. They added, that in passing the most southern coast of Africa, they were surprised by observing the sun on their right hand, a statement which Herodotus himself rejects as impossible. We are not surprised that in an age when astronomical science was so imperfect, the historian should express his disbelief of the statement of these navigators respecting the different position of the sun; but this is, in fact, a most decisive evidence of the truth of their narrative, since this must have been their actual observation after having passed the equinoctial line.

NECROPOLIS, (from νεκρός, "dead," and πόλις, 'city,') the city of the dead; a name beautifully applied to the cemeteries in the neighbourhood of many of the ancient cities, such as Thebes in Egypt, Cyrene, Alexandria &c.

NECTANEBUS, and NECTANABIS, a king of Egypt, who defended his country against the Persians, and was succeeded by Tachos, B C. 363. His grandson, of the same name, made an alliance with Agesilaus king of Sparta, and with his assistance he quelled a rebellion of his subjects. Some time after he was joined by the Sidonians, Phœnicians, and inhabitants of Cyprus, who had revolted from the king of Persia. This powerful confederacy was soon attacked by Darius, the king of Persia, who marched at the head of his troops. Nectanebus, to defend his frontiers against so dangerous an enemy, levied 20,000 mercenary soldiers in Greece, the same number in Libya, and 60,000 were furnished in Egypt. This numerous body was not equal to the Persian forces; and Nectanebus, defeated in a battle, gave up all hopes of resistance, and fled into Æthiopia, B C. 350, where he found a safe asylum. His kingdom of Egypt became from that time tributary to the kings of Persia. *Plut. Ages.* — *C. Nep.* in *Ages.* — *Diod* 15, 42.

NECYSIA, a solemnity observed by the Greeks in memory of the dead.

NELEUS, a son of Neptune and Tyro. He was brother to Pelias, with whom he was exposed by his mother, who wished to conceal her infirmities from her father. They were preserved and brought to Tyro, who had then married Cretheus, king of Iolchos. After the death of Cretheus, Pelias and Neleus seized the kingdom of Iolchos, which belonged to Æson, the lawful son of Tyro by the deceased monarch. After they had reigned for some time conjointly, Pelias expelled Neleus from Iolchos. Neleus came to Aphareus, king of Messenia, who treated him with kindness, and permitted him to build a city, which he called Pylos. Neleus married Chloris the daughter of Amphion, by whom he had a daughter and twelve sons, who were all, except Nestor, killed by Hercules, together with their father. Neleus promised his daughter in marriage only to him who brought him the bulls of Iphiclus. Bias was the successful lover. [*Id.* Melampus.] *Ovid. Met.* 6, 418. — *Apollod.* 1, 9, 2, 6. — A scholar of Theophrastus, to whom that philosopher bequeathed, at his death, the writings of Aristotle. *Id.* Scepsis.

NEMAUSUS, an important city of Gallia Narbonensis, next in rank to Narbo. It was situate on the main route from Spain to Italy, and was the capital of the Arecomici. It is now *Nismes*, and is famed for its remains of antiquity. *Mela*, 2, 5. — *Plin.* 3, 4.

NEMEA, a city of Argolis, to the northwest of Mycenæ, celebrated as the haunt of the lion killed by Hercules, and the spot where triennial games were solemnized in honour of Archemorus, or Opheltes, son of Lycurgus, king of Nemea. The games were solemnized in the grove of Molorchus, who was said to have entertained Hercules, when he came to Nemea in pursuit of the lion. We know from Polybius and Livy, that the Nemean games continued to flourish in the reign of Philip, son of Demetrius; but we may infer, that in the time of Pausanias they had fallen into great neglect, from the slight mention he has made of their solemnization. The ruins of Nemea are to be seen near the modern village of *Kutchumadi*. It was the first labour of Hercules to destroy the Nemean lion; and the hero, when he found that his arrows and his club were useless against an animal whose skin was hard and impenetrable, seized him in his arms, and squeezed him to death. The conqueror clothed himself in the skin, and games were instituted to commemorate so great an event. The Nemean games were originally instituted by the Argives in honour of Archemorus, who died by the bite of a serpent, [*Vid. Archemorus.*] and Hercules some time after renewed them. They were one of the four great and solemn games, which were observed in Greece. The presidents were elected out of Corinth, Argos, and Cleonæ, and were dressed in black clothes, the habits of mourners, because these games were properly a funereal solemnity. At them were exhibited foot and horse-races, chariot races, boxing, wrestling, and contests of every kind, both gymnical and equestrian. The victors were crowned with parsley, which was an herb used at funerals, and fabled to have sprung from the blood of Archemorus; but, at first, they were rewarded with a crown of olive. These games were celebrated every third year, on the twelfth of the Corinthian month Πάνεμος, which coincided with the Athenian Boedromion. *Apollod.* 3, 6. — *Hygin. fab.* 74, et 273. — *Pind. Nem.* 1, 8, 3, 30. — *Virg G.* 3, 19. — *Stat. Theb.* 4, 159 — *Polyb.* 2, 7, 5, 101. — *Liv.* 27, 30. — *Strab* 8. — *Paus.* 2, 15 —— A river of the Peloponnesus, which separated Corinthia from Sicyonia. *Liv.* 33, 15.

NEMESIANUS, M. AURELIUS OLYMPIUS, a Latin poet, was a native of Carthage, and flourished under the emperors Carus, Carinus, and Numerianus. The last of these princes had a particular esteem for him. Under this prince he rose to high favour and fortune, and probably interested himself in behalf of his contemporary poet Calpburnius, who was reduced to indigence. Nemesianus wrote three poems, entitled *Halieutica*, *Cynegetica*, and *Nautica*. Of these the second only has come down to modern times, and that in an imperfect state. It cannot rank high as a poetical composition, but deserves praise for its polish and elegance. The best edition of

the *Cynegetica* is that given by Wernsdorff in the first vol of his *Poetæ Latini Minores*

NEMESIS, one of the infernal deities, daughter of Nox. She was the goddess of vengeance, always prepared to punish impiety, and at the same time liberally to reward the good and virtuous. The original meaning of the term Νέμεσις in Greek is, the just indignation one feels at observing the prosperity of the undeserving. The goddess Nemesis was called Ἀδράστεια, i. e. she from whom no bad man can escape. She is made one of the Parcæ by some mythologists, and is represented with a helm and a wheel. The people of Smyrna were the first who made her statues with wings, to show with what celerity she is prepared to punish the crimes of the wicked, both by sea and land, as the helm and the wheel in her hands intimate. Her power did not only exist in this life, but she was also employed after death to find out the most effectual and rigorous means of correction. Nemesis was particularly worshipped at Rhamnus in Attica, where she had a celebrated statue ten cubits long, made of Parian marble by Phidias, or, according to others, by one of his pupils The Romans were also particularly attentive to the adoration of a deity whom they solemnly invoked, and to whom they offered sacrifices before they declared war against their enemies, to show the world that their wars were undertaken upon the most just grounds. Her statue at Rome was in the Capitol. Some suppose that Nemesis was the person whom Jupiter deceived in the form of a swan, and that Leda was intrusted with the care of the children which sprang from the two eggs. Others observe that Leda obtained the name of Nemesis after death. According to Pausanias, there were more than one Nemesis The goddess Nemesis was surnamed *Rhamnusia*, because worshipped at Rhamnus The Greeks celebrated a festival called *Nemesea*, in memory of deceased persons, as the goddess Nemesis was supposed to defend the relics and the memory of the dead from all insult. *Hygin. P. A.* 2, 8.—*Plin.* 1, 33.—*Apollod.* 3, 10 *Hesiod. Theog.* 223.

NEMESIUS, a Greek philosopher in the fourth century, who embraced the Christian religion, and was made bishop of Emesa, in Syria, of which place he was a native He wrote a treatise entitled "De Natura Hominis" in which he asserts the doctrine of pre-existence The best edition is that of Matthæi, Halis, 1802, 8vo.

NEMETACUM, a town of the Atrebates, in Gaul, now *Arras*. *Vid* Atrebates.

NEMETES, a nation of Germany, along the Rhine, between the Vangiones and the Triboeci Their capital was Noviomagus, now *Speyer*. *Tacit. G.* 28.—*Amm. Marcell.* 15, 27.

NEMORALIA, festivals observed in the woods of Aricia, in honour of Diana, who presided over the country and the forests, on which account that part of Italy was sometimes denominated *Nemorensis ager*. *Ovid de A. A.* 1, 259.

NEMOSSUS, the capital of the Arverni in Gaul, now *Clermont*. *Lucan.* 1, 419.—*Strab.* 4.

NEOBULE, a daughter of Lycambes, betrothed to the poet Archilochus. (*Vid.* Lycambes.)—A young female to whom Horace addressed one of his odes, 3, 12.

NEOCÆSAREA, a town of Pontus, on the Lycus, north-west of Comana. It is now *Niksar*. *Amm. Marc* 27 12.

NEOCLES, an Athenian philosopher, father, as, according to Cicero, brother to the philosopher Epicurus. *Cic. de Nat. D.* 1, 21.—*Diog* The father of Themistocles. *Athen.* 1, 11. 2, &c.—*C. Nep in Them.*

NEON, the same with Tithorea in Phocis *Vid.* Tithorea.

NEONTICHOS, a city of Æolis, in Asia Minor, situate on mount Sardene, and on the river Hermus, about 80 stadia from Larissa, now *Amadjuk*.—A town of Caria.

NEOPTOLEMUS, a king of Epirus, son of Achilles and Deidamia, called *Pyrrhus*, from the colour of his hair. (Πύρρος "flame coloured." "red.") He was carefully educated under the eye of his mother, and gave early proofs of his valour. After the death of Achilles, Calchas declared in the assembly of the Greeks, that Troy could not be taken without the assistance of the son of the deceased hero. Immediately upon this, Ulysses and Phœnix were commissioned to bring Pyrrhus to the war. He returned with them with pleasure, and received the name of Neoptolemus, because he had come *late* to the war, (νεος, νεόλαιος.) On his arrival before Troy, he paid a visit to the tomb of his father, and wept over his ashes He afterwards, according to some authors, accompanied Ulysses to Lemnos, to engage Philoctetes to come to the Trojan war. He greatly signalized himself during the remaining time of the siege, and he was the first who entered the wooden horse He was inferior to none of the Grecian warriors in valour, and Ulysses and Nestor alone could claim a superiority over him in eloquence, wisdom, and address. His cruelty, however, was as great as that of his father. Not satisfied with breaking down the gates of Priam's palace, he exercised the greatest barbarity upon the remains of his family, and without any regard to the sanctity of the place where Priam had taken refuge, he slaughtered him without mercy; or, according to others, dragged him by the hair to the tomb of his father, where he sacrificed him, and where he cut off his head, and carried it in exultation, through the streets of Troy, fixed on the point of a spear. He also sacrificed Astyanax to his fury, and immolated Polyxena on the tomb of Achilles, according to those who deny that that sacrifice was voluntary. When Troy was taken, the captives were divided among the conquerors, and Pyrrhus had for his share Andromache, the widow of Hector, and Helenus the son of Priam With these he departed for Greece, and he probably escaped from destruction by giving credit to the words of Helenus, who foretold him that, if he sailed with the rest of the Greeks, his voyage would be attended with fatal consequences, and perhaps with death. This obliged him to take a different course from the rest of the Greeks and he travelled over the greatest part of Thrace, where he had a severe encounter with queen Harpalyce. (*Ibid.* Harpalyce.) The place of his retirement after the Trojan war is not known. Some maintain that he went to Thessaly, where his grandfather still reigned; but this is confuted by others, who observe, perhaps with more reason, that he went to Epirus, where he laid the foundation of a new kingdom, because his grandfather Peleus had been deprived of his sceptre by Acastus the son of Pelias Neoptolemus lived with Andromache after his arrival in Greece, but it is unknown whether he treated her as a lawful wife or a concubine He had a son by this unfortunate princess called Molossus, and two others, if we may rely on the

authority of Pausanias. Besides Andromache, he married Hermione, the daughter of Menelaus, as also Lanassa, the daughter of Cleodæus, one of the descendants of Hercules. The cause of his death is variously related. Menelaus, before the Trojan war, had promised his daughter Hermione to Orestes, but the services he experienced from the valour and the courage of Neoptolemus during the siege of Troy, induced him to reward his merit by making him his son-in-law. The nuptials were accordingly celebrated, but Hermione became jealous of Andromache, and because she had no children, she resolved to destroy her Trojan rival who seemed to steal away the affections of their common husband. In the absence of Neoptolemus at Delphi, Hermione attempted to murder Andromache, but she was prevented by the interference of Peleus, or according to others, of the populace. When she saw her schemes defeated, she determined to lay violent hands upon herself, to avoid the resentment of Neoptolemus. The sudden arrival of Orestes changed her resolution, and she consented to elope with her lover to Sparta. Orestes at the same time, in revenge and to punish his rival, caused him to be assassinated in the temple of Delphi, and he was murdered at the foot of the altar by Machareus, the priest, or by the hand of Orestes himself, according to Virgil, Paterculus, and Hyginus. Some say that he was murdered by the Delphians, who had been bribed by the presents of Orestes. It is unknown why Neoptolemus went to Delphi. Some suppose that he wished to consult the oracle to know how he might have children by the barren Hermione; others say, that he went thither to offer the spoils which he had obtained during the Trojan war, to appease the resentment of Apollo whom he had provoked by calling him the cause of the death of Achilles. The plunder of the rich temple of Delphi, if we believe others, was the object of the journey of Neoptolemus, and it cannot but be observed that he suffered the same death and the same barbarities which he had inflicted in the temple of Minerva upon the aged Priam and his wretched family. From this circumstance the ancients have made use of the proverb *Neoptolemic revenge*, when a person had suffered the same savage treatment which others had received from his hand. The Delphians celebrated a festival with great pomp and solemnity in memory of Neoptolemus, who had been slain in his attempt to plunder their temple, because, as they said, Apollo, the patron of the place, had been in some manner accessary to the death of Achilles. *Virg. Æn.* 2 et 3.—*Paus.* 10, 24. *Ovid Met.* 13, 334, 455, &c.—*Eurip. Androm. et Orest. &c.*—*Plut. in Pyrrh.*—*Justin.* 17, 3.—*Dictys Cret.* 4, 5 et 6.—*Homer. Od.* 11, 504. *Il.* 19, 325.—*Sophocl. Philoct.*—*Apollod.* 3, 13.—*Hygin. fab.* 97 et 102.—*Philostr. Her.* 19, &c.—*Dares Phryg.*—Q. *Smyrn.* 14, 303.—A king of the Molossi, father of Olympias, the mother of Alexander. *Justin.* 17, 3.—Another, king of Epirus.—An uncle of the celebrated Pyrrhus who assisted the Tarentines. He was made king of Epirus by the Epirotes who had revolted from their lawful sovereign, and was put to death when he attempted to poison his nephew, &c. *Plut. in Pyrrh.*—A relation of Alexander. He was the first who climbed the walls of Gaza when that city was taken by Alexander. After the king's death he received Armenia as his province, and made war against Eumenes. He was supported by Craterus, but an engagement with Eumenes proved fatal to his cause. Craterus was killed, and himself mortally wounded by Eumenes. *B. C.* 321. *C. Nep. in Eumen.*—One of the officers of Mithridates the Great, beaten by Lucullus in a naval battle. *Plut. in Luc.*—A poet, a native of Naupactus, who wrote a poem on the heroines and other females celebrated in mythology, which he entitled *Naumachia*, in honour of his native city. Others, however, make Carcinus to have been the author of this poem.—A native of Paros, who composed a work on inscriptions, (Περὶ ἐπιγραμμάτων,) of which Athenæus makes mention.

NEPA, an African word, equivalent to the Latin "*cancer*." Cicero uses it for Scorpion and Plautus for Cancer. *Cic. de Fin.* 5, 15. *Plaut. Casin.* 2, 8, 7.

NEPE or NEPETE, a town of Etruria, south-west of Falerii. It is now *Nepi*.

NEPHALIA, festivals in Greece, in honour of Mnemosyne the mother of the Muses, and of Aurora, Venus, &c. No wine was used during the ceremony, but merely a mixture of water and honey. *Pollux*, 6, 3.—*Athen.* 11.—*Suidas.*

NEPHELE, the first wife of Athamas king of Thebes and mother of Phryxus and Helle. She was repudiated on pretence of being subject to fits of insanity, and Athamas married Ino, the daughter of Cadmus, by whom he had several children. Ino became jealous of Nephele, because her children would succeed to their father's throne before hers, by right of seniority, and she resolved to destroy them. Nephele was apprized of her wicked intentions, and she removed her children from the reach of Ino by giving them a celebrated ram, sprung from the union of Neptune and Theophane, on whose back they escaped to Colchis. (*Id.* Phryxus.) Nephele was afterwards changed into a cloud, whence her name is given by the Greeks to the clouds. Some call her *Nebula*, which word is the Latin translation of *Nephele*, "a cloud." The fleece of the ram, which saved the life of Nephele's children, is often called the *Nephelean fleece*. *Apollod.* 1, 9.—*Hygin.* 2, &c.—*Ovid Met.* 11, 195.—*Plaut.* 14, 56.—A mountain of Thessaly, once the residence of the Centaurs.

NEPHERES, or NEPHERUS, a king of Egypt, who assisted the Spartans against Persia, when Agesilaus was in Asia. He sent them a fleet of 100 ships, which were intercepted by Conon, as they were sailing towards Rhodes, &c. *Diod.* 14, 79.

NEPIA, a daughter of Iasus, who married Olympus king of Mysia, whence the plains of Mysia are sometimes called *Nepiæ Campi*.

NEPOS, CORNELIUS, a Roman historian and biographer, flourished in the time of Julius Cæsar and Augustus, and was the friend of Cicero and Atticus. He was born on the banks of the Po, probably at Hostilia in the district of Verona. Nothing more is known of his life. This writer composed several works, one of which is commemorated in some verses addressed to him by Catullus, as comprising an universal history in three books or tables. The only performance of his which has reached modern times is a collection of biographical sketches, entitled *Vitæ Excellentium Imperatorum*, and consisting of twenty-two articles of Greek and other foreign generals, with a fragment of the life of Cato of Utica, and a more detailed life of Atticus. These pieces long passed under the name of Æmilius

Probus, who presented them to the emperor Theodosius in the fourth century; but the purity of the style, which is that of the best age of the Latin language, assigns them to the real author. They are elegant compositions, but too concise for purposes of accuracy, and not marked by any depth of reflection or force of moral painting. The best editions of Cornelius Nepos are, that of Fischer, Lips. 1768, 8vo; that of Schmieder, Berol. 1801, 8vo; that of Tzschucke, Gotting. 1804; and that of Breme, Turiel, 1812, 8vo.

NEPOTIANUS, Flavius Popilius, a son of Eutropia, the sister of the emperor Constantine. He proclaimed himself emperor after the death of his cousin Constans, and rendered himself odious by his cruelty and oppression. He was murdered by Anicetus after one month's reign, and his family were involved in his ruin.

NEPTHYS, wife of Typhon, became enamoured of Osiris, her brother-in-law, and introduced herself to his bed. She had a son called Anubis by him. (*Plut. de Isid.*)

NEPTUNIUM, a promontory of Bithynia, on the Propontis, at the mouth of the Cianus Sinus. It is more usually known by its Greek name Posidium.

NEPTUNIUS (Dux), an expression applied by Horace to Sextus Pompeius, who boastingly styled himself the son of Neptune, because his father had once held the command of the sea. (*Horat. Epod.* 9, 7. *Dio Cass.* 48, 19.

NEPTUNUS, a god, son of Saturn and Ops, and brother to Jupiter, Pluto, and Juno. He was devoured by his father the day of his birth, and was again restored to life by means of Metis, who gave Saturn a certain potion. Pausanias says that his mother concealed him in a sheepfold in Arcadia, and that she imposed upon her husband, telling him that she had brought a colt into the world, which was instantly devoured by Saturn. Neptune shared with his brothers the empire of Saturn, and received as his portion the kingdom of the sea. This, however, did not seem equivalent to the empire of heaven and earth, which Jupiter had claimed, therefore he conspired to dethrone him, with the rest of the gods. The conspiracy was discovered, and Jupiter condemned Neptune to build the walls of Troy. (*Vid.* Laomedon.) A reconciliation was soon after made, and Neptune was re-instated in all his rights and privileges. Neptune disputed with Minerva the right of giving a name to the capital of Attica, but he was defeated, and the olive which the goddess suddenly raised from the earth was deemed more serviceable for the good of mankind than the horse which Neptune had produced by striking the ground with his trident, as that animal is the emblem of war and slaughter. This decision did not please Neptune, he renewed the combat by disputing for Troezene, but Jupiter settled their disputes by permitting them to be conjointly worshipped there, and by giving the name of Polias, or *protectress of the city*, to Minerva, and that of King of Troezene to the god of the sea. He also disputed his right for the isthmus of Corinth with Apollo; and Briareus the Cyclops, who was mutually chosen umpire, gave the isthmus to Neptune, and the promontory to Apollo. Neptune, as being the god of the sea, was entitled to more power than any of the other gods, except Jupiter. Not only the ocean, rivers, and fountains, were subjected to him, but he could also cause earthquakes at his pleasure, and raise islands from the bottom of the sea with a blow of his trident. The worship of Neptune was established in almost every part of the earth, and the Libyans in particular venerated him above all other nations, and looked upon him as the first and greatest of the gods. The Greeks and the Romans were also attached to his worship, and they celebrated their Isthmian games and Consualia with the greatest solemnity. He was generally represented sitting in a chariot made of a shell, and drawn by sea horses or dolphins. Sometimes he is drawn by winged horses, and holds his trident in his hand, and stands up as his chariot flies over the surface of the sea. Homer represents him as rising from the sea, and in three steps crossing the whole horizon. The mountains and the forests, says the poet, trembled as he walked, the whales, and all the fishes of the sea, appeared round him, and even the sea herself seemed to feel the presence of her god. The ancients generally sacrificed a bull and a horse on his altars, and the Roman soothsayers always offered to him the gall of the victims, which in taste resembles the bitterness of the sea water. The amours of Neptune are numerous. He obtained, by means of a dolphin, the favours of Amphitrite, who had made a vow of perpetual celibacy, and he placed among the constellations the fish which had persuaded the goddess to become his wife. He also married Venilia and Salacia, which are only the names of Amphitrite, according to some authors, who observed that the former word is derived from *venire*, alluding to the continual motion of the sea. Salacia is derived from *salum*, which signifies the sea, and is applicable to Amphitrite. Neptune became a horse to enjoy the company of Ceres. (*Vid* Arion.) To deceive Theophane, he changed himself into a ram. (*Vid* Theophane.) He assumed the form of the river Enipeus, to gain the confidence of Tyro, the daughter of Salmoneus, by whom he had Pelias and Neleus. He was also father of Phorcus, and Polyphemus by Thoosa; of Lycus, Nycteus, and Euphemus, by Celeno; of Chryses by Chrysogenia; of Ancæus by Astypalea; of Bœotus and Helen by Antiope; of Leuconoe by Themisto; of Agenor and Bellerophon by Eurynome, the daughter of Nysus; of Antæus by Alcyone, the daughter of Atlas; of Abas by Arethusa, of Actor and Dictys by Asemede, the daughter of Augias; of Megareus by Œnope daughter of Epopeus, of Cycnus by Harpalyce; of Taras, Otus, Ephialtes, Dorus, Alesus, &c. The word *Neptunus* is often used metaphorically by the poets, to signify *seawater*. In the Consualia of the Romans, horses were led through the streets finely equipped and crowned with garlands, as the god in whose honour the festivals were instituted, had produced the horse, an animal so beneficial for the use of mankind. *Paus.* 1, 2, &c. — *Homer Il.* 7, &c. — *Varro de L. L.* 4. — *Cic. de Nat. D.* 2, 26, 2, 25. — *Hesiod Theog.* — *Virg. Æn.* 1, 124, &c. 2, 3, &c. — *Apollod.* 1, 2, &c. — *Ovid Met.* 6, 117, &c. — *Herod.* 2, 50, 4, 188. — *Macrob. Saturn.* 1, 17. — *Aug. de Civ. D.* 18. — *Plut in Thes.* — *Hygin. fab.* 157. — *Eurip. in Phœnis.*

NEREIDES, nymphs of the sea, daughters of Nereus and Doris. They were fifty according to the greater number of the mythologists, whose names are as follows: Sao, Amphitrite, Proto, Galatea, Thoe, Eucrate, Eudora, Galena, Glauce, Thetis, Spio, Cymothoe, Melita, Thalia, Agave, Eulimene, Erato, Pasithea, Doto, Eunice, Ny-

sea, Dynamene, Pherusa, Protomedia, Actea, Panope, Doris, Cymatolege, Hippothoe, Cymo, Ione, Hipponoe, Cymodoce. Nero, Eupompe, Pronoe, Themisto, Glauconome, Halimede, Pontoporia, Evagora, Liagora, Polynome, Laomedia, Lysianassa, Autonoe, Menippe, Evarne, Psamathe, Nemertes. In those which Homer mentions, to the number of thirty, we find the following names different from those spoken of by Hesiod; Halia, Lummoria, Iera, Amphitroe, Dexamene, Amphinome, Callianira, Apseudes, Callianassa, Clymene, Janira, Nassa, Mera, Orithya, Amathea. Apollodorus who mentions forty five, mentions the following names different from the others; Glauconthoe, Protomedusa, Pione, Plexaura, Calypso, Crante, Neomeris, Dejanira, Polynoe, Melia, Drone, Isea, Dero, Eumolpe, Ione, Ceto. Hyginus and others differ from the preceding authors in the following names: Drymo, Xantho, Ligea, Phyllodoce, Cydippe, Lycorias, Cleio, Beroe, Ephira, Opis, Asia, Deopea, Arethusa, Crenia, Eurydice, and Leucothoe The Nereides were implored as the rest of the deities, they had altars chiefly on the coasts of the sea, where the piety of mankind made offerings of milk, oil, and honey, and often of the flesh of goats. When they were on the sea-shore they generally resided in grottos and caves which were adorned with shells, and shaded by the branches of vines. Their duty was to attend upon the more powerful deities of the sea, and to be subservient to the will of Neptune. They were particularly fond of aloyons, and as they had the power of ruffling or calming the waters, they were always addressed by sailors, who implored their protection, that they might grant them a favourable voyage and a prosperous return. They are represented as young and handsome virgins, sitting on dolphins and holding Neptune's trident in their hands, or sometimes garlands of flowers *Orpheus Hymn.* 23.—*Catul. de Rupt Pel.*—*Ovid. Met.* 11, 361, &c.—*Stat. Sylv.* 2, 2. 4. 1.—*Pans* 2, 1.—*Apollod* 1, 2 et 3. —*Hesiod. Theog.*—*Homer. Il.* 18, 39.—*Plin.* 36, 5.—*Hygin*, &c.

NEREUS, a name given to Achilles as son of Thetis, who was one of the Nereides. *Hor ep* 17 8.

NEREUS, a deity of the sea, son of Oceanus and Terra. He married Doris, by whom he had fifty daughters, called the Nereides. (*Vid* Nereides.) Nereus was generally represented as an old man with a long flowing beard, and hair of an azure colour. The chief place of his residence was in the Ægean sea, where he was surrounded by his daughters, who often danced in choruses round him. He had the gift of prophecy, and informed those who consulted him with the different fates that attended them. He acquainted Paris with the consequences of his elopement with Helen; and it was by his directions that Hercules obtained the golden apples of the Hesperides, but the sea god often evaded the importunities of inquirers by assuming different shapes and totally escaping from their grasp. The word *Nereus* is often taken for the sea itself. Nereus is sometimes called the most ancient of all the gods. *Hesiod. Theog* 240.—*Hygin.*—*Homer Il.* 18.—*Apollod.*—*Orpheus, Argon.*—*Horat Od* 1, 13.—*Eurip in Iphig.*

NERIPHUS, a desert island near the Thracian Chersonesus. *Plin.* 4, 12.

NERITUM, a town of Calabria, about five miles to the north of Callipolis. It is now *Nardo. Plin.* 3, 11.

NERITUS, the highest and most remarkable mountain in the island of Ithaca. According to Dodwell, the modern name is *Aroi*, which means "lofty;" he observes also, that the forests spoken of by Homer have disappeared, it is at present bare and barren, producing nothing but stunted evergreens and aromatic plants. *Homer. Od.* 1, 22. *Il.* 2, 632.—*Virg. Æn* 3, 271.

NERIUM, a promontory of Spain, the same with Artabrum; now Cape *Finisterre*.

NERIUS, a banker, in the time of Horace, very skilful in tying down his debtors by written obligations for repayment. *Sat.* 2, 3, 69.—A usurer in Nero's age, who was so eager to get money, that he married as often as he could, and as soon destroyed his wives by poison, to possess himself of their estates *Pers* 2, 14.

NERO, Claudius Domitius Cæsar, a celebrated Roman emperor, son of Caius Domitius Ahenobarbus and Agrippina the daughter of Germanicus. He was adopted by the emperor Claudius, A. D. 50, and four years after he succeeded to him on the throne. The beginning of his reign was marked by acts of the greatest kindness and condescension, by affability, complaisance, and popularity. The object of his administration seemed to be the good of his people; and when he was desired to sign his name to a list of malefactors that were to be executed, he exclaimed, *I wish to heaven I could not write.* He was an enemy to flattery, and when the senate had liberally commended the wisdom of his government, Nero desired them to withhold their praises till he deserved them. These promising virtues were soon discovered to be artificial, and Nero displayed the propensities of his nature. He delivered himself from the sway of his mother, and at last ordered her to be assassinated. This unnatural act of barbarity might astonish some of the Romans, but Nero had his devoted adherents; and when he declared that he had taken away his mother's life to save himself from ruin, the senate applauded his measures, and the people signified their approbation. Many of his courtiers shared the unhappy fate of Agrippina, and Nero sacrificed to his fury or caprice all such as obstructed his pleasure, or diverted his inclination. In the night he generally sallied out from his palace, to visit the meanest taverns and all the scenes of debauchery which Rome contained. In this nocturnal riot he was fond of insulting the people in the streets, and his attempts to offer violence to the wife of a Roman senator nearly cost him his life. He also turned actor, and publicly appeared on the Roman stage in the meanest characters. He also attempted to excel in music, and to conquer the disadvantages of a hoarse rough voice, he moderated his meals, and often passed the day without eating The celebrity of the Olympian games attracted his notice He passed into Greece, and presented himself as a candidate for the public honours. He was defeated in wrestling, but the flattery of the spectators adjudged him the victory, and Nero returned to Rome with all the pomp and splendour of an eastern conqueror, drawn in the chariot of Augustus, and attended by a band of musicians, actors, and stage dancers, from every part of the empire. These private and public amusements of the emperor were indeed innocent, his character was injured but personal liberty remained inviolate But his conduct soon became more abominable; he disguised himself in the habit of a woman, and was pub-

licly married to one of his eunuchs. This violence to nature and decency was soon exchanged for another; Nero resumed his sex, and celebrated his nuptials with one of his meanest catamites, and it was on this occasion that one of the Romans observed that the world would have been happy if Nero's father had had such a wife. But now his cruelty was displayed in a more superlative degree, and he sacrificed to his wantonness his wife Octavia Poppæa, and the celebrated writers, Seneca, Lucan, Petronius, &c. The Christians also did not escape his barbarity. He had heard of the burning of Troy, and as he wished to renew that dismal scene, he caused Rome to be set on fire in different places The conflagration became soon universal, and during nine successive days the fire was unextinguished. All was desolation, nothing was heard but the lamentations of mothers whose children had perished in the flames, the groans of the dying, and the continual fall of palaces and buildings. Nero was the only one who enjoyed the general consternation He placed himself on the top of a high tower, and sang on his lyre the destruction of Troy, a dreadful scene which his barbarity had realised before his eyes. He attempted to avert the public odium from his head, by a feigned commiseration of the calamities of the citizens. He began to repair the streets and the public buildings at his own expense. He built himself a celebrated palace, which he called his golden house. It was profusely adorned with gold, with precious stones, and with whatever was rare and uncommon. It contained spacious fields, artificial lakes, woods gardens, orchards, and whatever could exhibit beauty and grandeur. The entrance of this edifice could admit a large colossus of the emperor 120 feet high, the galleries were each a mile long, and the whole was covered with gold. The roofs of the dining halls represented the firmament, in motion as well as in figure, and continually turned round night and day, showering down all sorts of perfumes and sweet waters. When this grand edifice, which, according to Pliny, extended all round the city was finished, Nero said, that now he could lodge like a man. His profusion was not less remarkable in all his other actions. When he went a fishing, his nets were made with gold and silk. He never appeared twice in the same garment, and when he undertook a voyage, there were thousands of servants to take care of his wardrobe. This continuation of debauchery and extravagance, at last roused the resentment of the people. Many conspiracies were formed against the emperor, but they were generally discovered, and such as were accessary suffered the greatest punishments. The most dangerous conspiracy against Nero's life, was that of Piso, from which he was delivered by the confession of a slave. The conspiracy of Galba proved more successful; and the conspirator when he was informed that his plot was known to Nero, declared himself emperor. The unpopularity of Nero favoured his cause, he was acknowledged by all the Roman empire, and the senate condemned the tyrant that sat on the throne to be dragged naked through the streets of Rome, and whipped to death, and afterwards to be thrown down from the Tarpeian rock like the meanest malefactor. This, however, was not done, and Nero, by a voluntary death, prevented the execution of the sentence. He killed himself, A. D 68, in the thirty-second year of his age, after a reign of thirteen years and eight months Rome was filled with acclamations at the intelligence, and the citizens, more strongly to indicate their joy, wore caps, such as were generally used by slaves who had received their freedom. Their vengeance was not only exercised against the statues of the deceased tyrant, but his friends were the objects of the public resentment, and many were crushed to pieces in such a violent manner, that one of the senators, amid the universal joy, said that he was afraid they should soon have cause to wish for Nero. The tyrant, as he expired, begged that his head might not be cut off from his body, and exposed to the insolence of an enraged populace, but that the whole might be burned on the funeral pile. His request was granted by one of Galba's freedmen, and his obsequies were performed with the usual ceremonies. Though his death seemed to be the source of universal gladness, yet many of his favourites lamented his fall, and were grieved to see that their pleasures and amusements were stopped by the death of the patron of debauchery and extravagance. Even the king of Parthia sent ambassadors to Rome to condole with the Romans, and to beg that they would honour and revere the memory of Nero. His statues were also crowned with garlands of flowers, and many believed that he was not dead, but that he would soon make his appearance, and take a due vengeance upon his enemies. It will be sufficient to observe, in finishing the character of this tyrannical emperor, that the name of *Nero* is even now used emphatically to express a barbarous and unfeeling oppressor. Pliny calls him the common enemy and the fury of mankind, and in the he has been followed by all writers who exhibit Nero as a pattern of the most execrable barbarity, and unpardonable wantonness *Plut. in Galb. Suet in Vita · Plin* 7, 8,.&c - *Dio.* 64 *Aurel. Victor —Tacit Ann.*——Claudius, a Roman general, who, after distinguishing himself in the taking of Capua, was sent into Spain to succeed the two Scipios He suffered himself to be imposed upon by Asdrubal, and was soon after succeeded by young Scipio He was afterwards made consul, and intercepted Asdrubal, who was passing from Spain into Italy with a large reinforcement for his brother Annibal. An engagement was fought near the river Metaurus, in Umbria, in which 56,000 of the Carthaginians were left on the field of battle, and great numbers taken prisoners, 207 B. C. Asdrubal, the Carthaginian general, was also killed, and his head cut off and thrown into his brother's camp by the conquerors. *Liv.* 27. &c.—*Horat Od* 4, 4 37.—*Flor.* 2, 6.—*Val Max.* 4, 1.——A son of Germanicus, who was ruined by Sejanus, and banished from Rome by Tiberius, to the island of Pontia, where he was starved to death.—— The Neros were of the Claudian family, which, during the republican times of Rome, was honoured with 28 consulships, 5 dictatorships, 6 triumphs, 7 censorships, and 2 ovations. They assumed the surname of Nero, which, in the language of the Sabines, signifies "*warlike*," "*brave*"

NERONIA, a name given to Artaxata by Tiridates, who had been restored to his kingdom by Nero, whose favours he acknowledged by calling the capital of his dominions after the name of his benefactor.

NERONIANÆ THERMÆ, baths at Rome, made by the emperor Nero.

NERTOBRIGA, a city of Hispania Bætica, some distance to the west of Corduba. It was also called Concordia Julia, and is now *Valera la Vieja*. *Polyb* 35, 2.——A city of Hispania Tarraconensis, in the territory of the Celtiberi, between Bilbilis and Cæsaraugusta. It is now *Alcanuza*. *Florus*, 2, 17.—*Appian* 6, 56.

NERVA, Cocceius, a Roman emperor, descended from a Cretan family, that had become Roman in the time of Augustus, was born A. D 26, and being son, grandson, and great-grandson of consuls entered with great success the career of civil dignities. He was prætor when Nero conferred upon him triumphal honours. He was consul for the first time in the year 71 with Vespasian, and afterwards with Domitian, in the year 90. The conspirators, who had formed their plans for freeing the empire from the tyranny of Domitian, applied to Nerva, who was at that time at Rome, to undertake the duties and office of emperor: to this he consented, and was accordingly raised to the imperial purple in the year 96. The prætorian bands had been secured in his favour, and the senate was happy to confirm the elevation of one of their own body, whom they highly respected. He soon rendered himself extremely popular by the mildness of his manners, and by the activity which he exhibited in the management of public affairs. The first cares of his government were to repair the evils of the late tyranny; he abolished the odious law of treason, and recalled the exiles, among whom were some of the most virtuous persons of the age. He restored to the enjoyment of their property those who had been the objects of unjust confiscations, and punished with death the informers and slaves whose informations had caused the ruin of their masters. He suffered no statues to be raised to his own honour, and he applied to the use of the government all the gold and silver statues which had been erected to his predecessor. In himself he was the example as well as the patron of morals and strict virtue. He forbade the mutilation of male children. He made a solemn declaration that no senator should be put to death during his reign, which he observed with such sanctity, that, when two members of the senate had conspired against his own life, he was satisfied to tell them he was well acquainted with their evil intentions. He also conducted these very men to the public spectacles, and seated himself between them, and when a sword was offered to him according to the usual customs, he desired the conspirators to try it upon his body. Such confidence in the uprightness of his own intentions, and justice of his government, and such reliance upon the consequences of his lenity and indulgence, conciliated the affection of all his subjects. It was the spirit of his administration, so to govern that he might render a good account of his actions, and return without apprehension to a private station. In some instances it must be admitted that his lenity, or perhaps timidity, forced him into disgraceful compliances. One of these was the restoration of licentious pantomimes, which Domitian had abolished, but which the people demanded with tumultuous shouts: another was the giving up the authors of the death of Domitian, who were, in fact, the instruments of his own elevation. It was in vain that he presented his own bare neck to the enraged soldiers, and entreated them rather to satiate their vengeance on himself; he was obliged to consent to the sacrifices, and even to seem to approve it. The mortifying incident, however, was the cause of a great public benefit, for it produced the adoption of Trajan. Made sensible of the necessity of a firm support to the throne, he passed by his own kindred, and selected for his son, and successor, the man, in all the empire, best fitted for the high office. Had this choice been the only act of his reign, it would have entitled him to the remembrance of his subjects. He died in the year 98, after a reign of sixteen months, and at the age of 72. Nerva has been charged with an intemperate love and use of wine, and, perhaps, to have enjoyed the favour of Nero and Domitian may lead to a suspicion of the regularity of his morals, but his public virtues have deservedly placed him in the series of those good princes who have been respected and honoured by posterity. Tacitus speaks of Nerva as being the first person who allied two things before thought to be incompatible, viz monarchy and liberty.——A celebrated lawyer, consul with the emperor Vespasian. He was father to the emperor of that name.

NERVII, a warlike people of Belgic Gaul, whose country lay on both sides of the Scaldis, or *Scheldt*, near the sources of that river; afterwards *Hainault*, and *Nord*. Their original capital was Bagacum, now *Bavay*; but afterwards Camaracum or *Cambray*, and Turnacum, or *Tournay*, became its chief cities towards the end of the fourth century. *Cæs B G* 5, 39.—*Plin* 4, 17.

NESÆA, one of the Nereides. *Virg. G.* 4, 338.

NESIS, (is, or idis,) an island on the coast of Campania, between Puteoli and Neapolis, and with a short distance of the shore. *Ad Att. Cic. Ep. ad Att.* 16, 1.—*Lucan* 6, 90.—*Stat. Sylv.* 3, 1, 148.

NESSUS, a celebrated Centaur, son of Ixion and the Cloud. He offered violence to Dejanira, whom Hercules had intrusted to his care, with orders to carry her across the river Evenus. [*Vid.* Dejanira.] Hercules saw the distress of his wife from the opposite shore of the river, and immediately he let fly one of his poisoned arrows, which struck the Centaur to the heart. Nessus, as he expired, gave the tunic he then wore to Dejanira, assuring her that, from the poisoned blood which had flowed from his wounds, it had received the power of calling a husband away from unlawful loves. Dejanira received it with pleasure, and this mournful present caused the death of Hercules. [*Vid* Hercules.] *Apollod.* 2, 7.—*Ovid Ep.* 9.—*Senec, in Herc Fur. Prosa*, 3, 23. *Diod.* 4.—A river. *Vid.* Nestus.

NESTOCLES, a famous statuary of Greece, rival to Phidias. *Plin* 34, 8.

NESTOR, a son of Neleus and Chloris, nephew to Pelias, and grandson to Neptune. He had eleven brothers, who were all killed, with his father, by Hercules. His tender age detained him at home, and was the cause of his preservation. The conqueror spared his life, and placed him on the throne of Pylos. He married Eurydice, the daughter of Clymenus, or, according to others, Anaxibia, the daughter of Atreus. He early distinguished himself in the field of battle, and was present at the nuptials of Pirithous, when a bloody battle was fought between the Lapithæ and Centaurs. As king of Pylos and Messenia he led his subjects to the Trojan war, where he distinguished himself among the rest of the Grecian chiefs by eloquence, address, wisdom, justice, and an uncommon prudence of

mind. Homer displays his character as the most perfect of all his heroes; and Agamemnon exclaims, that, if he had ten generals like Nestor, he should soon see the walls of Troy reduced to ashes. After the Trojan war, Nestor retired to Greece, where he enjoyed, in the bosom of his family, the peace and tranquillity which were due to his wisdom and to his old age. The manner and the time of his death are unknown; the ancients are all agreed that he lived three generations of men, which length of time some suppose to be 300 years, though more probably only 90, allowing 30 years for each generation From that circumstance, therefore, it was usual among the Greeks and the Latins, when they wished a long and happy life to their friends, to wish them to see the years of Nestor. He had two daughters, Pisidice and Polycaste, and seven sons, Perseus, Strattcus, Aretus, Echephron, Pisistratus, Antilochus, and Trasimedes Nestor was one of the Argonauts, according to Valerius Flaccus, 1, 360, &c. — *Dictys Cret.* 1, 13, &c *Homer Il* 1 &c. *Od.* 3 et 11 — *Hygin. fab* 10 et 273 — *Paus* 2, 26, 4, 3 et 31.— *Apollod* 1. 9 2, 7.— *Ovid. Met* 14, 169, &c. — *Horat. Od.* 1, 15.

NESTORIUS, the founder of a sect, was born in Syria in the fifth century. On entering into the priesthood he became so popular for his eloquence that Theodosius nominated him, in 429, to the archiepiscopric of Constantinople; in which station he displayed great zeal against the Arians and Novatians. He also opposed those Christians who differed from the catholic practice in the celebration of Easter At last he fell under censure himself for affirming that the Virgin Mary is not the mother of God. For this he was condemned in the council of Ephesus, deprived of his see, and banished. He died in 440, but his followers continue to be numerous in the east, and are organized under a patriarch.

NESTUS, a river of Thrace, rising in mount Scomius, and falling into the Ægean sea opposite the island of Thasos. It formed the boundary between Thrace and Macedonia, in the time of Philip and Alexander, and this arrangement subsequently remained unchanged by the Romans on the conquest of the latter empire. It is still called the *Mesto*. *Strab. Epit.* 7 *Liv.* 45, 29.— *Thucyd.* 2, 96 — *Herod* 7, 109 et 126.

NEURI, a Scythian race, who appear to have been originally established towards the head waters of the rivers Tyras and Hypanis (*Dniester* and *Bong*) They appear also to have touched on the Bastarnian Alps, which would separate them from the Agathyrsi. *Herod*, 4, 105.—*Mela*, 2, 1 —*Plin.* 4, 12.

NICÆA, a city of India, founded by Alexander in commemoration of his victory over Porus. It was situate on the left bank of the Hydaspes, on the road from the modern *Attock* to *Lahore*, and just below the southern point of the island of *Jumad*. *Arrian* 5.—*Justin.* 12, 8.—*Curt.* 9, 4.

——A town of Bithynia, situate on the eastern shore of the lake Ascanius, in a wide and fertile plain, though somewhat unhealthy in summer. Stephanus Byzantinus states that it was first colonized by the Bottiæi, and was called *Anchore*. Strabo mentions neither of these circumstances, but states that it was founded by Antigonus, son of Philip, who called it Antigonia; it subsequently received that of *Nicæa* from Lysimachus, in honour of his wife, daughter of Antipater. The circumference of the town, which was built in the form of a square, measured sixteen stadia, and the streets were drawn at right angles to each other, so that from a monument which stood near the gymnasium it was possible to see the four gates Pliny the Younger, in his Letters, makes frequent mention of Nicæa and its public buildings, which he had undertaken to restore, being at that time governor of Bithynia It was the birth place of Hipparchus the astronomer, and Dio Cassius Under the Byzantine emperors it was often taken and retaken during their wars with the Turks. The modern *Isnik* occupies the site of the ancient Nicæa. Nicæa is celebrated in ecclesiastical history for the council held there against the Arian heresy, A D. 325, whence the creed drawn up by the prelates assembled on that occasion is called Nicene. *Strab.* 12 — *Plin.* 10, 40, 48, &c —— A city of Liguria, on the coast, one geographical mile to the east of the mouth of the Varus. It was founded by the Massilienses, in memory of a victory which they obtained in its neighbourhood over the Ligurians. «Its modern name is *Nizza* (Nice.)

NICAGORAS, a sophist of Athens in the reign of the emperor Philip He wrote the lives of illustrious men, and was reckoned one of the greatest and most learned men of his age.

NICANDER, a king of Sparta, son of Charillus, of the family of the Proclidæ. He reigned thirty-nine years, and died B C 770. —— A Greek grammarian, poet, and physician, of Colophon, respecting whose birth-place and era considerable diversity of opinion has prevailed. Suidas informs us that he was a native of Colophon, although he admits that other writers considered him as a native of Ætolia, we have, however, the testimony of Nicander himself, that his birthplace was Claros, a town in Ionia, near Colophon. He is commonly supposed to have flourished about 140 B C, in the reign of Attalus king of Pergamus, whilst others are of opinion that he was in the zenith of his reputation in the reign of the last king of that name. He was the author of many works, but the two following alone remain, namely, the poems entitled *Theriaca*, and *Alexipharmaca* In the former he describes the effects of the bites of venomous animals, and in the latter, he treats of their antidotes. Among the works which are lost, were, a piece entitled *Ophiaca*, which related to serpents, and *Hyacanthia*, which was a collection of remedies. He is said also to have written five books of *Metamorphoses* which were the prototypes of those of Ovid, and were closely copied by Antoninus Liberalis. He wrote also several historical pieces A great number of editions of the Theriaca and Alexipharmaca have been published at different times and places The best is that of Schneider, 8vo, Halliæ, 1792.

NICATOR, (Νικάτωρ, i. e. "*Conqueror*,") a surname assumed by Seleucus I from his numerous successes.

NICEPHORIUM, a town of Mesopotamia, south of Charræ, and at the confluence of the Callicus and Euphrates. It was first colonized by Alexander, but being subsequently enlarged by one of the Syrian kings, it was called Callinicum. It was a wealthy and strong place, and commanded a flourishing trade. Its site is supposed to exist near the modern *Racca*. *Plin.* 6, 26.

NICEPHORIUS, a river of Armenia Major, the same with the Centritis. *Vid.* Centritis.

NICEPHORUS, Basilica, a teacher of rhetoric at Constantinople, during the latter half of the eleventh century. He has left some fables, tales,

and ethopoeæ; for example, Joseph accused by Potiphar's wife; David in the cave with Saul; David pursued by Absalom, &c. These productions are contained in the collection of Leo Allatius.——Blemmida, a monk of the 13th century. He has left three works; a Geographical Abridgment, which is nothing but an analysis, in prose, of the Periegesis of Dionysius; a work entitled, "The second History of the Earth;" and a third, "On the heavens, earth, sun," &c The two first were published by Spohn, at Leipzig, 1818, in 8to; the third is unedited. It is mentioned by Bredow in his *Epistolæ Parisienses*. ——Xanthopulus, an ecclesiastical historian, was born at Constantinople in the 14th century. He wrote a "History of the Church," and an abridgment of the Bible in Iambic verse.——Chumnus, an officer at the court of Andronicus II. He composed a number of works, which still remain unedited ——Gregoras, a Greek historian of the fourteenth century. He was patronized by Andronicus II., whom he accompanied in his misfortunes; and attended at his death He compiled the Byzantine history from 1204 to 1341, which was printed at Basil in 1562, at Geneva in 1615, and at the Louvre in 1702 2 vols. fol ——A patriarch of Constantinople in the ninth century, who was a defender of image worship, and was deprived by Leo the Armenian in 815. He died in 828. He wrote "An Abridgment of History," and another of "Chronography."

NICER, or NICAR now the *Neckar*, a river of Germany falling into the Rhine at the modern town of *Mannheim* *Amm. Marcell.* 28, 2

NICETAS, Acominatus, a Greek historian, was born at Colosse, in Phrygia, in the twelfth century. He was much employed in the court of Constantinople; but on the taking of that city by the Franks, in 1204, he went to Nicæa in Bithynia, where he died in 1206.

NICETERIA, a festival at Athens, in memory of the victory which Minerva obtained over Neptune, in their dispute about giving a name to the capital of the country

NICIA, a small river of Cisalpine Gaul, rising in the territory of the Ligures Apuani, and falling into the Po at Brixellum. The Æmilian way crossed it a little before Tanetum. It is now the *Lenza*.

NICIAS, an Athenian general celebrated for his valour and for his misfortunes He early conciliated the good will of the people by his liberality, and he established his military character by taking the island of Cythera from the power of Lacedæmon When Athens determined to make war against Sicily Nicias was appointed, with Alcibiades and Lamachus, to conduct the expedition, which he reprobated as impolitic and as the future cause of calamities to the Athenian power. In Sicily he behaved with great firmness, but he often blamed the quick and inconsiderate measures of his colleagues. The success of the Athenians remained long doubtful Alcibiades was recalled by his enemies to take his trial, and Nicias was left at the head of affairs. Syracuse was surrounded by a wall and, though the operations were carried on slowly, yet the city would have surrendered, had not the sudden appearance of Gylippus, the Corinthian ally of the Sicilians, cheered up the courage of the besieged at the most critical moment. Gylippus proposed terms of accommodation to the Athenians, which were refused. Some battles were fought in which the Sicilians obtained the advantage; and Nicias at last, tired of his ill success, and grown desponding, demanded of the Athenians a reinforcement or a successor. Demosthenes, upon this, was sent with a powerful fleet; but the advice of Nicias was despised, and the admiral, by his eagerness to come to a decisive engagement, ruined his fleet and the interest of Athens. The fear of his enemies at home prevented Nicias from leaving Sicily; and when, at last, a continued series of ill success obliged him to comply, he found himself surrounded on every side by the enemy, without hope of escaping. He gave himself up to the conquerors with all his army, but the assurances of safety which he had received soon proved vain and false, and he was no sooner in the hands of the enemy than he was shamefully put to death with Demosthenes. His troops were sent to quarries, where the plague and hard labour diminished their numbers and aggravated their misfortunes. Some suppose that the death of Nicias was not violent. He perished about 413 years before Christ, and the Athenians lamented in him a great and valiant but unfortunate general. *Plut. in Vita.—C. Nep in Alcib. — Thucyd* 4, &c.——A physician of Pyrrhus, king of Epirus, who made an offer to the Romans of poisoning his master for a sum of money. The Roman general disdained his offers, and acquainted Pyrrhus with his treachery. He is oftener called Cineas ——A painter of Athens, in the age of Alexander He was chiefly happy in his pictures of women *Ælian. V. H.* 2, 31.

NICO, a celebrated architect and geometrician. He was father to the celebrated Galen ——The name of an ass, which Augustus met before the battle of Actium, a circumstance which he considered as a favourable omen *Suet Aug* 96. ——The name of an elephant remarkable for his fidelity to king Pyrrhus

NICOCLES, a familiar friend of Phocion, condemned to death. *Plut* ——A king of Paphos, who reigned under the protection of Ptolemy king of Egypt. He revolted from his friend to the king of Persia, upon which Ptolemy ordered one of his servants to put him to death, to strike terror into the other dependant princes. The servant, unwilling to murder the monarch, advised him to kill himself. Nicocles obeyed, and all his family followed his example, 310 years before the Christian era.——An ancient Greek poet, who called physicians a happy race of men, because light published their good deeds to the world, and the earth hid all their faults and imperfections.——A king of Cyprus, who succeeded his father Evagoras on the throne, 374 years before Christ. It was with him that the philosopher Isocrates corresponded ——A tyrant of Sicyon, deposed by means of Aratus, the Achæan. *Plut in Arat.*

NICOCRATES, a king of Salamis, in Cyprus, who made himself known by the valuable collection of books which he had. *Athen.* 1, 4.

NICOCREON, a tyrant of Salamis, in the age of Alexander the Great. He ordered the philosopher Anaxarchus to be pounded to pieces in a mortar.

NICODORUS, a wrestler of Mantinea, who studied philosophy in his old age. *Ælian. V. H.* 2, 22.

NICOLAUS, a comic poet whose era is unknown. He belonged to the New Comedy according to some. Stobæus has a fragment of his in 44 verses, which he ascribes, however, to

Nicolaus Damascenus.——Damascenus, a philosopher and historian, was in great esteem in the age of Augustus, by whom, as well as by king Herod, he was admitted to intimate friendship He was a native of Damascus, of the peripatetic sect, and extensively learned. Many of his writings are mentioned by Suidas and others, of which only a few fragments are come down to our times. A history of Assyria, of his composition, is quoted, which appears to have been part of an universal history, in many books, referred to by Suidas, Josephus, and Athenæus Strabo quotes from him certain matters relating to India. Henry de Valois published at Paris, in 1634, in Greek and Latin, the collection from different works of this author made by Constantine Porphyrogenitus, and brought from Cyprus by Petresc

NICOMACHA, a daughter of Themistocles

NICOMACHUS, the father of the philosopher Aristotle

NICOMEDES 1st, a king of Bithynia, about 278 years before the Christian era. It was by his exertions that this part of Asia became a monarchy. He behaved with great cruelty to his brothers, and built a town which he called by his own name, Nicomedia *Justin.*——The 2d was ironically surnamed *Philopater*, because he drove his father Prusias from the kingdom of Bithynia, and caused him to be assassinated, B C. 149. He reigned fifty-nine years. Mithridates laid claim to his kingdom, but all their disputes were decided by the Romans, who deprived Nicomedes of the province of Paphlagonia, and his ambitious rival of Cappadocia. He gained the affections of his subjects by a courteous behaviour, and by a mild and peaceful government. *Justin.*——The 3d son and successor of the preceding, was dethroned by his brother Socrates, and afterwards by the ambitious Mithridates. The Romans reestablished him on his throne, and encouraged him to make reprisals upon the king of Pontus. He followed their advice, and he was, at last, expelled another time from his dominions, till Sylla came into Asia who restored him to his former power and affluence. *Strab.—Appian.*——The 4th of that name, was son and successor of Nicomedes 3d. He passed his life in an easy and tranquil manner, and enjoyed the peace which his alliance with the Romans had procured him. He died B. C. 75, without issue, and left his kingdom, with all his possessions to the Roman people. *Appian. Mithrid. - Justin.* 38, 2, &c.—*Vor.* 3, 5.——A celebrated geometrician. He is famous for being the inventor of the curve named the conchoid, which serves equally for the resolution of the two problems relating to the duplication of the cube, and the trisection of an angle. It was much used by the ancients in the construction of solid problems. It is not certain at what period Nicomedes flourished, but it was probably at no great distance from the time of Eratosthenes.

NICOMEDIA, a city of Bithynia, situate at the north eastern extremity of the Sinus Astacenus It was founded by Nicomedes 1st. who transferred to it the inhabitants of the neighbouring city of Astacus. Nicomedia being the chief residence of the Bithynian kings, soon became a large and flourishing city, and it continued to prosper under the Roman emperors, as may be collected from the letters of Pliny to Trajan, in which he speaks of several public buildings belonging to this city, such as a senate-house, an aqueduct, a forum, a temple of Cybele, &c. He mentions also its having suffered much from a great fire. In still later times, Nicomedia was often the residence of the Roman emperors, when engaged in carrying on war with the Parthians or Persians. It was, however, nearly destroyed by an invasion of the Scythians and an earthquake. The orator Libanius, in his lament over the fortunes of Nicomedia, *πενθητικὸς ἐπὶ Νικομηδείᾳ*, mourns the loss of its Thermæ, Basilicæ, temples, Gymnasia, schools, public gardens, &c Some of these were restored by Justinian. It was, however, finally conquered by the Turks, who call it *Ismid Pim. Ep* 10, 42 et 46—*Niceph* 7. *ad fin.* —*Amm Marcell.* 22, 9 et 12.- *Philost.* 4. *Procop. Aed.* 5 1.

NICOPOLIS, a city of Egypt, a little to the north of Alexandria. It was founded by Augustus in commemoration of a victory gained here over Antony, and is now *Caer* or *Kussera. Strab.* 17. —*Dio. Cass* 51. 18.——A city of Palestine, to the north-west of Jerusalem, the same with Emmaus It received the name of Nicopolis, in the third century from the emperor Heliogabalus, who restored and beautified the place. *Chron Pasch Ann* 223.——A city of Armenia Minor, on the river Lycus, near the borders of Pontus. It was built by Pompey in commemoration of a victory gained here over Mithridates. The site is probably occupied by the modern *Decrik Appian. Bell Mithr* 101 et 105.—*Strab.* 12.—*Plin.* 6, 9. ——A city of Epirus, on the upper coast of the Ambracian gulf and near its mouth It was built by Augustus to commemorate his victory at Actium, and peopled by him from the surrounding cities of Epirus, Acarnania, and Ætolia He obtained for it a vote in the Amphictyonic assembly, and established some splendid games, which were celebrated every five years The site of this city is now called *Paleo Lechia. Strab.* 7. *Paus* 5. 23. 7, 18. 10, 8.——A city of Thrace, on the river Nestus, not far from its mouth, founded by Trajan It is now *Nikopoli Ptol.*——A city in Mœsia Inferior, on the river Istrus, one of the tributaries of the Danube. It was built by Trajan, in memory of his defeating the Daci, and was generally called, for distinction's sake, *Nicopolis ad Istrum* Its modern name is *Nikopol Amm. Marcell* 24, 4 31, 5

NICOSTRATUS, one of the sons of Aristophanes, ranked among the poets of the Middle Comedy. The titles of some of his own and his brothers' comedies are preserved in Athenæus The names of his brothers were Araros and Philippus.

NIGER, C. Pescennius Justus, a celebrated governor in Syria, well known by his valour in the Roman armies, while yet a private man. At the death of Pertinax, he was declared emperor of Rome, and his claims to that elevated situation were supported by a sound understanding, prudence of mind, moderation, courage, and virtue He proposed to imitate the actions of the venerable Antoninus, of Trajan, of Titus, and M Aurelius. He was remarkable for his fondness for ancient discipline, and never suffered his soldiers to drink wine, but obliged them to quench their thirst with water and vinegar. He forbade the use of silver and gold utensils in his camp, all the bakers and cooks were driven away, and the soldiers ordered to live, during the expedition they undertook, merely upon biscuits. In his punishments Niger was inexorable: he even demned ten of his soldiers to be beheaded in the presence of the army, because they had stole

and eaten a fowl. The sentence was heard with groans: the army interfered; and, when Niger consented to diminish the punishment for fear of kindling a rebellion he yet ordered the criminals to make each a restoration of ten fowls to the person whose property they had stolen; they were, besides, ordered not to light a fire the rest of the campaign, but to live upon cold aliments, and to drink nothing but water. Such great qualifications in a general seemed to promise the restoration of ancient discipline in the Roman armies, but the death of Niger frustrated every hope of reform. Severus, who had also been invested with the imperial purple, marched against him, and defeated him at Issus. Niger lost in this conflict twenty thousand men, and in endeavouring to reach the Euphrates from Antioch whither he had escaped with a small escort, was overtaken and slain.

NIGER or NIGRIS, a river of Africa, the course and termination of which have been always involved in obscurity. Many of the ancients fancied that it ran from east to west into the Atlantic Ocean, others of them, better instructed, describe it as flowing in the contrary direction, but they either leave its termination as a thing altogether unknown, or assert that it finally joins the Nile of Egypt. There is now no doubt but that it runs from west to east, and enters that part of the Atlantic which is called the *Gulf of Guinea*, but whether it also joins the great Egyptian river, remains for future discoveries to prove. It rises in the westernmost part of the continent, not 200 miles from the shores of the Atlantic Ocean, in a very lofty chain of mountains, which traverses the whole extent of Africa, to the borders of the Red Sea. This range was known to the ancients under several names, amongst which we may mention Ion Mons, towards the Atlantic, now called the mountains of *Kong*: its eastern part was named Lunæ Montes or the Moun. as of the Moon, an appellation still preserved in that of *Gebel Komri*, which has the same signification. The Niger runs from its source with a northeasterly course till it reaches Nigira Metropolis or *Timbuctoo*, when it turns suddenly to the southeast, and, after pursuing this direction past Thuppæ or *Tappa*, and the kingdom of *Pundah*, it enters the *Gulf of Guinea*. It is likewise presumed to communicate with the Libya Palus or *Lake Tchad*, and all the native accounts uniformly agree in its also joining the Nile of Egypt, whether by an actual junction of the rivers, or by an elevated lake, whence the waters of the two rivers flow in different directions, i. e. the Nile to the north-east, and the Niger to the west as far as the river *Shary*, remains yet to be demonstrated. The Niger was also called Nuchul and Dara both of which appellations may be traced in its modern names *Quolla* or *Kulla* and *Quorra*. The western part of the Niger is called *Jolaba*, and forms a large lake a little above *Timbuctoo*; this lake, now called *Dibbie*, is probably the Nigrites Palus of Ptolemy which that geographer places close upon the Atlantic, as the lake in which the Niger terminates. The Niger was considered by the ancients as one of the greatest rivers in the world, its banks were said to be exceedingly fertile, abounding with the same fruits and grain as those of the Nile, and producing likewise a quantity of papyrus. It was also reported to be subject to the same periodical and fertilizing inundations as the Nile, whence arose one of the reasons for considering the two rivers but as one. *Plin.* 5, 1 et 8.—*Mela*, 1, 4. 8, 10.—*Ptol.* 4, 6.

NIGIDIUS FIGULUS, P. a celebrated philosopher at Rome, one of the most learned men of his age after Varro. He foretold the future greatness of Augustus at his birth, and acquired so much celebrity by his knowledge of astrology and his calculation of the celestial phenomena, that the ignorance or superstition of his contemporaries gave him the degrading appellation of magician and necromancer. He was intimate with Cicero, and gave him his most unbiassed opinions concerning the conspirators who had leagued to destroy Rome with Catiline. He was made prætor, and honoured with a seat in the senate. In the civil wars he followed the interest of Pompey, for which he was banished by the conqueror. He died in the place of his banishment, forty-seven years before Christ. All his works on augury, grammar, animals, &c., have perished. *Cic. ad Fam.* 4, *ep.* 13.—*Lucan.* 1, 639.

NIGRITÆ, a people of Africa, who dwell on the banks of the Niger, in what is now *Negroland*. *Mela*, 1, 4 - *Plin.* 5, 1

NILEUS, a son of Codrus, who conducted a colony of Ionians to Asia, where he built Ephesus, Miletus, Priene, Colophon, Myus, Teos, Lebedos, Claxomenæ, &c. *Paus.* 7, 2, &c

NILUS, a river of Egypt. The Nile was the longest river in the world with which the ancients were at all acquainted. It derived its name from the Hebrew word Nachal or Nahal, signifying merely the *river*, and hence, in the book of Exodus, it is mentioned only under this appellation: it was also called Siris by the Æthiopians, whence we find it mentioned by the prophet Jeremiah as the Sihor, and was surnamed Ægyptus, from its being the great fertilizer of this country. The Nile rises 23° to the south of the Mediterranean, from two sources. The more eastern of these, called Astapus by the ancients, and now *Bahr el Azergue*, or the *Blue Nile*, was the one visited by Mr Bruce, the British traveller; but the western branch, called the *Bahr el Abiad* or *White Nile*, is much more important, and from its being the true Nile, it preserved amongst the ancients the original name Nilus. The ancients, like the moderns, knew very little about the latter source, and hence they fashioned the proverb, "*Nili caput quærere*," to express an impossible or difficult undertaking. Many of them thought that the Nuchul or Niger in the interior of Africa, was the same river with the Nile, an opinion which is still maintained at the present day, but others have placed the source of the western arm in a lofty range of mountains, called Lunæ Montes, which the natives still distinguish as the *Gebel Komri*, or *Mountains of the Moon*. There are two well-known cataracts in the Nile, the upper one of which, called Catarractes Major, is at *Wady Halfa*, the lower one is near Syene, and is now known by the name of *Es-Shellaale*: the latter one formed the southern frontier of Egypt, and from it the river ran through the long valley of this country, till it entered the Mediterranean Sea by seven mouths. The ridge of mountains, which bounded this valley on the eastern side, was called Arabicus Mons or *Gebel Mokattem*, the western range was named Libycus Mons. A little above Memphis, these two ridges suddenly stop short, the eastern one striking off towards the head of the Red Sea, and the western one into the interior of Libya: from this point

the river, dividing its waters into several arms, enters the sea by seven mouths. The names of these are Canopicum, Bolbitinum, Sebennyticum, Phatniticum or Bucolicum, Mendesium, Saiticum or Taniticum, and Pelusiacum; of which the first was nearest to Alexandria, and the last to Palestine. The two outer arms of the river form a triangle, the base of which is the Mediterranean sea; and hence, from its representing the letter Δ, the Greeks gave it the name of *Delta*, which it has preserved to our own times. But the most interesting phenomenon connected with the Nile, is its periodical inundation. About the time of the summer solstice the river begins to swell, and continues gradually rising for nearly one hundred days, till the autumnal equinox, when it overflows its banks and covers the whole valley; it remains stationary for some time, and then gradually decreases, till after the end of one hundred days, and towards the winter solstice, it has again reached its ordinary level, which it maintains till the summer of the succeeding year. The ancients, who witnessed this inundation, exhausted their imagination in conjectures as to its cause, and it is only of late years that it has been ascertained to arise from the periodical rains, which fall in the tropical regions from June to September, assisted by the Etesian winds which blow violently from the north-east, and thus hinder the waters from throwing themselves with their usual volume into the sea. This could hardly have been unknown to the priests of Egypt, as they asserted that the Nile came from heaven; and hence probably Homer, who is said to have studied amongst them, was led to call the Nile *διϊπετης* or *falling from Jove* or *heaven*. The average rise of the Nile has always been, as it still is, sixteen cubits, or twenty-four feet, above its ordinary level, one year varying much from another, when it rises to a greater height than this, the people suffer exceedingly from their habitations being destroyed by the overwhelming and irresistible body of water, and when it does not attain this height, all the upper grounds become as barren as the neighbouring desert. When the inundation has retired, the whole soil is found covered with a thick, black slime, in which the principles of vegetation are fully contained. *Cic. Leg.* 2. 1. *Ad Q. Fr* 3. 9. *Ad Att.* 11. 12.—*Strab* 17. *Mela*, 1. 9. 3 9. *Seneca, Quæst. Nat.* 4. 2.—*Lucan.* 1, 2, &c. *Claudian. Ep. de Nilo.*—*Virg. G.* 4, 288. *Æn* 6, 800. 9. 31. *Ovid.* 1, &c.—*Herod* 2.—*Lucret.* 6. 712.—*Ammian.* 22.—*Paus.* 10, 32.—*Plin.* 5, 10

NINUS, a son of Belus, who built a city to which he gave his own name, and founded the Assyrian monarchy, of which he was the first sovereign, B C 2059. He was very warlike, and extended his conquests from Egypt to the extremities of India and Bactriana. He became enamoured of Semiramis the wife of one of his officers, and he married her after her husband had destroyed himself through fear of his powerful rival. Ninus reigned fifty-two years, and at his death he left his kingdom to the care of his wife Semiramis, by whom he had a son. The history of Ninus is very obscure, and even fabulous according to the opinion of some. Ctesias is the principal historian from whom it is derived, but little reliance is to be placed upon him, when Aristotle deems him unworthy to be believed. Ninus after death received divine honours, and became the Jupiter of the Assyrians, and the Hercules of the Chaldeans. *Ctesias. Diod* 2.—*Justin* 1, 1.——Or Nineveh, the capital of the Assyrian empire; founded, according to some by Ashur, and, according to others, by Nimrod. It stood on the eastern bank of the Tigris, and is stated in Holy Writ to have been an exceeding great city, of three days' journey (i. e. in circuit), and the profane authors estimated its circumference at 480 stadia, or sixty Roman miles. It escaped the destruction threatened it for the wickedness of its inhabitants, by repenting at the preaching of Jonah; but the people having afterwards returned to their former abominations, it was at last overthrown (as was foretold by the prophets Nahum and Zephaniah) by the united armies of the Medes and Babylonians brought about by the instrumentality of the river, and the drunkenness and carelessness of its inhabitants. There is still a village on its site called *Nunia* opposite to *Mosul*, which stands on the western side of the river. Nineveh was surrounded by walls 100 feet high, which were so broad that three chariots could run on the top of them abreast; along these walls there were 1,500 towers, each of which was 200 feet high. It was considered impregnable, a notion which was much strengthened by an old prediction that the city should never be taken until the river became its enemy; it was owing, as it is said to this prediction that Sardanapalus made it the seat of war against his enemies, Arbaces the Mede and Belesis the Babylonian, who having besieged him here for three years without success, at last gained possession of the city by the river's overflowing its banks and carrying away 20 stadia of the wall; upon this Sardanapalus burned himself in the midst of his treasures, and Nineveh was reduced, B. C 817. Upon its ruins another city appears to have risen of the same name, and at no great distance from the situation of the former. Nineveh gradually regained its ancient greatness, and in the reign of Esarhaddon, who took Babylon, again became the capital of the Assyrian and Babylonian empires; it maintained this dignity till Nabopolassar, a general in the Assyrian army, and father of the famous Nebuchadnezzar, took Babylon and proclaimed himself king, after which Nineveh ceased to be the metropolis of both kingdoms. It began now to decline rapidly, and was soon to yield to the rising power of its great rival. The Medes revolted once more, and their king Cyaxares having defeated the Assyrians in a great battle, about 633 years B. C laid siege to Nineveh; owing, however, to an invasion of Media by the Scythians, Cyaxares was obliged to withdraw his army to defend his own country. But he returned twenty-one years afterwards, having entered into an alliance with Nabopolassar, king of Babylon, when both of them laid siege to Nineveh, which they took and utterly destroyed in the same year. *Jonah* 3, 3.—10.—*Nahum* 1, 8 et 10. 2, 6.—13.—*Zeph.* 2, 13.—15.—*Diod. Sic.* 2. 3.—*Strab.* 16

NINYAS a son of Ninus and Semiramis king of Assyria, who succeeded his mother, who had voluntarily abdicated the crown. Some suppose that Semiramis was put to death by her own son, because she had encouraged him to commit incest. The reign of Ninyas is remarkable for its luxury and extravagance. The prince left the care of the government to his favourites and ministers, and gave himself up to pleasure, riot, and debauchery, and never appeared in public. His

successors imitated the example of his voluptuousness, and therefore their names or history are little known till the age of Sardanapalus. *Justin.* 1, 2. *Diod.* 1, &c.

NIOBE, a daughter of Tantalus king of Lydia, by Eurynassa or Dione. She married Amphion the son of Iasus, by whom she had ten sons and ten daughters, according to Hesiod, or two sons and three daughters, according to Herodotus. Homer and Propertius say, that she had six daughters and as many sons; and Ovid, Apollodorus, &c. according to the more received opinion, support that she had seven sons and seven daughters The names of the sons were Sipylus, Minytus, Tantalus, Agenor, Phædimus, Damasichthon, and Ismenus, and those of the daughters, Cleodoxa, Ethodœa or Thera, Astyoche, Phthia, Pelopia or Chloris, Asterarea, and Ogygia. The number of her children increased the pride of Niobe, and she not only had the imprudence to prefer herself to Latona who had only two children, but she even insulted her, and ridiculed the worship which was paid to her, observing, that she had a better claim to altars and sacrifices than the mother of Apollo and Diana This insolence provoked Latona, who entreated her children to punish the arrogant Niobe. Her prayers were heard, and immediately all the sons of Niobe expired by the darts of Apollo, and all the daughters except Chloris, who had married Neleus, king of Pylos, were equally destroyed by Diana, and Niobe, struck at the suddenness of her misfortunes, was changed into a stone. The carcasses of Niobe's children, according to Homer, were unburied in the plains for nine successive days, because Jupiter changed into stones all such as attempted to inter them On the tenth day they were honoured with a funeral by the gods. *Homer. Il.* 24. — *Ælian. V. H.* 12 36.—*Apollod* 3 5.—*Ovid Met lib.* 5 —*Hygin. fab* 9 — *Horat. Od.* 4, 6 —*Propert* 2, 6 ——A daughter of Phoroneus, king of Peloponnesus, by Laodice. She was beloved by Jupiter, by whom she had a son called Argus, who gave his name to Argia or Argolis, a country of Peloponnesus. *Paus.* 2, 22.—*Apollod* 2, 1. 3, 8.

NIPHÆUS, an Italian leader killed by his horses, &c. *Virg Æn.* 10, 370.

NIPHATES, a range of mountains in Armenia, forming part of the great chain of Taurus, and lying to the south-east of the Arsissa Palus, or lake *Van*. Their summits were covered with snow during the whole year, and to this circumstance the name Niphates is supposed to allude. (Νιφάτης, *quasi νιφετώδης*, "snowy.") There was also a river of the same name rising in this mountain chain *Strab.* 11.— *Mela*, 1, 15.—*Virg. G* 3, 30.—*Horat. Od* 2, 9, 20.

NIPHE, one of Diana's companions. *Ovid. Met* 3 235.

NIREUS, a king of Naxos, son of Charops and Aglaia, celebrated for his beauty. He was one of the Grecian chiefs during the Trojan war. *Homer. Il* 2, 673.—*Horat Od* 2, 20.

NISA, a city of Lycia, on the river Xanthus. *Ptol.*

NISÆA, a city and district of Upper Asia, near the sources of the river Ochus, now the *Tedjen*. According to Strabo, it would appear to have been situate between Parthiene and Hyrcania *Strab.* 11.——The harbour of Megara, situate on the Saronic gulf, and connected with the main city by long walls The citadel was also called by the same name, and stood on the road between Megara and the port. It was a place of considerable strength, but might be cut off from the city by effecting a breach in the long walls. *Thucyd.* 4. 69

Nisibis, a large and populous city of Mesopotamia, about two days' journey from the Tigris, in the midst of a pleasant and fertile plain at the foot of Mons Masius, and on the river Mygdonius. In the year of Rome 684, it was subject to Tigranes, king of Armenia, from whom it was taken by Lucullus. It was afterwards taken by Trajan, and, after a revolt, retaken by his troops. Since the time of Lucullus, it had been deservedly esteemed the bulwark of the east. It sustained three memorable sieges against Sapor, king of Persia, and the disappointed monarch was thrice repulsed with loss and ignominy, but in the year 363 of the Christian era after the death of Julian, and under the irresolute Jovian, it was ceded to Sapor by treaty. It is still called *Nisibin Plut. in Lucull.—Dio Cass.* 30, 6 35, 7. 68, 23 75, 3

NISUS, a son of Hyrtæus, born on mount Ida near Troy. He came to Italy with Æneas, and signalized himself by his valour against the Rutulians. He was united in the closest friendship with Euryalus, a young Trojan, and with him he entered in the dead of night, the enemy's camp As they were returning victorious, after much bloodshed, they were perceived by the Rutulians, who attacked Euryalus. Nisus in endeavouring to rescue his friend from the enemy's darts, perished himself with him, and their heads were cut off and fixed on a spear, and carried in triumph to the camp. Their death was greatly lamented by all the Trojans, and their great friendship like that of a Pylades and an Orestes, or of a Theseus and Pirithous, is become proverbial. *Virg. Æn.* 9, 176, &c.— A king of Dulichium, remarkable for his probity and virtue *Homer. Od* 18, 126.——A king of Megara, son of Mars, or more probably of Pandion. He inherited his father's kingdom with his brothers, and received as his portion the country of Megaris. The peace of the brothers was interrupted by the hostilities of Minos, who wished to avenge the death of his son Androgeus, who had been murdered by the Athenians. Megara was besieged, and Attica laid waste. The fate of Nisus depended totally upon a yellow lock, which, as long as it continued upon his head, according to the words of an oracle, promised him life and success in his affairs. His daughter Scylla (often called *Nisæa Virgo*) saw from the walls of Megara the royal besieger, and she became desperately enamoured of him. To obtain a more immediate interview with this object of her passion, she stole away the fatal hair from her father's head as he was asleep; the town was immediately taken, but Minos disregarded the services of Scylla. And she threw herself into the sea. The gods changed her into a lark, and Nisus assumed the nature of the hawk, at the very moment that he gave himself death, not to fall into the enemy's hands. These two birds have continually been at variance with each other, and Scylla, by her apprehensions at the sight her father, seems to suffer the punishment which her perfidy deserved. *Apollod* 3 15.—*Paus* 1, 19 —*Ovid. Met* 8, 6, &c. *Virg G.* 1, 404, &c.

NISYROS, an island in the Ægean, one of the Sporades, about sixty stadia north of Telos It was pretended that it had been torn from Cos by Neptune, that he might cast it against the giant

Polybotes. We learn from Herodotus that Nisyros was under the dominion of Artemisia, queen of Caria. According to Strabo it was high and rocky, having a town of the same name, a port and temple of Neptune, and some warm baths. The modern name is *Nisari*. *Strab.* 10.—*Apollod.* 1, 6, 2.—*Paus.* 1, 2.—*Herod* 7, 99.——The chief town in the island Carpathus. *Strab.* 10.

NITETIS, a daughter of Apries, king of Egypt, married by his successor Amasis to Cambyses. *Polyæn* 8.

NITIOBRIGES, a people of Gallia Aquitanica, whose capital was Aginnum, on the Garumna, now *Agen*. *Cæs. B. G.* 7, 7.

NITOCRIS, a celebrated queen of Babylon, who, to defend that city the more, and render the approach to it by the Euphrates as difficult and tedious as possible, sunk a number of canals, which rendered the river so complicated by numerous windings, that, according to Herodotus, it arrived three times at Ardericca, an Assyrian village. She also raised to a very great height the banks of the river, to restrain its inundations, and dug an immense lake, some distance above Babylon, which might also serve as a defence She ordered herself to be buried over one of the gates of the city, and placed an inscription on her tomb, which signified that her successors would find great treasures within, if ever they were in need of money, but that their labours would be but ill repaid, if ever they ventured to open it without necessity. Cyrus opened it through curiosity, and was struck to find within these words: *If thy avarice had not been insatiable, thou never wouldst have violated the monuments of the dead* Herod. 1, 185.——A queen of Egypt who built a third pyramid.

NITRIA, a city of Egypt, to the west of the Canopic branch of the Nile, in the desert near the lakes which afforded nitre. It gave name to the Nitriotic nome, receiving its own from the adjacent natron lakes.

NIVARIA, one of the Fortunatæ Insulæ, off the western coast of Mauritania Tingitana, now the island of *Teneriffe*. The name Nivaria has reference to the snows which cover the summits of the island for a great part of the year. It was also called Convallis *Plin.* 4, 32.——A city of Hispania Terraconensis, in the territory of the Vaccæi, and to the north of Cauca.

NOCMON, a Trojan killed by Turnus. *Virg. Æn.* 9, 767

NOCTILUCA, a surname of Diana. She had a temple at Rome on mount Palatine, where torches were generally lighted in the night. *Varro de L. L.* 4.—*Horat. Od* 4, 6, 38.

NOLA, one of the most ancient and important cities of Campania, situate to the north east of Neapolis. The earliest record we have of it is from Hecataus, who is cited by Steph. Byz. That ancient historian, in one of his works, described it as a city of the Ausones. According to some accounts, Nola was said to have been founded by the Etrurians. Others again represented it as a colony of the Chalcidians. All which statements may be reconciled by admitting that it successively fell into the possession of these different people Nola afterwards appears to have been occupied by the Samnites, together with other Campanian towns, until they were expelled by the Romans. Though situated in an open plain, it was capable of being easily defended, from the strength of its walls and towers: and we know it resisted all the efforts of Hannibal after the battle of Cannæ, under the able direction of Marcellus. In the Social war this city fell into the hands of the confederates, and remained in their possession nearly till the conclusion of the war. It was then retaken by Sylla, and having been set on fire by the Samnite garrison, was burned to the ground. It must have risen, however, from its ruins, since subsequent writers reckon it amongst the cities of Campania, and it continues reports that it was colonized by Vespasian. Here Augustus breathed his last, as Tacitus and Suetonius remark, in the same house and chamber in which his father Octavius ended his days. The modern name of the place is the same as the ancient, *Nola*. *Vell. Paterc.* 1, 6.—*Justin.* 20, 1, 13.—*Strab* 5.—*Liv.* 9, 28, 23, 14, &c.—*Cic. Brut.* 3.—*Appian. Bell. Civ.* 1, 42. *Plin.* 3, 5.—*Tacit. Ann.* 1, 5 et 9.—*Suet. Aug.* 99.

NOMADES, a name given by the Greeks to all those uncivilized people who had no fixed habitation, and who continually changed the place of their residence, to go in quest of fresh pasture, for the numerous cattle which they tended. The name is derived from νομὴ, *pasture*. There were Nomades in Scythia, India, Arabia, and Africa. Those of Africa were afterwards called *Numidians*, by a small change of letters which composed their name *Ital.* 1, 215.—*Plin.* 5, 3.—*Herod.* 1, 15 4, 187.—*Strab* 7.—*Mela*, 2, 1. 3, 4.—*Virg. G.* 3, 343.—*Pans* 8, 43.

NOMENTĀNUS, an epithet applied to L. Cassius as a native of Nomentum. He is mentioned by Horace as marked by luxury and dissipation. *Horat Sat* 1, 1, 102.

NOMENTUM, a city of Italy, in the territory of the Sabines, and to the north east of Rome. It was a colony of Alba, and therefore originally perhaps a Latin city, but from its position it is generally attributed to the Sabines. Nomentum was finally conquered, with several other towns, A. U. C. 417, and admitted to the participation of the privileges granted to Latin municipal cities. It was, however, but an insignificant place in the time of Propertius. Its territory was nevertheless long celebrated for the produce of its vineyards; and hence, in the time of Seneca and Pliny, we find that land in this district was sold for enormous sums. The former had an estate in the vicinity of this town, which was his favourite retreat. The wine of Nomentum is commended by Athenæus and Martial. The poet had a farm near this spot, to which he makes frequent allusions. *Dion. Hal.* 2, 53.—*Liv.* 1, 38 5, 14.—*Propert* 4, 10.—*Senec. Ep.* 104.—*Plin.* 14, 4.—*Athen.* 1, 48.—*Martial* 1, 55.

NOMIUS, a surname given to Apollo, because he fed (νέμω, *pasco*) the flocks of king Admetus in Thessaly. *Cic in Nat D.* 3, 23.

NONACRIS, a town of Arcadia, to the north-west of Phenæus, and on the confines of Achaia. It was surrounded by lofty mountains and perpendicular rocks, over which the celebrated torrent Styx precipitated itself to join the river Crathis: the waters were said to be poisonous, and to possess the property of dissolving metals and other hard substances exposed to their action. Herodotus describes the Nonacrian Styx as a scanty rill, distilling from the rock, and falling into a hollow basin surrounded by a wall. Pausanias only saw the ruins of Nonacris. Pouqueville informs us, that the fall of the Styx, which is now called *Mauronero*, or the *Black water*, is to be seen near the village of Fo

and somewhat to the south-east of *Calamyna*. He describes it as streaming in a sheet of foam from one of the loftiest precipices of mount *Chelmos*, and afterwards uniting with the Crathis in the valley of *Kloukinaus*. The rocks above Nonacris are called Aroanii Montes by Pausanias The epithet *Nonacrius* is sometimes used by the poets in the sense of "Arcadian" Thus, Ovid employs it in speaking of Evander, as being an Arcadian by birth, and also of Atalanta. *Fast.* 8, 18.—*Plin.* 3, 104.—*Herod.* 6, 75.—*Ovid. Fast.* 6, 97. *Met.* 8, 425.

NONIANUS, C. Consid a Roman to whom the province of Gaul was transferred from Cæsar. He was of the Nonian family, and adopted by the Considii. *Cic Fam* 16, 12.

NONIUS, a Roman soldier imprisoned for paying respect to Galba's statues, &c. *Tacit Hist.* 1, 56.——A Roman who exhorted his countrymen after the fatal battle of Pharsalia, and the flight of Pompey, by observing that eight standards (*aquilæ*) still remained in the camp, to which Cicero answered, *recte, a nobis cum graculis bellum esset.*

NONIUS MARCELLUS, a grammarian and peripatetic philosopher, was a native of Tibur, now Tivoli, and is supposed to have lived about the fourth century. He wrote a work entitled "*De proprietate sermonum*," now extant. Several editions of it have been published, of which the best is that by Mercier, Paris, 1614, 8vo. This author has little claim to the praise of accurate learning or judgment and is chiefly valuable for the passages which he cites from authors no where else to be met with.

NONNUS, a Greek poet, who flourished in the fifth century, was a native of Panopolis in Egypt, and was author of two works, on very different subjects, but generally admitted to be from the same pen. The first, entitled Dionysiaca, a poem of forty-eight books, contains a history of Bacchus, and comprehends a vast miscellany of heathen mythology and erudition. The second is a metrical paraphrase of the gospel of St John This is valuable as affording some important various readings, which have been collected by editors of the New Testament. The best edition of the Dionysiaca is that printed at Antwerp, 1569, in 4to His paraphrase was edited by Heinsius, L. Bat. 1627, in 8vo.

NORBA, a town of Latium, north-east of Antium, the position of which will nearly agree with the little place now called *Norma*. It was early colonised by the Romens as an advantageous station to check the inroads of the Volsci. The zeal which it displayed, at a later day, in the cause of Marius, drew upon it the vengeance of the adverse faction. Besieged by Lepidus, one of Sylla's generals, it was opened to him by treachery; but the undaunted inhabitants chose rather to perish by their own hands than become the victims of a bloody conqueror. *Plin.* 3, 5. — *Dion. Hal.* 7, 13.—*Luc.* 2, 34. 7, 42. 27. 10.—*Appian. Bell. Civ.* 1, 94.——A town of Apulia, north-west of Egnatia.——Cæsarea, a city in the north-western part of Lusitania. It was also called *Colonia Norbensis*, or *Cæsariana*. The ruins of this place are in the vicinity of the modern *Alcantara Plin. 4, 22. 35.*

NORBANUS, C. A young and ambitious Roman who opposed Sylla, and joined his interest to that of young Marius. In his consulship he marched against Sylla, by whom he was defeated, &c. *Plut.*——A friend and general of Augustus employed in Macedonia against the republicans. He was defeated by Brutus, &c.

NORICUM, a Roman province, west of Pannonia. It was bounded on the south by the territory of the Carni and Illyricum, and on the west by Rhætia and Vindelicia, while on the north it extended along the lower bank of the Danube from the mouth of the Ænus, or Inn, as far as mount Cetius, near Vindobona, or Vienna. It comprehended parts of *Upper and Lower Austria*, nearly all *Styria*, *Carinthia*, and *Salsburg*, with portions of *Tyrol* and *Bavaria*. The Norici, who were governed by their own king, were subjected under Augustus as allies of the Pannonii; their country was famous for its iron and steel. In a subsequent age, Noricum was subdivided into Ripense and Mediterraneum; the former lying between the Danube and the Noric Alps, the latter between these hills and the Carnic Alps. *Dionys. Perieg.* — *Strab.* 4.— *Plin.* 31, 14 — *Tacit. Hist.* 3, 5.—*Horat. Od.* 1, 16, 9.—*Ovid. Met.* 14, 712.

NORTIA, a name given to the goddess of Fortune among the Vulsinii *Liv.* 7, 3.

NOTHUS, a son of Deiocation.——A surname of Darius, king of Persia from his illegitimacy.

NOTIUM, the harbour of Colophon, in Asia Minor. *Plin.* 5, 29. — *Liv.* 37, 26.

NOTUS, the south wind, called also Auster.

NOVÆ (*tabernæ*), the new shops built in the forum at Rome, and adorned with the shields of the Cimbri. *Cic. Orat.* 2, 66.——The *Veteres tabernæ* were adorned with those of the Samnites. *Liv.* 9, 40.

NOVARIA, a town of Cisalpine Gaul, about ten miles north-east of Vercellæ, and to the west of Mediolanum The modern name is *Novara*. It was situate on a river of the same name, now the *Cogna*. *Tacit Hist.* 1, 70.—*Plin* 17, 22.

NOVESIUM, a town of the Ubii, on the west of the Rhine, now called *Neuss*, and situate near *Cologne*. *Tacit. Hist.* 4, 26.

NOVIODŪNUM, a city of the Bituriges Cubi, in Gallia Aquitanica. D'Anville and Mannert agree in placing its site near the modern *Nougan*.——A city of Gallia Lugdunensis, on the river Liger, or *Loire*. It corresponds to the modern *Nevers*. *Cæs. B. G.* 7, 55.——A city of the Suessones in Gallia Belgica, now *Soissons*. It was more commonly called *Augusta Suessonum*, or *Suessionum*. *Cæs. B. G.* 2, 12.

NOVIOMĀGUS, or NEMĒTACUM, a city of the Batavi, now *Nimwegen*.——The capital of the Lexovii, in Gallia Lugdunensis. It corresponds to the modern *Lisieux*.——or Augusta Nemetum, the capital of the Nemetes, now *Speyer* ——A city of Britain, the capital of the Regni, the remains of which may be traced at *Woodcote*, near *Croydon*.

NOVIUS PRISCUS, a man banished from Rome by Nero, on suspicion that he was accessary to Piso's conspiracy. *Tacit Ann.* 15, 71 —— A man who attempted to assassinate the emperor Claudius ——Two brothers obscurely born, and alluded to by Horace in the course of his satires The younger of the two was noted for his shameful usuries. *Horat Sat.* 1, 3, 21. 1, 6, 121.

NOVUM COMUM. *Vid.* Comum.

NOX, one of the most ancient deities among the heathens, daughter of Chaos. From her union with her brother Erebus, she gave birth to the Day and the Light. She was also the mother of the Parcæ, Hesperides, Dreams, of Discord, Death, Momus, Fraud, &c. She is called by

some ... the poets the mother of all things, of gods as well as of men, and therefore she was worshipped with great solemnity by the ancients. She had a famous statue in Diana's temple at Ephesus It was usual to offer her a black sheep, as she was the mother of the Furies. The cock was also offered to her, as that bird proclaims the approach of day during the darkness of the night. She is represented as mounted on a chariot, and covered with a veil bespangled with stars. The constellations generally went before her as her constant messengers. Sometimes she is seen holding two children under her arms, one of which is black, representing death or rather night, and the other white, representing sleep, or day. Some of the moderns have described her as a woman veiled in mourning, and crowned with poppies, and carried on a chariot drawn by owls and bats. *Virg. Æn.* 6, 854.—*Ovid. Fast.* 1, 455.—*Pans.* 10, 35.—*Hesiod. Theog.* 125 et 212.

NUCERIA, a town of Cisalpine Gaul, north of Brixellum, now *Lucara*. *Plol.* —A city of Umbria, some distance to the north of Spoletum, and situate on the Flaminian way. It is now *Nocera*. *Strab* 5.——A town of Campania, about twelve miles south of Nola, now *Nocera de Pagani*. The appellation of Alfaterna was commonly attached to it, to distinguish it from the other places of the same name. It was said to have been founded by the Pelasgi Sarrastes Nuceria was besieged by Hannibal after his unsuccessful attack upon Nola; and on its being deserted by the inhabitants, he caused it to be sacked and burned We learn from Tacitus that, under the reign of Nero, Nuceria was restored and colonized. *Plin.* 3, 5. *Liv.* 10, 41. 23, 15 *Lucan* 2, 472. —*Tacit Ann.* 13, 31

NUITHONES, a people of Germany, possessing the country now called *Mecklenburg* and *Pomerania*. *Tacit. G.* 40.

NUMA MARTIUS, a man made governor of Rome by Tullus Hostilius. He was son-in-law of Numa Pompilius, and father to Ancus Martius. *Tacit. Ann* 6, 11 – *Liv.* 1, 20.

NUMA POMPILIUS, a celebrated philosopher, born at Cures, a village of the Sabines, on the day that Romulus laid the foundation of Rome. He married Tatia, the daughter of Tatius, the king of the Sabines, and at her death he retired into the country, to devote himself more freely to literary pursuits. At the death of Romulus, the Romans fixed upon him to be their new king, and two senators were sent to acquaint him with the decisions of the senate and of the people Numa refused their offers, and it was not but at the repeated solicitations and prayers of his friends, that he was prevailed upon to accept the royalty. The beginning of his reign was popular, and he dismissed the 300 body guards which his predecessor had kept around his person, observing that he did not distrust a people who had compelled him to reign over them. He was not like Romulus, fond of war and military expeditions, but he applied himself to tame the ferocity of his subjects, to inculcate in their minds a reverence for the deity, and to quell their dissensions by dividing all the citizens into different classes. He established different orders of priests, and taught the Romans not to worship the deity by images; and from his example no graven or painted statues appeared in the temples or sanctuaries of Rome for upwards of 160 years. He encouraged the report which was spread of his paying regular visits to the nymph Egeria, and made use of her name to give sanction to the laws and institutions which he had introduced. He established the college of the vestals, and told the Romans that the safety of the empire depended upon the preservation of the sacred *ancile*, or *shield*, which, as was generally believed, had dropped down from heaven. He dedicated a temple to Janus, which, during his whole reign, remained shut, as a mark of peace and tranquillity at Rome. Numa died after a reign of forty-three years, in which he had given every possible encouragement to the useful arts, and in which he had cultivated peace, B. C. 672. Not only the Romans, but also the neighbouring nations, were eager to pay their last offices to a monarch whom they revered for his abilities moderation, and humanity He forbade his body to be burned according to the custom of the Romans, but he ordered it to be buried near mount Janiculum, with many of the books which he had written These books were accidentally found by one of the Romans, about 400 years after his death, and as they contained nothing new or interesting, but merely the reasons why he had made innovations in the form of worship and in the religion of the Romans, they were burned by order of the senate. He left behind one daughter called Pompilia, who married Numa Martius, and became the mother of Ancus Martius, the fourth king of Rome. Some say that he had also four sons, but this opinion is ill-founded. *Plut in Vita — Varro* – *Liv* 1, 18. *Plin.* 13 et 14, &c. *Flor* 1, 2.—*Virg. Æn.* 6, 809 9, 562 – *Cic. de Nat D* 3, 2 et 17. – *Val Max.* 1, 2.—*Dionys Hal* 2, 59 *Ovid, Fast* 3, &c ——One of the Rutulian chiefs killed in the night by Nisus and Euryalus. *Virg. Æn.* 9, 434.

NUMANTIA, a town of Spain near the sources of the river Durius, celebrated for the war of fourteen years, which, though unprotected by walls and towers it bravely maintained against the Romans. The inhabitants obtained some advantages over the Roman forces till Scipio Africanus was empowered to finish the war, and to see to the destruction of Numantia. He began the siege with an army of 60,000 men, and was bravely opposed by the besieged, who were no more than 4000 men able to bear arms Both armies behaved with uncommon valour, and the courage of the Numantines was soon changed into despair and fury. Their provisions began to fail, and they fed upon the flesh of their horses, and afterwards of that of their dead companions and at last were necessitated to draw lots to kill and devour one another. The melancholy situation of their affairs obliged some to surrender to the Roman general. Scipio demanded them to deliver themselves up on the morrow, they refused, and when a longer time had been granted to their petitions, they retired and set fire to their houses, and all destroyed themselves, B. C. 133, so that not even one remained to adorn the triumph of the conqueror. Some historians, however, deny that, and support that a number of Numantines delivered themselves into Scipio's hands, and that fifty of them were drawn in triumph to Rome, and the rest sold as slaves. The fall of Numantia was more glorious than that of Carthage or Corinth, though inferior to them. The conqueror obtained the surname of *Numantinus*. *Flor.* 2, 18. *Mela*, 2, 6.

NUMENIA, or NEOMENIA, a festival observed by the Greeks at the beginning of every lunar

month, in honour of all the gods, but especially of Apollo, or the Sun, who is justly deemed the author of light, and of whatever distinction is made in the months, seasons, days, and nights. It was observed with games and public entertainments which were provided at the expense of rich citizens, and which were always frequented by the poor. Solemn prayers were offered at Athens during the solemnity, for the prosperity of the republic The demigods as well as the heroes of the ancients were honoured and invoked in the festival.

NUMENIUS, a Greek philosopher of the Platonic school, who is supposed to have flourished under the reign of Marcus Aurelius Antoninus, was born at Apamea in Syria. He is said to have been eminent for wisdom, and is mentioned with respect both by Plotinus and Origen. Of the works which he wrote none are now extant, excepting some fragments preserved by Eusebius.

NUMERIANUS, M. Aurelius, an emperor of Rome, in conjunction with Carinus, was second son of the emperor Carus. On the death of his father in the year 283 A. C., Numerianus, with Carinus his elder brother, succeeded to the imperial dignity without opposition They had been nominated Augusti by their father, whom Numerianus had accompanied in his expedition into Persia. This young prince was distinguished by the promising qualities of his temper and understanding. He was mild and affable, and had from a very early age cultivated literature with success Being, in his youth, in a private station, he had exercised his talents for oratory in pleading causes, and several of his harangues had been given to the public, in which the declamatory eloquence of the age appeared with lustre Gibbon, in speaking of the brothers, says, "Carinus was unworthy to live: Numerian deserved to reign in a happier period. His affable manners and gentle virtues secured him, as soon as they became known, the regard and affection of the public. He possessed the elegant accomplishments of a poet and orator, which dignify, as well as adorn, the humblest and the most exalted stations. But the talents of Numerian were rather of the contemplative, than of the active kind" When his father's elevation reluctantly forced him from the shade of retirement, neither his temper nor his pursuits had qualified him for the command of armies. His constitution was destroyed by the hardships of the Persian war, and he had contracted, from the heat of the climate, such a weakness in his eyes, as obliged him in the course of a long retreat, to confine himself to the darkness of a tent or litter. The administration of all affairs, civil as well as military, devolved on Arrius Aper, the prætorian præfect, his father-in-law. The army was eight months on its march from the banks of the Tigris to the Thracian Bosporus, and during all that time the imperial authority was exercised in the name of the emperor, who never appeared to his soldiers. Suspicions at length spread among them that their emperor was no longer living, and they could not be prevented from breaking into the imperial tent, where they found his corpse How or at what time he died was never ascertained, but the general voice accused Aper of being his murderer, and he was accordingly stabbed, without trial, by the hand of Diocletian. —A friend of the emperor Severus.

NUMICIA VIA, a Roman road, traversing the northern part of Samnium. It communicated with the Valerian, Latin, and Appian ways, and, after crossing through part of Apulia, fell into the Via Aquilia in Lucania.

NUMICIUS, a small river of Latium near Lavinium, where the dead body of Æneas was found. It is now the *Rio Torto*. *Virg. Æn.* 7. 150, &c. —*Sil.* 1, 389. *Ovid. Met.* 14, 358, &c.— A friend of Horace, to whom he addressed 1 *ep.* 6.

NUMIDA, Plotius, a friend of Horace, who had returned after a long absence, from Spain, whence he had been serving under Augustus in the Cantabrian war. The poet addresses one of his odes to him, (1, 36) and bids his friends celebrate in due form, so joyous an event.

NUMIDIA, a country of Africa, bounded on the west by Mauritania, on the north by the Mediterranean, on the east by Africa Propria, and on the south by Gætulia. It corresponded in a great measure to the modern *Algiers*. Numidia was occupied by two principal nations, the Massyli, towards Africa Propria, in the eastern part, and the Massæsyli, towards Mauritania, in the western; they were separated by the promontory of Tretum, now *Sebba Rous*. The Massyli were the subjects of Masinissa, the Massæsyli of Syphax. This latter prince, having invaded the kingdom of Masinissa, the ally of the Romans, in the second Punic war, was overcome and taken prisoner by Masinissa and the Romans, and was carried to Rome by Scipio, to adorn his triumph, where he died in prison, B C. 201. The Romans confirmed Masinissa in the possession of the kingdom of Syphax, and the history of those transactions, together with an account of the heroic death of Sophonisba, is to be found in the 29th book of Livy. After the death of Masinissa and his son Micipsa, it was divided between his grandsons Hiempsal and Adherbal, who were successively murdered by Jugurtha, and thus Numidia became again united under one sovereign, and the Romans having resolved to punish the crimes of Jugurtha gave occasion to the Jugurthine war, the history of which is written by Sallust Jugurtha was taken, having been betrayed by Bocchus, to whom he had fled for refuge; and carried to Rome to adorn the triumph of Marius, B. C 106, after which he was starved to death in prison. Numidia was subsequently under the dominion of Juba, who took part with Pompey and his adherents against Cæsar, but was conquered in the battle of Thapsus, and Numidia was reduced to a Roman province; but a part of it was restored by Augustus to the son of Juba, who bore his father's name, and who also received in marriage from Augustus, Cleopatra, the daughter of Antony. The Numidians were a hardy and athletic race of warriors, and remarkable for their custom of attacking their enemies by night; they rode without either saddle or bridle, and are hence surnamed *Infreni*. They made admirable light troops, and during the second Punic war they annoyed the Romans dreadfully *Sallust in Jug.* —*Flor.* 2, 15.—*Strab.* 2 et 17.- *Mela*, 1, 4, &c. —*Ovid. Met.* 15. 754.— *Virg. Æn* 4, 41.

NUMIDIUS, QUADRATUS, a governor of Syria under Claudius. *Tacit. Ann.* 12.

NUMISTRO, a town of the Brutii in Italy. *Liv* 45, 17.

NUMITOR, a son of Procas, king of Alba, who inherited his father's kingdom with his brother Amulius, and began to reign conjointly with him Amulius was too ambitious to bear a colleague on the throne, he expelled his brother, and that

he might more safely secure himself, he put to death his son Lamus, and consecrated his daughter Ilia to the service of the goddess Vesta, which demanded perpetual celibacy. These great precautions were rendered abortive. Ilia became pregnant, and though the two children whom she brought forth were exposed in the river by order of the tyrant, their life was preserved, and Numitor was restored to his throne by his grandsons, and the tyrannical usurper was put to death *Dionys. Hal.* — *Liv.* 1, 3 — *Plut. in Romul.* — *Ovid Fast.* 4, 55, &c. — *Virg. Æn.* 6, 768. — A son of Phoreus, who fought with Turnus against Æneas. *Virg. Æn.* 10, 342. — A rich and dissolute Roman in the age of Juvenal. 7, 74

NUNCUPERUS, a son of Sesostris, king of Egypt, who made an obelisk, some ages after brought to Rome, and placed in the Vatican. *Plin.* 36, 11. — He is called Pheron by Herodotus

NUNDINA, a goddess whom the Romans invoked when they named and purified their children. This happened the ninth day after their birth, whence the name of the goddess, *Nona dies. Macrob Sat.* 1, 16

NUNDINÆ *Vid* Ferie.

NURSÆ, a town of the Sabines, or more correctly perhaps in the territory of the Æqui, and near the banks of the Anio. Its particular site is unknown *Virg. Æn.* 7, 744.

NURSCIA, a goddess who patronized the Etrurians. *Juv.* 10, 74.

NURSIA, now *Norcia*, a city of the Sabines, at the foot of the central chain of the Apennines, and near the sources of the river Nar. It was noted for the coldness of its situation. *Virg Æn.* 7, 716. — *Sil. Ital* 8, 419

NYCTEIS, a daughter of Nycteus, who was mother of Labdacus. — A patronymic of Antiope, the daughter of Nycteus, mother of Amphion and Zethus by Jupiter, who had assumed the shape of a satyr to enjoy her company. *Ovid. Met* 6, 110

NYCTELIA, festivals in honour of Bacchus, (*Vid.* Nyctelius), observed on mount Citharon. *Plut in Symp* 4, 5.

NYCTELIUS, a surname of Bacchus, because his orgies were celebrated in the night (νὺξ. *nox, noctis, perfero.*) The words *latex Nyctelius* thence signify wine. *Seneca in Œdip.* — *Paus.* 1, 40. — *Ovid Met* 4, 15.

NYCTEUS, a son of Hyrieus and Clonia — A son of Neptune by Celene, daughter of Atlas, king of Lesbos, or of Thebes according to the more received opinion. He married a nymph of Crete, called Polyxo or Amalthea, by whom he had two daughters, Nyctimene and Antiope The first of these disgraced herself by her criminal amours with her father, into whose bed she introduced herself by means of her nurse. When the father knew the incest which he had committed, he attempted to stab his daughter, who was immediately changed by Minerva into an owl Nycteus made war against Epopeus, who had carried away Antiope, and died of a wound which he had received in an engagement, leaving his kingdom to his brother Lycus, whom he intreated to continue the war, and punish Antiope for her immodest conduct. (*Vid.* Antiope.) *Paus* 2, 6. — *Hygin fab* 157 et 204. — *Ovid. Met* 2, 590, &c. 6, 110, &c.

NYCTIMENE, a daughter of Nycteus. *Vid.* Nycteus

NYCTIMUS, a son of Lycaon, king of Arcadia. He died without issue, and left his kingdom to his nephew Arcas, the son of Callisto *Pans.* 8, 4.

NYMPHÆ, certain female deities among the ancients. They are said to have derived their name from the circumstance of their always having a *youthful appearance*, ἀπο τοῦ ἀει νέας φαίνεσθαι. They were generally divided into two classes, nymphs of the land, and nymphs of the sea. Of the nymphs of the earth, some presided over woods, and were called *Dryades* from δρὺς *arbor*, and *Hamadryades*, from ἅμα, *simul*, and δρὺς, *arbor*. These were supposed to come into existence when the tree was first planted, and when it perished, to die also; others presided over mountains, and were called *Oreades*, from ὄρος, *mons*, some presided over hills and dales, and were called *Napææ*, from νάπη, *vallis* &c. Of the sea nymphs, some were called *Oceanides, Nereides, Naiades, Potamides, Limnades*, &c. These presided not only over the sea, but also over rivers, fountains, streams, and lakes The nymphs fixed their residence not only in the sea, but also on mountains, rocks, in woods or caverns, and their grottos were beautified by evergreens, and delightful and romantic scenes. The nymphs were immortal, according to the opinion of some mythologists; others supposed that, like men, they were subject to mortality, though their lives were of long duration. They lived for several thousand years, according to Hesiod, or as Plutarch seems obscurely to intimate, they lived about 9720 years. The number of the nymphs is not precisely known They were according to Hesiod above 3000, whose power was extended over the different places of the earth, and the various functions and occupations of mankind They were worshipped by the ancients, though not with so much solemnity as the superior deities. They had no temples raised to their honour, and the only offerings they received were milk, honey, oil, and sometimes the sacrifice of a goat. They were generally represented as young and beautiful virgins, clothed up to the middle, and sometimes they held a vase, from which they seemed to pour water. Sometimes they had grass, leaves, and shells, instead of vases. It was deemed unfortunate to see them naked, and such sight was generally attended by a delirium, to which Propertius seems to allude in this verse, wherein he speaks of the innocence and simplicity of the primitive ages of the world,

Nec fuerat nudas passa videre Deas.

The nymphs were generally distinguished by an epithet which denoted the place of their residence; thus the nymphs of Sicily were called *Sicelides*; those of Corycus, *Coryciides*, &c. *Ovid Met.* 1, 320 5, 412. 9, 651, &c. *Fast* 3, 769 — *Paus* 10, 3 — *Plut de Orac. Def* — *Propert* 3, 12

NYMPHÆUM, a place in the territory of Apollonia, in Illyricum, remarkable for a mine of asphaltus, of which several ancient writers have given a description. Near this spot was some rising ground whence fire was constantly seen to issue, without, however, injuring either the grass or the trees that grew there Strabo supposes it to have arisen from a mine of bitumen liquified, there being a hill in the vicinity whence this substance was dug out, the earth which was removed being in process of time converted into pitch, as it had been stated by Posidonius. Pliny says this spot was considered as oracular, which is confirmed by Dio Cassius, who describes at length the mode of consulting the oracle. The

phenomenon noticed by the writers here mentioned, has been verified by modern travellers as existing near the village of *Selenitsa*, on the left bank of the Aous, and near the junction of that river with the *Sulchitsa*. From Livy it appears that there was a Roman encampment here for some time during the Macedonian war. Plutarch tells an amusing story of a *satyr* having been caught asleep in this vicinity and brought to Sylla the Roman commander who was then on the spot. *Aristot Mirand. Auscult.*—*Ælian. Var. Hist.* 13. 16.—*Plin.* 24, 7. *Strab.* 7.—*Dio Cass.* 41.—*Liv.* 42. 36 et 49.—*Plut. in Syll.*——A promontory of Athos, on the Singitic gulf, *now Cape S. Georgio*——A city in the Tauric Chersonese, on the route from Theodosia to Panticapæum, and having a good port on the Euxine.

NYMPHÆUS, a river of Armenia Major, which, according to Procopius formed a separation between the Roman and Persian empires. It ran from north to south, entered the town of Martyropolis, and discharged itself into the Tigris south-east of Amida. *Amm Marcell.* 18, 9.

NYMPHIDIUS, a favourite of Nero, who said that he was descended from Caligula. He was raised to the consular dignity, and soon after disputed the empire with Galba. He was slain by the soldiers, &c. *Tacit Ann* 15.

NYMPHODORUS, a native of Syracuse, whose era is uncertain. He wrote a work on the "Navigation along the coasts of Asia," and another on the "Wonders in Sicily and Sardinia."

NYMPHOLEPTES, or NYMPHOMANES, *possessed by the nymphs*. This name was given to the inhabitants of mount Cithæron, who believed that they were inspired by the nymphs. *Plut. in Arist.*

NYSA, a city of India, called also Dionysopolis, from its having been sacred to Bacchus, who made it the seat of his empire, and the capital of the eastern nations whom he had conquered. It was situated at the foot of a mountain named Meros, where Bacchus was educated by the nymphs of the place, and hence the fable of his having been confined in the *thigh* (μηρὸς) of his father, the mountain was also called Nysa, and it was from this name as well as from that of his father (Διὸς and Νυσα) that he is stated to have obtained the name of Dionysius. *Mela*, 3, 7. *Ovid. Met.* 4, 15, &c.—*Ital.* 7 198.—*Curt* 8, 10.—*Virg. Æn* 6, 805——A city of Arabia Felix, where Osiris was nurtured. *Diod. Sic* 1, 15.——A city of Cappadocia, on the Halys, between Parnassus and Ophlimus, now *Nous Shehr*.——A city of Caria, called also Pythopolis, on the slope of mount Messogis, in the valley of the Mæander. Strabo studied here under Aristodemus. It is now *Nasli* or *Nosli*. *Strab.* 14.—*Plin.* 5, 29.——A place in Eubœa, where the vine was said to put forth leaves, and to bear fruit the same day.——A small town of Bœotia, on mount Helicon——A town in the island of Naxos.

NYSÆUS, a surname of Bacchus, because he was worshipped at Nysa. *Propert.* 3, 17, 23.——A son of Dionysius of Syracuse. *Cor. Nep. in Dion*

NYSIADES, a name given to the nymphs of Nysa to whose care Jupiter intrusted the education of his son Bacchus. *Ovid Met.* 3 314, &c

NYSSA, a sister of Mithridates the Great *Flor*

O

OARSES, the original name of Artaxerxes Memnon.

OARUS, a river of Sarmatia, falling into the Palus Mæotis. *Herod.* 4, 123.

OASIS, a fertile spot in the midst of a desert. The word was formed by the Greeks from the Arabic *Wah* (*Vah* or *Oash*). It is specifically applied to the "green islands" which are found studding the Libyan desert, and which are four in number, the Oasis Magna, of which the principal town is *El Karjeh* the Oasis Parva, or that of *El Kassar*, the Northern or Ammonian Oasis, called also the Oasis of *Siwah*; and the Western Oasis, which, not being on any route, has been less frequented and was unknown to Europe till visited by Sir Archibald Edmonstone in 1818. Each Oasis consists of several villages, dependent upon springs, to the existence of which these spots owe their luxuriant fertility. Under the empire, the region of the Oases, called by the Arabian geographers, *Al Wahat* (or *Alouhat*) was attached to the Heptanomis; and after the establishment of Christianity, it was a district of some importance, including the seats of two Coptic bishops. They were used by the Roman emperors as places of exile; among those who were banished to them were the poet Juvenal and Nestorius. They all abound with interesting vestiges of antiquity. Seven days to the west of the Oasis of *Siwah* is another, called the Oasis of *Augila*, which is on the route to *Fezzan*. These spots are invaluable for the purposes of commercial intercourse, as facilitating the passage of the desert. *Strab.* 17.—*Zoëga*, 5, 97.—*Herod.* 3, 26.

OAXES, a river of Crete which received its name from Oaxus the son of Apollo. It is now the *Mylopotamo*, and is apparently one of the most considerable streams in the island. *Virg. Ecl.* 1, 66

OAXUS, a town of Crete, on the northern side of the island, at the mouth, probably, of the Oaxes. It was the capital of a kingdom which had its appropriate sovereign, and was said to have been founded by Oaxus, the son of Apollo. *Herod* 4, 154.

OBRINGA, a river of Germany, forming the line of separation between Germania Superior and Inferior. It is now the *Ahr*.

OBSEQUENS, Julius, a Latin writer who flourished A. D. 395. He wrote a treatise *De Prodigiis*, which is nothing more than a list of the wonders recorded by Livy. The best edition is that of Kapp, Cur. Regn. 1772, 8vo

OCALEA, a town of Bœotia, where Rhadamanthus fled after his marriage with Alcmena. *Apollod.* 2.—*Homer. Il* 2, 501.

OCEANIDES and OCEANITIDES, sea nymphs, daughters of Oceanus, from whom they received their name, and of the goddess Tethys. They were 3000 according to Apollodorus, who mentions the names of seven of them; Asia, Styx, Electra, Doris, Eurynome, Amphitrite, and Metis. Hesiod speaks of the eldest of them, and reckons forty one, Pitho, Admete, Prymno, Ianthe, Rhodia, Hippo, Callirhoe, Urania Clymene, Idya, Pasithoe, Clythia, Zeuxo, Galaxaure, Plexaure, Perseis, Pluto, Thoe, Polydora Melobosis, Dione, Cerceis Xanthe, Acasta, Ianira,

Telestho, Europa, Menestho, Petrea, Eudora, Calypso, Tyche, Ocyroe, Orisia, Amphiro, with those mentioned by Apollodorus, except Amphitrite. Hyginus mentions sixteen, whose names are almost all different from those of Apollodorus and Hesiod, which difference proceeds from the mutilation of the original text. The Oceanides, like the rest of the inferior deities, were honoured with libations and sacrifices. Prayers were offered to them, and they were intreated to protect sailors from storms and dangerous tempests. The Argonauts, before they proceeded on their expedition, made an offering of flour, honey, and oil, on the sea-shore, to all the deities of the sea, and sacrificed bulls to them, and intreated their protection. When the sacrifice was made on the sea-shore, the blood of the victim was received in a vessel, but when it was in the open sea, the blood was permitted to run down into the waters. When the sea was calm, the sailors generally offered a lamb or a young pig; but if it was agitated by the winds and rough, a black bull was deemed the most acceptable victim., *Homer Od. 3 - Apollon Argo.—Virg. G. 4, 341. Hesiod. Theog.* 349.

OCEANUS, a powerful deity of the sea, son of Cœlus and Terra. He married Tethys, by whom he had the principal rivers, such as the Alpheus, Peneus, Strymon, &c., with a number of daughters who are called from him Oceanides. [*Vid.* Oceanides.] According to Homer, Oceanus was the father of all the gods, and on that account he received frequent visits from the rest of the deities. He is generally represented as an old man with a long flowing beard, and sitting upon the waves of the sea. He often holds a pike in his hand while ships under sail appear at a distance, or a sea-monster stands near him. Oceanus presided over every part of the sea, and even the rivers were subjected to his power. The ancients were superstitious in their worship of Oceanus, and revered with great solemnity a deity to whose care they entrusted themselves when going on any voyage.——Besides being the name of a deity, the term Oceanus (Ὠκεανός) occurs in Homer in another sense also. It is made to signify an immense stream, which, according to the rude ideas of that early age, circulated around the terraqueous plain, and from which the different seas ran out in the manner of bays. This opinion, which is also that of Eratosthenes, was prevalent even in the time of Herodotus. Homer terms the ocean ἀψόῤῥοος, because it thus flowed back into itself. This same river Oceanus was supposed to ebb and flow thrice in the course of a single day, and the heavenly bodies were believed to descend into it at their setting, and emerge from it at their rising. Hence the term δυσώνυμος sometimes put for the immense sea. In Homer, therefore, δυσώνυμος and ἀθέσφατος always mean different things, the latter merely denoting the sea in the more modern acceptation of the term. On the shield of Achilles the poet represents the *Oceanus* as encircling the rim or extreme border of the shield, in full accordance with the popular belief of the day; whereas in Virgil's time, when this primitive meaning of the term was obsolete, and more correct geographical views had come in, we find the sea (the idea being borrowed probably from the position of the *Mediterranean*) occupying in the poet's description the *centre* of the shield of Æneas. If it be asked, whether any traces of this peculiar meaning of the term ὠκεανός occurs in other writers besides Homer, the following authorities, in favour of the affirmative, may be cited in reply. *Hesiod Theog.* 242. *Herc. Clyp.* 314.—*Eurip. Oresl.* 1371. *Orph. Hymn.* 10, 14.

OCNIA, a woman who presided over the sacred rites of Vesta for fifty-seven years with the greatest sanctity. She died in the reign of Tiberius. *Tacit. Ann.* 2, 86.

OCELLUS, surnamed Lucanus, from his having been a native of Lucania, a Pythagorean philosopher, who flourished about 450 B. C. He wrote a work "*on the Universe*," which has come down to us entire. In the form in which it now appears, indeed, it is not written in the Doric dialect, after the usual manner of the Pythagoreans, but that it was originally composed in that dialect, is evident from fragments of it in Stobæus. It is probable that it was converted from the Doric to the Attic by some learned grammarian, at a period when the writings of the Pythagoreans became obscure, on account of the dialect in which they were written. This remnant of philosophical antiquity is a specimen of the Pythagorean doctrine, intermixed with tenets peculiar to the author. He maintained that the universe never had a beginning, nor will have an end; that the world, in its present beautiful form, is to be distinguished from the universe of which it is formed; and that the collection of all beings which forms the world is itself perfect and entire, and has no connexion with any thing existinic. The immutable essences of Ocellus are the same with the intelligible natures of Pythagoras; and the doctrine of Ocellus concerning demons, that they inhabit the sublunar regions, is essentially different from that of Aristotle, who supposed no such intelligences, except in the celestial sphere. The best editions of Ocellus are, that of Batteux, Paris, 1768, 3 vols. 12mo, and that of Rudolph, Lips. 1801, 8vo.

OCELLUM, a city in Hispania Terraconensis, in the territory of the Vettones; now *Fermoselle*.——A city of Gallia Cisalpina, among the Cottian Alps, on the eastern borders of the kingdom of Cottius. According to Manners, it is now *Avigliana*, a small town with a castle, in Piedmont, not far from Turin. *Cæs. B. G.* 1, 10.

OCHUS, a title given to Artaxerxes 3d, and Darius 2d, kings of Persia. It is thought to have denoted in the Persian tongue, "excellence," "worth."——A river of Bactriana, rising in the mountains that lie northward of the source of the Arius, and falling into the Oxus. It is now the *Dehasch. Plin.* 6, 17.

OCNUS, a son of the Tiber and of Manto, who assisted Æneas against Turnus. He built a town which he called Mantua after his mother's name. Some suppose that he is the same as Bianor. *Virg. Ecl.* 9. *Æn.* 10, 198.——A man remarkable for his industry. He had a wife as remarkable for her profusion, who always consumed and lavished away whatever the labours of her husband had earned. He is represented as twisting a cord, which an ass standing by eats up as soon as he makes it, whence the proverb of *Ocnus funem torquet, or contorquet piger funiculum*, often applied to labour which meets no return, and which is totally lost. This fable was represented at Delphi by the pencil of Polygnotus, and it likewise engaged the labours of the painter Socrates, according to Pliny. *Propert* 4, 3, 21. - *Plin* 35, 11.- *Pens.* 10, 29.

OCRICULUM, a town of Umbria, below the

junction of the Nar and Tiber, and a few miles from the bank of the latter river, now *Otricoli*. Here Fabius Maximus, when dictator, took the command of the army under Servilius, and ordered that consul to approach his presence without lictors. *Liv.* 9, 41. 22, 11. - *Flor.* 3, 18.—*Strab.* 5.—*Cic. pro Mil.*

OCRIDION, a king of Rhodes who was reckoned in the number of the gods after death. *Plut. in Grec. quæst.* 27.

OCTAVIA, a Roman lady, sister to the emperor Augustus, and celebrated for her beauty and virtues. She married Claudius Marcellus, and after his death, M. Antony. Her marriage with Antony was a political step to reconcile her brother and her husband. Antony proved for some time attentive to her, but he soon after despised her for Cleopatra, and when she attempted to withdraw him from this unlawful amour by going to meet him at Athens, she was secretly rebuked and totally banished from his presence. This affront was highly resented by Augustus, and though Octavia endeavoured to pacify him by palliating her husband's behaviour he resolved to revenge her cause by arms. After the battle of Actium and the death of Antony, Octavia, forgetful of the injuries she had received, took into her house all the children of her husband, and treated them with maternal tenderness. Marcellus, her son by her first husband, was married to a niece of Augustus, and publicly intended as a successor to his uncle. His sudden death plunged all his family into the greatest grief. Virgil, whom Augustus patronized, undertook upon himself to pay a melancholy tribute to the memory of a young man whom Rome regarded as her future father and patron. He was desired to repeat his composition in the presence of Augustus and of his sister. Octavia burst into tears as soon as the poet began; but when he mentioned *Tu Marcellus eris*, she swooned away. This tender and pathetic encomium upon the merit and the virtues of young Marcellus was liberally rewarded by Octavia, and Virgil received 10,000 sesterces for every one of the verses. Octavia had two daughters by Antony, Antonia Major and Antonia Minor. The elder married L. Domitius Ahenobarbus, by whom she had Cn. Domitius, the father of the emperor Nero by Agrippina, the daughter of Germanicus. Antonia Minor, who was as virtuous and as beautiful as her mother, married Drusus, the son of Tiberius, by whom she had Germanicus, and Claudius who reigned before Nero. The death of Marcellus continually preyed upon the mind of Octavia, who died of melancholy, in her fifty fourth year, about ten years before the Christian era. Her brother paid great regard to her memory by pronouncing her funeral oration himself. The Roman people also showed their respect for her virtues by their wish to pay her divine honours. *Suet. in Aug* 61.—*Plut in Anton.* &c.——A daughter of the emperor Claudius by Messalina. She was betrothed to Silanus, but by the intrigues of Agrippina, she was married to the emperor Nero in the sixteenth year of her age. She was soon after divorced on pretence of barrenness, and the emperor married Poppæa, who expressed her enmity upon Octavia by causing her to be banished into Campania. She was afterwards recalled at the instance of the people, and Poppæa, who was resolved on her ruin, caused her again to be banished to an island, where she was ordered to kill herself by opening her veins. Her head was cut off and carried to Poppæa. *Suet. in Claud.* 27. *In Ner.* 7 et 35. *Tacit. Ann.* 14, 63.

OCTAVIANUS, or OCTAVIUS CÆSAR, the nephew of Cæsar the dictator. After the battle of Actium, and the final destruction of the Roman republic, the senate bestowed upon him the title and surname of *Augustus*, as expressive of his greatness and dignity. *Vid.* Augustus.

OCTAVIUS, Cn., a Roman, governor of Sardinia, successfully employed in the 1st Punic war, and afterwards engaged in honourable embassies. *Liv.* 26, &c.——Cneus, another, who commanded the Roman fleet against Perseus. The king surrendered to him in Samothrace, and Cneus, after conducting the royal captive and the Macedonian treasures to Rome, obtained a naval triumph. He was assassinated by Leptines, at Laodicea, when ambassador in Asia, and a statue was erected to his honour in the Roman forum. *Cic. Phil.* 9, 2. - *Plin* 34, 6. - *Liv.* 45, 5.——His son Cneus was also consul with T. Annius, A. U. C. 625, and his grandson Cneus was also consul A. U. C. 667, with Cinna, whom he expelled from the city. Cinna revenged the insult, and at the head of an army, and supported by the influence of Marius, he returned to Rome, and after putting his antagonist to death, he ignominously fixed his head on the rostra of the forum. Cneus was admired for his eloquence, as well as his integrity. *Cic. Fr.* 3. 3 *Br.* 47. *Plane.* 21 *Har.* 25 *Cat.* 3, 10 *Flor.* 3, 21.—*Appian. B. Civ.*——Cneus, the father of Augustus, was respected for his great virtues and superior abilities. As governor of Macedonia he conducted himself with spirit, bravery, and moderation, and after destroying the remains of Spartacus and Catiline's conspiracy at Thurii, and defeating the Thracians and Bessi, he received the honourable appellation of imperator, from the gratitude and affection of his troops. He died suddenly on his return from Macedonia to Rome, whilst he meditated to offer himself a candidate for the consulship. He left two daughters, besides Augustus, who was then only four years old. *Suet. in Aug.*—*Patero* 2, 59.—*Cic. Q. Fr.* 1, 1.——A lieutenant of Crassus in Parthia. He accompanied his general to the tent of the Parthian conqueror, and was killed by the enemy as he attempted to hinder them from carrying away Crassus.——A tribune of the people at Rome, whom Tib. Gracchus, his colleague, deposed.——A poet in the Augustan age, intimate with Horace. He also distinguished himself as a historian. *Horat. Sat.* 1, 10, 83.

OCTODŪRUS, a town of the Veragri, in Gallia Narbonensis. It was situate in the Vallis Penina, on the river Dranса or *Drance*, near its junction with the *Rhone*, at a considerable distance above the influx of the latter into the Lacus Lemanus, or *Lake of Geneva*. It is now *Martigny*. *Cæs. B G.* 3, 1.

OCTOGĒSA, a town of Spain, a little above the mouth of the Iberus, on the north bank of that river, where it is joined by the Sicoris. It is generally supposed to answer to the modern *Mequinenza*. *Cæs B Civ.* 1, 61.

OCYPĒTE, one of the Harpies who infected whatever she touched. The name signifies *swiftflying* (ὠκὺς and *πέτομαι*.)

OCYRŌE, a daughter of Chiron by Charicle, who had the gift of prophecy. She was changed into a mare. [*Vid.* Melanippe.] *Ovid. Met.* 2, 638, &c.

ODENATUS, king of Palmyra, was originally a native and a leading inhabitant of that city, though some make him a prince of a tribe of Saracens, who dwelt in the neighbourhood of the Euphrates. After Sapor, king of Persia, had rendered himself formidable throughout the east, by the defeat of the Roman emperor Valerian, A. D. 260, he received from Odenatus a present of several camels laden with rich merchandise, accompanied with a submissive letter, protesting that he had never borne arms against the Persians. Sapor was enraged that he should presume to write to him, and threatened to destroy him, and exterminate his whole family, unless he came, and, with his hands tied behind him, elicited forgiveness. Odenatus spurned the conditions, and levelled an army, declared for the Romans. To him is ascribed the success of an expedition in which Sapor's treasures, and several of his wives and children, were captured; and so closely did he press upon the Persian, that he forced him to retreat, and cut off his rear in passing the Euphrates. After these exploits, Odenatus assumed the title of king of Palmyra, and elevated his wife, the celebrated Zenobia, to the rank of queen. Gallienus, the son and colleague of Valerian, intrusted Odenatus with the chief command of the Roman army in the east. In this quality he entered Mesopotamia, defeated Sapor in his own country, and laid siege to Ctesiphon, during the distracted state of the empire under Gallienus, Odenatus remained faithful to him, and kept the eastern section in tranquillity. On this account he was treated Augustus and partner in the empire by Gallienus, in the year 264. Zenobia was dignified at the same time with the title of Augusta, and their children with that of Cæsar. In a second incursion into the territories of Sapor, he ravaged the country and took Ctesiphon. On his return from this expedition, he marched against the Goths or Scythians, who had invaded Asia, and compelled them to make a hasty retreat. Shortly after this he fell a victim to domestic treason, and his favourite amusement of hunting was the occasion of his death. His nephew, Mæonius, presumed to throw his javelin before that of his uncle; and, though admonished of his error, repeated the same. Odenatus was provoked at this show of insolence, took away his horse, a mark of infamy among the barbarians, and ordered the youth into confinement for a short time. The offence was soon forgotten, but the punishment was remembered, and Mæonius caused his uncle to be assassinated in the midst of a great entertainment. Herod, the son of Odenatus by a former wife, was killed with his father. This tragedy is said to have been acted at Emesa, in the year 267. Odenatus was a prince of great qualities, and one who well merited the high rank to which he had raised himself.

ODESSUS, a city on the coast of Mœsia Inferior, to the east of Marcianopolis. It was founded by a colony of Milesians, and is now *Varna* in Bulgaria. It was also called Odessopolis. *Mela*, 2, 2.—*Plin.* 11.—*Ovid. Trist.* 1, 9, 37.

ODEUM, a musical theatre at Athens. It was built by Pericles, and was so constructed as to imitate the form of Xerxes' tent. It was set on fire by Aristion, general of Mithridates, who defended Athens against Sylla. It was subsequently restored at the expense of Ariobarzanes, king of Cappadocia. *Plut. Vit. Pericl.*—*Appian. in Mithr.*—*Vitruv.* 5, 9.

ODITES, a son of Ixion, killed by Mopsus at the nuptials of Pirithous. *Ovid. Met.* 12, 457.—A prince killed at the nuptials of Andromeda. *Id. Ib.* 5, 97.

ODOACER, a king of the Heruli, who destroyed the western empire of Rome, and called himself king of Italy, A. D. 476.

ODRYSÆ, one of the most powerful and warlike of the Thracian tribes. Their dominions extended at one time from Abdera and the Nestus, along the whole coast, as far as the mouths of the Ister, and reached as far inland as the source of the Strymon; but they were afterwards very much circumscribed, being confined within a small territory on the banks of the Hebrus, about *Adrianople*. *Herod.* 7, 137.—*Thucyd.* 2, 29.

ODYSSEA, one of Homer's epic poems in which he describes in twenty-four books the adventures of Ulysses on his return from the Trojan war, with other material circumstances. The whole of the action comprehends no more than fifty-five days. Though not so esteemed as the Iliad for boldness of genius and fire of description, yet the Odyssey claims an equal share of approbation for the dignity of its characters. Instead of carnage and blood, we here admire the social virtues, we accompany the hero into domestic scenes, share with him the sweets of private life, admire the steadiness of friendship tried by time and by calamity, and bless the hand of ancient hospitality which indiscriminately was open to those who laboured under distress or indigence. The Iliad possesses the powers of the meridian sun, according to the beautiful expression of Longinus, and the Odyssey still preserves the majesty and the serenity of the setting sun. (*Id.* Homerus.)—A city in Hispania Bætica, to the north of Abdera, founded, according to tradition, by Ulysses. *Strab.* 3.

ODYSSEUM, a promontory of Sicily, at the west of Pachynus. Now *Cabo Marzo*.

ŒA, a town in the island of Ægina, about 20 stadia from the capital. *Herod.* 5, 83.—A city on the coast of Africa, between the two Syrtes, and forming together with Sabrata and Leptis Magna, the district called Tripolis. It derived all its importance from the Romans leading hither a colony of Sicilians, who were afterwards joined by the neighbouring Libyans. It is now replaced by *Tripoli*, the metropolis of the modern state of this name. *Plin.* 5, 4. *Sil. Ital.* 3, 257.

ŒAGRUS or ŒAGER, the father of Orpheus by Calliope. He was king of Thrace, and from him mount Hæmus, and also the Hebrus, one of the rivers of the country, have received the appellation of *Œagrius*. *Ovid. in Ib.* 454.—*Virg. G.* 4, 524.—*Apollod.* 1, 3.

ŒAX, a son of Nauplius and Clymene. He was brother to Palamedes, whom he accompanied to the Trojan war, and whose death he highly resented on his return to Greece, by raising disturbances in the family of some of the Grecian princes. *Dictys Cret.*—*Apollod.* 2.—*Hygin. fab.* 117.

ŒBALIA, the ancient name of Laconia, which it received from king Œbalus, and thence *Œbalides puer* is applied to Hyacinthus as a native of the country, and *Œbalius sanguis* is used to denominate his blood. *Faus* 3, 1.—*Apollod.* 3, 10.—The same name is given to Tarentum, because built by a Lacedæmonian colony, whose ancestors were governed by Œbalus. *Virg. G.* 4, 125.—*Sil.* 12, 451.

ŒBALIDES, a patronymic applied to Castor

and Pollux, the grandsons of Œbalus, and also to Hyacinthus *Ovid. Fast.* 5, 705. *Met* 10, 196.

ŒBALUS, a son of Argalus or Cynortas, who was king of Laconia. He married Gorgophone, the daughter of Perseus, by whom he had Hippocoon, Tyndarus, &c *Paus.* 3, 1.—*Apollod.* 3, 10 ——A son of Telon and the nymph Sebethis who reigned at Capreæ in the neighbourhood of Neapolis in Italy *Virg Æn.* 7, 734.

OBARES, a groom of Darius, son of Hystaspes. He was the cause that his master obtained the kingdom of Persia, by his artifice in making his horse neigh first (*Vid.* Darius 1st) *Herod.* 3, 85.—*Justin* 1, 10

ŒCHALIA, a city of Thessaly, in the district of Estiæotis. *Homer. Il.* 2, 730.——A city of Etolia, belonging to the tribe of Eurytanes. *Strab.* 10 ——A city of Eubœa, where Eurytus reigned, and which was destroyed by Hercules. *Soph. Trach.* 74.——A city of Messenia, according to some the residence of Eurytus. *Paus.* 4, 33.—*Homer. Il* 2, 596.

ŒCUMENIUS, an ancient Greek commentator upon the Scriptures, who is supposed to have flourished in the tenth century, was bishop of Trieca in Thessaly. He was the author of Commentaries upon the Acts of the Apostles, the fourteen epistles of St Paul, and the seven Catholic epistles, which, besides his own remarks, contain those of many of the ancient fathers. He is thought to have written a commentary upon the four Gospels, but this is not extant. His works were published in Greek at Verona in 1532, and in Greek and Latin at Paris in 1631, in 2 vols fol.

ŒDIPUS, a son of Laius, king of Thebes, and Jocasta. As being descended from Venus by his father's side, Œdipus was born to be exposed to all the calamities and persecutions which Juno could inflict upon the posterity of the goddess of beauty. Laius, the father of Œdipus, was informed by the oracle, that as soon as he married Jocasta, he must perish by the hands of his son. Such dreadful intelligence awakened his fears, and to prevent the fulfilling of the oracle, he resolved never to approach Jocasta, but his solemn resolutions were violated in a fit of intoxication The queen became pregnant, and Laius, still intent to stop the evil, ordered his wife to destroy her child as soon as it came into the world. The mother had not the courage to obey, yet she gave the child as soon as born to *one of her domestics*, with orders to expose him on the mountains. The servant was moved with pity, but to obey the command of Jocasta, he bored the feet of the child, and suspended him with a twig by the heels to a tree on mount Cithæron, where he was soon found by one of the shepherds of Polybus, king of Corinth. The shepherd carried him home; and Periboea, the wife of Polybus, who had no children, educated him as her own child, with maternal tenderness. The accomplishments of the infant, who was named Œdipus on account of the swelling of his *feet* (*οἰδέω, tumeo, swell, pes,*) soon became the admiration of the age. His companions envied his strength and his address; and one of them, to mortify his rising ambition, told him he was an illegitimate child. This raised his doubts; he asked Periboea, who, out of tenderness, told him that his suspicions were ill founded. Not satisfied with this, he went to consult the oracle of Delphi, and was there told not to return home, for, if he did, he must necessarily be the murderer of his father, and the husband of his mother. This answer of the oracle terrified him; he knew no home but the house of Polybus, therefore he resolved not to return to Corinth, where such calamities apparently attended him. He travelled towards Phocis, and in his journey met in a narrow road Laius on a chariot with his armour-bearer. Laius haughtily ordered Œdipus to make way for him. Œdipus refused, and a conteft ensued, in which Laius and his armour-bearer were both killed. As Œdipus was ignorant of the quality and of the rank of the men whom he had just killed, he continued his journey, and was attracted to Thebes by the fame of the Sphynx. This terrible monster, which Juno had sent to lay waste the country, (*Vid.* Sphynx,) infested the neighbourhood of Thebes, and devoured all those who attempted to explain, without success, the enigmas which he proposed. The calamity was now become an object of public concern, and as the successful explanation of an enigma would end in the death of the Sphynx, Creon, who, at the death of Laius, had ascended the throne of Thebes, promised his crown and Jocasta to him who succeeded in the attempt. The enigma proposed was this: What animal in the morning walks upon four feet, at noon upon two, and in the evening upon three? This was left for Œdipus to explain; he came to the monster and said, that man in the morning of life walks upon his hands and his feet; when he has attained the years of manhood, he walks upon his two legs; and in the evening, he supports his old age with the assistance of a staff. The monster, mortified at the true explanation, dashed her head against a rock and perished. Œdipus ascended the throne of Thebes, and married Jocasta, by whom he had two sons, Polynices and Eteocles, and two daughters, Ismena and Antigone. Some years after, the Theban territories were visited with a plague; and the oracle declared that it should cease, only when the murderer of king Laius was banished from Bœotia. As the death of Laius had never been examined, and the circumstances that attended it never known, this answer of the oracle was of the greatest concern to the Thebans; but Œdipus, the friend of his people, resolved to overcome every difficulty by the most exact inquiries. His researches were successful, and he was soon proved to be the murderer of his father. The melancholy discovery was rendered the more alarming, when Œdipus considered that he had not only murdered his father, but that he had committed incest with his mother. In the excess of his grief he put out his eyes, as unworthy to see the light, and banished himself from Thebes, or, as some say, was banished by his own sons. He retired towards Attica, led by his daughter Antigone, and came near Colonus, where there was a grove sacred to the Furies. He remembered that he was doomed by the oracle to die in such a place, and to become the source of prosperity to the country in which his bones were buried. A messenger upon this was sent to *Theseus*, king of the country, to inform him of the resolution of Œdipus. When Theseus arrived, Œdipus acquainted him, with a prophetic voice, that the gods had called him to die in the place where he stood; and to show the truth of this, he walked, himself, without the assistance of a guide to the spot where he must expire. Immediately the earth opened, and Œdipus disappeared. Some suppose that Œdipus had not children by Jocasta,

and that the mother murdered herself as soon as she knew the incest which had been committed. His tomb was near the Areopagus, in the age of Pausanias Some of the ancient poets represent him in hell, as suffering the punishment which crimes like his seemed to deserve. According to some, the four children which he had were by Eurigana, the daughter of Periphas, whom he married after the death of Jocasta. *Apollod* 3, 5 —*Hygin fab.* 66, &c.—*Sophocl. Œdip Tyr. et Col. Antig.* &c.—*Paus* 9, 5, &c —*Stat. Theb.* 8, 64. —*Seneca, in Œdip.*—*Athen.* 6 et 10.

ŒNEUS, a king of Calydon in Ætolia, son of Parthaon or Portheus, and Euryte. He married Althæa, the daughter of Thestius, by whom he had Clymenus, Meleager, Gorge, and Dejanira After Althæa's death, he married Peribœa, the daughter of Hipponous, by whom he had Tydeus In a general sacrifice, which Œneus made to all the gods upon reaping the rich produce of his fields, he forgot Diana, and the goddess, to revenge this unpardonable neglect, incited his neighbours to take up arms against him, and besides she sent a wild boar to lay waste the country of Calydon. The animal was at last killed by Meleager and the neighbouring princes of *Greece*, in a celebrated chace, known by the name of the chace of the Calydonian boar. Some time after Meleager died, and Œneus was driven from his kingdom by the sons of his brother Agrius. Diomedes, however, his grandson, soon restored him to his throne; but the continual misfortunes to which he was exposed, rendered him melancholy. He exiled himself from Calydon, and left his crown to his son-in-law Andræmon. He died as he was going to Argolis. His body was buried by the care of Diomedes in a town of Argolis, which from him received the name of *Œnoe* It is reported that Œneus received a visit from Bacchus, and that he suffered the god to enjoy the favours of Althæa, and to become the father of Dejanira, for which Bacchus permitted that the wine of which he was the patron should be called among the Greeks by the name of Œneus (οἶνος) *Hygin. fab.* 129.—*Apollod.* 1, 8. *Homer. Il.* 9, 529.—*Paus.* 2, 25.—*Ovid. Met* 8, 510.

ŒNIADÆ, a city of Acarnania, near the mouth of the Achelous. It was founded at the command of an oracle by Alemæon, after the murder of his mother. It was a place of great strength and importance, and was formerly called Eryxiche Its site is probably occupied by *Trigardon. Thucyd.* 1, 111. 2, 102 3, 77.—*Liv.* 26, 24. 38, 11.

ŒNIDES, a patronymic of Meleager, son of Œneus. *Ovid. Met.* 8. *fab.* 10.

ŒNOE, a demus or borough of Attica, belonging to the tribe Æantis. *Strab* 8 ——Another borough of Attica, on the confines of Bœotia near Eleutheræ. It belonged to the tribe of Hippothoon. *Strab* 8.——A small Corinthian fortress, near the promontory of Olmiæ. *Strab* 8.—*Xen. Hist Gr.* 4, 5, 3 ——A city of Elis, thought by some to be the same with Ephyre, seated near the sea on the road leading from Elis to the coast, and 120 stadia from that city. *Strab.* 8.——A town of Argolis, between Argos and Mantinea, and on the Arcadian frontier. It was said to have been founded by Diomed, and named after his grandfather Œneus The site of this place is still called *Enoe Paus.* 2, 25. *Apollod* 1, 8, 6.

ŒNOMAUS, a son of Mars by Sterope, the daughter of Atlas. He was king of Pisa in Elis, and father of Hippodamia by Euarete, daughter of Acrisius, or Eurythoa, the daughter of Danaus, He was informed by the oracle that he should perish by the hands of his son-in-law, therefore as he could skilfully drive a chariot, he determined to marry his daughter only to him who could outrun him; on condition that all who entered the list should agree to lay down their lives if conquered. Many had already perished, when Pelops, son of Tantalus, proposed himself He previously bribed Myrtilus, the charioteer of Œnomaus, by promising him the enjoyment of the favours of Hippodamia, if he proved victorious. Myrtilus gave his master an old chariot, whose axle-tree broke on the course, which was from Pisa to the Corinthian isthmus, and Œnomaus was killed. Pelops married Hippodamia, and became king of Pisa. As he expired, Œnomaus entreated Pelops to revenge the perfidy of Myrtilus, which was executed. Those that had been defeated when Pelops entered the lists, were Marmax, Alcathous, Eurydius, Eurymachus, Capetus, Lasius, Acrius, Chalcodon, Lycurgus, Tricolonus, Prias, Aristomachus, Acolius, Eurythrus, and Chronius. *Apollod.* 2 4.—*Paus.* 5. 17 6, 11, &c. *Propert.* 1, 2, 20. *Ovid. in Ib.* 367. *Art Am.* 2, 8 *Heroid.* 5, 70.

ŒNONE, a nymph of mount Ida, daughter of the river Cebrenus in Phrygia. As she had received the gift of prophecy, she foretold to Paris, whom she married before he was discovered to be the son of Priam, that his voyage into Greece would be attended with the most serious consequences, and the total ruin of his country, and that he should have recourse to her medicinal knowledge at the hour of death. All these predictions were fulfilled, and Paris, when he had received the fatal wound, ordered his body to be carried to Œnone, in hopes of being cured by her assistance. He expired as he came into her presence; and Œnone was so struck at the sight of his dead body, that after bathing it with her tears, she stabbed herself to the earth. She was mother of Corythus by Paris, and this son perished by the hand of his father, when he attempted, at the instigation of Œnone, to persuade him to withdraw his affection from Helen. *Dictys. Cret.* —*Ovid. de Rem. Amor* 157. *Heroid* 5

ŒNOPIA, one of the ancient names of the island Ægina. *Ovid. Met.* 7, 473.

ŒNOPION, a son of Ariadne by Theseus, or, according to others by Bacchus. He married Helice, by whom he had a daughter called Hero, or Merope, of whom the giant Orion became enamoured. The father, unwilling to give his daughter to such a lover, and afraid of provoking him by an open refusal, evaded his applications, and at last put out his eyes when he was intoxicated. Some suppose that this violence was offered to Orion after he had dishonoured Merope Œnopion received the island of Chios from Rhadamanthus, who had conquered most of the islands of the Ægean sea, and his tomb was still seen there in the age of Pausanias. Some suppose, and with more probability, that he reigned not at Chios, but at Ægina, which from him was called Œnopia. *Plut. in Thes.*—*Apollod.* 1, 4.—*Paus* 7, 4.

ŒNOTRI, the inhabitants of Œnotria.

ŒNOTRIA, a name derived from the ancient race of the Œnotri, and in early use among the Greeks to designate a portion of the south-eastern coast of Italy. The name is said by some to have been obtained from Œnotrus, a Sabine or Latin chief, or from Œnotrus, a son of Lycaon,

who led a colony of Arcadians thither; but by others from ολος the Greek word for wine. With the poets of a later age it is a general appellation for all Italy. The Œnotri, as they were called appear to have been spread over a large portion of southern Italy, and may be regarded, not as a very early branch of the primitive Italian stock, but rather as the last scion propagated in a southerly direction.

ŒNOTRIDES small islands, two in number, off the coast of Lucania, and a little above the promontory of Palinurus. They lay in front of the city of Velia, where the river Heles empties itself into the sea. *Plin.* 7, 7.

ŒNŌTRUS, a son of Lycaon of Arcadia. He passed into Magna Græcia with a colony, and gave the name of Œnotria to that part of the country where he settled. *Dionys Hal.* 1, 11.—*Paus* 1, 3

ŒNUS, a town of Laconia, supposed to have been situated on the river of the same name, flowing near Sellasia. The modern name is *Ichelenna*. *Polyb* 2, 65 — *Liv.* 34, 28.

ŒNUSSÆ, small islands in the Ægean sea, between Chios and the mainland, now *Spalmadores*, or *Agonisi*. *Herod* 1, 165. *Thucyd* 8, 24.—*Plin* 5, 31 ——Small islands off the coast of Messenia, and nearly facing the city of Methone They are two in number, and are now called *Sapienza* and *Cabrera*. *Paus* 4, 31.—*Plin.* 4 11.

ŒONUS, a son of Lycymnius, killed at Sparta, where he accompanied Hercules, who burned the body, and conveyed the ashes to his father Eustathius assigns two reasons why the custom of burning corpses came to be of such general use in Greece, the first is because bodies were thought to be unclean after the soul's departure, and therefore were purified by fire; the second reason is, that the soul being separated from the gross and inactive matter, might be at liberty to take its flight to the heavenly mansions.

ŒTA, a celebrated chain of mountains in Thessaly, whose eastern extremity in conjunction with the sea forms the famous pass of Thermopylæ. It extended its ramifications westward into the country of the Dorians, and still farther into Ætolia, while to the south it was connected with the mountains of Locris and those of Bœotia. Its modern name is *Katavothra*. Sophocles represents Jove as thundering on the lofty crags of Œta. The highest summit, according to Livy, was named Callidromus: it was occupied by Cato with a body of troops in the battle fought at the pass of Thermopylæ, between the Romans under Acilius Glabrio, and the army of Antiochus, and, owing to this manœuvre, the latter was entirely routed. Herodotus describes the path by which the Persian army turned the position of the Greeks, as beginning at the Asopus. Its name, as well as that of the mountain is Anopæa. It leads along this ridge as far as Alponus, the first Locrian town. On the summit of mount Œta were two castles, named Tichius and Rhodunitia, which were successfully defended by the Ætolians against the Romans. *Liv.* 36, 15 et 19.—*Strab.* 9 et 10 *Herod.* 7, 216 et 217.—*Soph. Trach* 436.—*Plin* 4, 7

ŒTÆUS, a town of Laconia, so called from an Argive hero of that name, was situate eighty stadia from Thalamæ. Homer has noticed it among the towns subject to Menelaus. Strabo observes it was usually called Tylus. Ptolemy writes the name Bitylia, and it is still known by that of *Vitulo*. Pausanias noticed here a temple of Serapis, and a statue of Apollo Carneius in the forum. *Paus.* 3, 20.—*Homer. Il.* 2, 585.—*Strab.* 8.

OFELLIUS, a man whom, though unpolished, Horace represents as a character exemplary for wisdom, economy, and moderation. *Horat. Sat.* 2, 2, 2.

OGLASA, a small island off the coast of Etruria, some distance below Planasia, famed for its wine, now *Monte Cristo*. *Plin* 3, 7.

OGULNIA LEX, by Q. and Cn. Ogulnius, tribunes of the commons, A. U. C. 453, that the number of the pontifices should be increased to eight, and of the augurs to nine, and that four of the former and five of the latter should be chosen from among the plebeians.

OGYGES, a celebrated monarch, the most ancient of those that reigned in Greece. He was son of Terra or, as some suppose, of Neptune, and married Thebe, the daughter of Jupiter. He reigned in Bœotia, which, from him, is sometimes called *Ogygia*, and his power was also extended over Attica It is supposed that he was of Egyptian or Phœnician extraction; but his origin, as well as the age in which he lived, and the duration of his reign, are so obscure and unknown, that the epithet of *Ogygian* is often applied to every thing of dark antiquity In the reign of Ogyges there was a deluge, which so inundated the territories of Attica, that they remained waste for near 200 years. This, though it is very uncertain, is supposed to have happened about 1764 years before the Christian era, previous to the deluge of Deucalion. According to some writers, it was owing to the overflowing of one of the rivers of the country. The reign of Ogyges was also marked by an uncommon appearance in the heavens, and as it is reported, the planet Venus changed her colour, diameter, figure, and her course. *Varro de R. R* 3, 1.—*Paus* 9, 5.—*Aug. de Civ. D.* 18, &c

OGYGIA, a name of one of the gates of Thebes in Bœotia. *Lucan.* 1, 675.——One of the daughters of Niobe and Amphion, changed into stones. *Apollod.*—*Paus.* 9, 8.——An ancient name of Bœotia, from Ogyges who reigned there.——The island of Calypso, opposite the promontory of Lacinium in Magna Græcia, where Ulysses was shipwrecked. The situation, and even the existence of Calypso's island, is disputed by some writers. *Plin.* 3, 10.- *Homer. Od.* 1, 52 et 55. 5, 254.

OGYRIS, an island in the Indian ocean.

OICLEUS, a son of Antiphates and Zeuxippe, who married Hypermnestra, daughter of Thestius, by whom he had Iphianira, Polybœa, and Amphiaraus. He was killed by Laomedon when defending the ships which Hercules had brought to Asia, when he made war against Troy. *Homer. Od.* 15, 243.- *Diod.* 4.—*Apollod.* 1, 8. 3, 6. —*Paus.* 6, 17.

OILEUS, a king of the Locrians. His father's name was Odoedocus, and his mother's Agriaonome. He married Eriope by whom he had Ajax, called *Oileus* from his father, to discriminate him from Ajax the son of Telamon. He had also another son called Medon, by a courtezan called Rhene. Oileus was one of the Argonauts. *Virg. Æn.* 1, 45.—*Apollon.* 1.—*Hygin. fab.* 14 et 18.- *Homer Il* 13, 697. 15, 336.—*Apollod.* 3, 10.

OLBIA, a city of Bithynia, in the eastern angle of the Sinus Olbianus, the same with Astacus. (*Vid. Astacus*)——A city on the coast of Pamphylia, west of Attalea, *Ptol.*——A town on the

coast of Gaul, founded by the Massilienses. It was also called Athenopolis.——A town on the eastern coast of Sardinia, said to have been founded by the Thespians. It was at one time the residence of the governor of the island, and was the usual landing place from Italy. *Cic. ad Q. Frat.* 2, *ep.* 3, 6, 8.—*Claudian. de Bell. Gild.* 519.——Or Olbiopolis, a city of European Sarmatia, situate at the mouth of the Borysthenes, and built by the Milesians It was also called Miletopolis, after its founders, and sometimes Borysthenis, from being near the mouth of this great river. It was a splendid and well fortified city, containing many temples and other public buildings, as well as a handsome palace, which the king of the Scythians caused to be built there for himself. *Strab.* 7 - *Plin.* 4, 12.

OLCHINIUM, or OLCINIUM, now *Dulcagno*, a town of Dalmatia, on the coast of the Adriatic. *Lic.* 45, 26.

OLEÁROS. *Vid* Antiparos.

OLEN, styled by Pausanias *the Hyperborean*, was the head of a sacerdotal colony which came from the north, and established itself at first in Lycia. Olen afterwards retired to Delos, whither he transplanted the worship of Apollo and Diana, and the birth of which deities in the country of the Hyperboreans, he celebrated in his hymns. He made the Greeks acquainted with Ilythia, a goddess of the north, who assisted Latona in her delivery. The recital of the odes of this ancient poet was accompanied with solemn shows and dances. He flourished long before the time of Orpheus

OLENIUS, a Lemnian, killed by his wife *Val. Flac.* 2, 164.

OLENUS, a son of Vulcan, who married Lethæa, a beautiful woman, who preferred herself to the goddesses. She and her husband were changed into stones by the offended deities *Ovid. Met.* 10, 68.——A famous soothsayer of Etruria. *Plin.* 28, 2.——An ancient city of Æolia, in the vicinity of Pleuron, and known to Homer, who enumerates it in his catalogue. It was destroyed by the Æolians, and preserved but few vestiges in Strabo's time. The goat Amalthæa is called *Olenia* by the poets, because nurtured in the vicinity of this place. *Hom. Il.* 2, 639.—*Strab.* 10. - *Ovid. Met.* 9, 594.——One of the most ancient of the cities of Achaia, situate on the western coast, at the mouth of the river Peirus. According to Polybius it was the only one of the twelve cities which refused to accede to the confederation, upon its renewal after an interruption of some years. In Strabo's time it was deserted, the inhabitants having retired to the adjacent villages. *Polyb.* 2, 41, 7.—*Strab.* 8.

OLISIPO, now *Lisbon*, a city of Lusitania, at the mouth of the Tagus, near the Atlantic ocean. It was a municipium, with the surname *Felicitas Julia*, and was fabled to have been built by Ulysses. The surrounding country was famous for its breed of fleet horses. *Plin.* 4, 35. 8, 42.—*Ferro. R. R.* 2, 1.

OLLIUS, T. the father of Poppæa, destroyed on account of his intimacy with Sejanus, &c. *Tacit. Ann.* 13, 45.——A river rising in the Alps, and falling into the Po, now called the *Oglio Plin.* 2. 103

OLLOVICO, a prince of Gaul called the friend of the republic by the Roman senate. *Cæs. Bell. G.* 7, 31.

OLMIUS, a river of Bœotia, near Helicon, sacred to the Muses. *Stat. Theb.* 7, 284.

OLYMPIA, (*orum*,) celebrated games which received their name either from Olympia where they were observed, or from Jupiter Olympius, to whom they were dedicated They were, according to some, instituted by Jupiter after his victory over the Titans, and first observed by the Idæi Dactyli, B. C. 1453. Some attribute the institution to Pelops, after he had obtained a victory over Œnomaus and married Hippodamia; but the more probable, and indeed the more received opinion is, that they were first established by Hercules in honour of Jupiter Olympius, after a victory obtained over Augias, B. C 1222. Strabo objects to this opinion, by observing, that if they had been established in the age of Homer, the poet would have undoubtedly spoken of them, as he is in every particular careful in mentioning the amusements and diversions of the ancient Greeks. But they were neglected after their first institution by Hercules, and no notice was taken of them according to many writers, till Iphitus, in the age of the lawgiver of Sparta, renewed them, and instituted the celebration with greater solemnity This re institution, which happened B. C. 884, forms a celebrated epoch in Grecian history, and is the beginning of the Olympiads. (*Ind.* Olympias.) They, however, were neglected for some time after the age of Iphitus, till Corœbus, who obtained a victory B C. 776, re-instituted them to be regularly and constantly celebrated. The care and superintendence of the games were entrusted to the people of Elis, till they were excluded by the Pisæans, B. C. 364, after the destruction of Pisa. These obtained great privileges from this appointment, they were in danger neither of violence nor war, but they were permitted to enjoy their possessions without molestation, as the games were celebrated within their territories. Only one person superintended till the 50th olympiad, when two were appointed. In the 103d olympiad, the number was increased to twelve, according to the number of the tribes of Elis. But in the following olympiad, they were reduced to eight, and afterwards increased to ten, which number continued till the reign of Adrian. The presidents were obliged solemnly to swear that they would act impartially, and not take any bribes, or discover why they rejected some of the combatants. They generally sat naked and held before them the crown which was prepared for the conqueror. There were also certain officers to keep good order and regularity, called ἀλύται, much the same as the Roman lictors, of whom the chief was called ἀλυτάρχης. No women were permitted to appear at the celebration of the Olympian games, and whoever dared to violate this law was immediately thrown down from a rock. This however was sometimes neglected, for we find not only women present at the celebration, but also some among the combatants, and some rewarded with the crown. The preparations for these festivals were great. No person was permitted to enter the lists if he had not regularly exercised himself ten months before the celebration at the public gymnasium of Elis. No unfair dealings were allowed, and whoever attempted to bribe his adversary, was subjected to a severe fine No criminals, nor such as were connected with impious and guilty persons, were suffered to present themselves as combatants; and even the father and relations

ere obliged to swear that they would have recourse to no artifice which might decide the victory in favour of their friends. The wrestlers ere appointed by lot. Some little balls, superscribed with a letter, were thrown into a silver rn, and such as drew the same letter were bliged to contend one with the other. He who ad an odd letter remained the last, and he often ad the advantage, as he was to encounter the st who had obtained the superiority over his dversary. He was called ἔφεδρος. In these ames were exhibited running, leaping, wrestng, boxing, and the throwing of the quoit, hich was called altogether πένταθλον, or *quinertium*. Besides these, there were horse and hariot races, and also contentions in poetry, loquence, and the fine arts. The only reward hat the conqueror obtained, was a crown of ive; which, as some suppose, was in memory f the labours of Hercules, which were accomlished for the universal good of mankind, and or which the hero claimed no other reward than he consciousness of having been the friend of humanity. So small and trifling a reward stimlated courage and virtue, and was more the ource of great honours than the most unbound-d treasures. The statues of the conquerors, alled Olympionicæ, were erected at Olympia, n the sacred wood of Jupiter. Their return ome was that of a warlike conqueror; they were rawn in a chariot by four horses, and every where received with the greatest acclamations. Their entrance into their native city was not brough the gates, but, to make it more grand and more solemn, a breach was made in the walls. Painters and poets were employed in elebrating their names, and indeed the victories enerally obtained at Olympia are the subjects of he most beautiful odes of Pindar. The combatants were naked; a scarf was originally tied round their waists, but when it had entangled one of the adversaries, and been the cause that he lost the victory, it was laid aside, and no regard was paid to decency. The Olympic games were observed every fifth year, or to speak with greater exactness, after a revolution of four years, and in the first month of the fifth year, and they continued for five successive days. As they were the most ancient and the most solemn of all the festivals of the Greeks, it will not appear wonderful that they drew so many people together, not only inhabitants of Greece, but of the neighbouring islands and countries. *Pind. Olym.*—*Paus.* 5, 67, &c.—*Plut. in Thes. Lyc.* &c. —*Ælian. V. H.* 10, 1.—*Cic. Tusc.* 1, 46.—*Lucian. le Gym.*—*Tacit. in Lycophr.*—*C. Nep. in. Præf.* —*Virg. G.* 3, 49.——A name given to the aggregate of temples, altars, and other structures on the banks of the Alpheus in Elis, in the immediate vicinity of the spot where the Olympic games were celebrated. It was not, as many have incorrectly supposed, a city, nor did it at all resemble a city. The main feature in the picture was the sacred grove Altis, planted, as legends told, by Hercules, and which he dedicated to Jupiter. Throughout this grove were scattered in rich profusion the most splendid monuments of architectural, sculptural, and pictorial skill. The site was already celebrated as the seat of an oracle; but it was not until the Eleans had conquered the Pisans, and destroyed their city, that a temple was erected to the god with the spoils of the vanquished. This temple of Jupiter was a Doric edifice, sixty-eight feet in height from the ground to the pediment, ninety-five feet wide, and two hundred and thirty long; its roof was covered with Pentelic marble, and at each of its extremities was placed a gilt urn. Within the temple was the statue of Jove, the chef d'œuvre of Phidias, portrayed in the sublime attitude and action conceived by Homer. The figure was of ivory and gold, and of such vast proportions, that though seated, it almost reached the ceiling; the head was crowned with olive; the right hand grasped an image of victory, the left a sceptre, curiously wrought of different metals, on which was perched an eagle; the sandals and vesture were of gold. The throne on which the god was represented as sitting, was composed of gold, ebony, and ivory, studded with precious stones, and embellished with paintings and the finest carved work. The altar of Jupiter was entirely composed of ashes collected from the burnt thighs of victims, which being softened and mixed with water from the Alpheus, formed a kind of cement; it was twenty-two feet high, and one hundred and twenty-five in circumference. Here daily sacrifices were offered by the Eleans, independent of those performed during the great solemnities. The stadium, so called from its length, was a mound of earth, where the foot-races were held; near it was the hippodrome, likewise surrounded by a mound of earth. Above these rose the Cronium, or hill of Saturn, on the summit of which, at the vernal equinox, the priests offered annual sacrifices to the god. *Pind. Olymp.* 10, 51.—*Paus.* 5, 11 et 12.—*Hom. Il.* 1, 528, &c.—*Strab.* 8.

OLYMPIAS, a certain space of time which elapsed between the celebration of the Olympic games. The Olympic games were celebrated after the expiration of four complete years, whence some have said that they were observed every fifth year. This period of time was called Olympiad, and became a celebrated era among the Greeks, who computed their time by it. The custom of reckoning time by the celebration of the Olympic games, was not introduced at the first institution of these festivals, but to speak accurately, only the year in which Chorœbus obtained the prize. This Olympiad, which has always been reckoned the first, fell, according to the accurate and learned computations of some of the moderns, exactly 776 years before the Christian era, in the year of the Julian period 3938, and 23 years before the building of Rome. The games were exhibited at the time of the full moon, next after the summer solstice, therefore the Olympiads were of unequal lengths, because the time of the full moon differs eleven days every year, and for that reason they sometimes began the next day after the solstice, and at other times four weeks after. The computations by Olympiads ceased, as some suppose, after the 364th, in the year 440 of the Christian era. It was universally adopted, not only by the Greeks, but by many of the neighbouring countries, though still the Pythian games served as an epoch to the people of Delphi and to the Bœotians, the Nemæan games to the Argives and Arcadians, and the Isthmian to the Corinthians, and the inhabitants of the Peloponnesian isthmus. To the Olympiads history is much indebted. They have served to fix the time of many momentous events, and indeed before this method of computing time was observed, every page of history is mostly fabulous, and filled with obscurity and contradiction, and no true chronological account can

properly established and maintained with certainty. The mode of computation, which was used after the suppression of the Olympiads and of the consular fasti of Rome, was more useful as it was more universal; but while the era of the creation of the world prevailed in the east, the western nations in the sixth century began to adopt with more propriety the Christian epoch, which was propagated in the eighth century, and at last, in the tenth, became legal and popular. ——A celebrated woman, who was daughter of a king of Epirus, and who married Philip king of Macedonia, by whom she had Alexander the Great. Her haughtiness, and, more probably, her infidelity, obliged Philip to repudiate her, and to marry Cleopatra, the niece of king Attalus. Olympias was sensible of this injury, and Alexander showed his disapprobation of his father's measures by retiring from the court to his mother The murder of Philip, which soon followed this disgrace, and which some have attributed to the intrigues of Olympias, was productive of the greatest extravagances. The queen paid the highest honour to her husband's murderer. She gathered his mangled limbs, placed a crown of gold on his head, and laid his ashes near those of Philip The administration of Alexander, who had succeeded his father, was, in some instance, offensive to Olympias; but when the ambition of her son was concerned, she did not scruple to declare publicly, that Alexander was not the son of Philip, but that he was the offspring of an enormous serpent which had supernaturally introduced itself into her bed When Alexander was dead, Olympias seized the government of Macedonia, and, to establish her usurpation, she ordered to put to death Aridæus, with his wife Eurydice, as also Nicanor, the brother of Cassander, with 100 leading men of Macedon, who were inimical to her interest. Such barbarities did not long remain unpunished; Cassander besieged her in Pydna, where she had retired with the remains of her family, and she was obliged to surrender after an obstinate siege. The conqueror ordered her to be accused, and to be put to death. A body of 200 soldiers were directed to put the bloody commands into execution, but the splendour and majesty of the queen disarmed their courage, and she was at last massacred by those whom she had cruelly deprived of their children, about 316 years before the Christian era. *Justin.* 7, 6 9, 7. — *Plut. in Alex.*

OLYMPIODORUS, an Alexandrian philosopher who flourished about the year 430 B. C. He is celebrated for his knowledge of the Aristotelian doctrines, and was the master of Proclus, who attended upon his school before he was twenty years of age.——A Platonic philosopher, who flourished towards the close of the sixth century. He was the author of Commentaries on four of Plato's dialogues, the first Alcibiades, the Phædon, Gorgias, and Philebus. The first of these contains a life of Plato, in which we meet with certain particulars relative to the philosopher, not to be found elsewhere. This Olympiodorus was a native of Alexandria, and enjoyed great reputation in that capital, as will appear from a distich appended to his Commentary on the Gorgias.——A native of Alexandria, a peripatetic, who flourished during the latter half of the sixth century. He was the author of a Commentary on the Meteorology of Aristotle, which was edited by Aldus, Venet. 1551, fol.

OLYMPIUS, a surname of Jupiter at Olympia, where the god had a celebrated temple and statue, which passed for one of the seven wonders of the world. It was the work of Phidias. *Paus.* 7, 2.——A native of Carthage, called also Nemesianus. (*Vid.* Nemesianus.)——A favourite at the court of Honorius, who was the cause of Stilicho's death.

OLYMPUS, a famous musician, a native of Mysia, who lived before the Trojan war. He was the disciple of Marsyas. Plato, Aristophanes, and Aristotle, cite his verses.——Another, a native of Phrygia, who lived in the time of Midas. Aristoxenus relates that he composed, in the Lydian mode, the air for the flute which expressed the funeral sorrows for the death of Python. To him likewise are ascribed the Cerulean, Minervan, Harmatian and Spondean modes. Plutarch says that he was the first who introduced among the Greeks the knowledge of stringed instruments; and that he instituted the custom of celebrating with the flute hymns to the polycephalic nome in honour of the gods. Plato says that his music influenced his auditors; Aristotle, that it exalted the soul, and Plutarch, that it surpassed in simplicity all other music ——A physician of Cleopatra, queen of Egypt, from whose writings Plutarch derived his account of the last hours of that princess.——A celebrated mountain, on the coast of Thessaly, forming the limit when regarded as an entire range, between the latter country and Macedonia. The highest summit in the chain, to which the name of Olympus was specially confined by the poets, was fabled to be the residence of the gods, and well deserved the honour. Travellers, who have visited these shores, dwell with admiration on the colossal magnificence of Olympus, which seems to rise at once from the sea to hide its snowy head among the clouds. Dr Holland, who beheld it from *Litochori* at its foot, observes "We had not before been aware of the extreme vicinity of the town to the base of Olympus, from the thick fogs which hung over us for three successive days, while traversing the country; but on leaving it, and accidentally looking back, we saw through an opening in the fog a faint outline of vast precipices, seeming almost to overhang the place, and so aerial in their aspect, that for a few minutes we doubted whether it might not be a delusion to the eye. The fog, however, dispersed yet more on this side, and partial openings were made, through which, as through arches, we saw the sunbeams resting on the snowy summits of Olympus, which rose into a dark blue sky far above the belt of clouds and mist that hung upon the sides of the mountain The transient view we had of the mountain from this point showed us a line of precipices of vast height, forming its eastern front toward the sea, and broken at intervals by deep hollows or ravines, which were richly clothed with forest trees. The oak, chestnut, beech, plane-tree, &c. are seen in great abundance along the base and skirts of the mountain, and towards the summit of the first ridge large forests of pine spread themselves along the acclivities, giving the character to the face of the mountain, which is so often alluded to by the ancient poets." The modern name of the mountain, with the Greeks, is *Elimbo*, and with the Turks *Semavat Eri Kurp. Bacch* 408 et 561. *Troad.* 215.— *Hom.* Od. 11, 314.— *Virg. Georg.* 1, 282. 3, 223.— *Lucan.* 6, 341.——A mountain in Mysia, on the confines of Bithynia, above the city of Prusa. It was one of

the highest summits in Asia Minor, being covered with snow during great part of the year. The lower parts, and the plains at the foot, especially on the western side, had from the earliest period been occupied by the Mysians, whence it was generally denominated the Mysian Olympus. Its sides were covered with vast forests, which afforded shelter to wild beasts, and not unfrequently to robbers, who erected castles there, and other strongholds. Its modern name is *Anadoli dagh*. *Plin.* 5, 32.—*Strab.* 12.—*Herod.* 1, 36.——A mountain, to the north-west of Ancyra, in Galatia, and on the confines of Bithynia. Some suppose it to be the same with Didymus, or at least a part of this chain. *Liv.* 38, 18.—*Polyb* 12, 20.——A mountain on the borders of Arcadia and Laconia, in the vicinity of Sellasia. *Polyb* 2, 65.——A mountain chain on the eastern coast of Cyprus: the mountain in this range particularly called Olympus, was directly on the shore, and just below the promontory of Dinaretum. *Strab.* 14.——A mountain in Lycia, on the eastern coast, above the Sacrum Promontorium. A city of the same name stood on a part of it. *Cic in Verr.* 1, 23.—*Eutrop.* 6, 3.—*Plin.* 5, 27.—*Flor* 3, 6.

OLYNTHUS, a powerful city of Macedonia, in the district of Chalcidice, at the head of the Sinus Toronaicus. It was founded probably by the Chalcidians and Eretrians of Eubœa. It was celebrated for its many contests with Philip and the Athenians, and for the eloquence of Demosthenes in its behalf. It was at last taken and destroyed by Philip, and its inhabitants sold into slavery. Its ruins are now called *Agios Mamas*. *Strab* 10.—*Diod. Sic.* 16, 514 et 539.—*Demosth. Olynth* 2. *Phil.* 3.—*Justin.* 8, 4.

OMBOS or OMBI now *Kom Ombo*, a city of Egypt, a little north of Syene, on the eastern side of the Nile. It was famous for the worship of the crocodiles, in defence of which the Ombites fought battles with the people of Tentyra and Apollonopolis. The horrible effects of their religious zeal are ably satirized by Juvenal. *Sat* 15, 35.

OMOLE or HOMOLE, a mountain of Thessaly. *Luc Ant* 7 675.——There were some festivals called *Homoleia*, which were celebrated in Bœotia in honour of Jupiter, surnamed *Homoleus*.

OMOPHAGIA, a festival in honour of Bacchus The word signifies *the eating of raw flesh*. *Vid.* Dionysia

OMPHALE, a queen of Lydia, daughter of Jardanus. She married Tmolus, who, at his death, left her mistress of his kingdom. Omphale had been informed of the great exploits of Hercules, and wished to see so illustrious a hero. Her wish was soon gratified. After the murder of Eurytus, Hercules fell sick, and was ordered to be sold as a slave, that he might recover his health, and the right use of his senses. Mercury was commissioned to sell him, and Omphale bought him, and restored him to liberty. The hero became enamoured of his mistress, and the queen favoured his passion, and had a son by him, whom some call Agelaus, and others Lamon. From this son were descended Gyges and Croesus; but this opinion is different from the account which makes these Lydian monarchs spring from Alcæus, a son of Hercules by Malis, one of the female servants of Omphale. Hercules is represented by the poets as so desperately enamoured of the queen that, to conciliate her esteem, he sits by her side among her women, while she covers herself with the lion's skin, and arms herself with the club of the hero, and often strikes him with her sandals for the uncouth manner with which he holds the distaff, &c. Their fondness was mutual. As they once travelled together, they came to a grotto on mount Tmolus, where the queen dressed herself in the habit of her lover, and obliged him to appear in a female garment. After they had supped, they both retired to rest in different rooms, as a sacrifice on the morrow to Bacchus required. In the night, Faunus, or according to others, Pan, who was enamoured of Omphale, introduced himself into the cave. He went to the bed of the queen, but the lion's skin persuaded him that it was the dress of Hercules, and therefore he repaired to the bed of Hercules, in hopes to find there the object of his affection. The female dress of Hercules deceived him, and he laid himself down by his side. The hero was awaked, and kicked the intruder into the middle of the cave. The noise awoke Omphale, and Faunus was discovered lying on the ground, greatly disappointed and ashamed. *Ovid Fast.* 2, 305, &c —*Apollod.* 1, 9. 16, 7.—*Diod.* 4.—*Propert* 3, 11, 17.

OMPHALOS, a place of Crete, sacred to Jupiter.

ONARUS, a priest of Bacchus, who is supposed to have married Ariadne after she had been abandoned by Theseus. *Plut. in Thes.*

ONASIMUS, a sophist of Athens, who flourished in the reign of Constantine.

ONATAS, a famous statuary of Ægina, son of Micon. *Paus* 8, 42.

ONCHESMUS, a town of Epirus, on the coast, situate opposite the western extremity of Corcyra. Dionysius of Halicarnassus pretended that the real name of this place was Anchises Portus, derived from Anchises the father of Æneas. Cicero seems to refer to the port of Onchesmus, when he speaks of the wind Onchesmites as having favoured his navigation from Epirus to Brundusium. *Strab.* 7.—*Dion. Hal.* 1, 52.—*Cic. Ep. ad Att.* 7, 2.

ONCHESTUS, a river of Thessaly, rising near Cynoscephalæ and falling into the Sinus Pelasgicus. It is supposed to answer to the modern *Patrasso*. *Liv.* 33, 6 — *Polyb.* 18, 3.——A city of Bœotia, north-west of Thebes, and south of the lake Copais. It received its name from Onchestus, a son of Neptune, whose temple and grove are often celebrated by the poets of antiquity. *Hom. Il* 2, 506.—*Pind. Isthm* 4, 32.

ONESICRITUS, a Cynic philosopher, a native of Ægina and a disciple of Diogenes of Sinope. He was taken into the service of Alexander the Great, whom he accompanied in his expedition to India, and wrote an account of that undertaking on the plan of Xenophon's expedition of Cyrus. He is treated by Strabo, and others of the ancients, as a fabulous and romantic writer; but it is probable that the ignorance of the Greeks and Romans relative to India contributed not a little to render the narrative of Onesicritus incredible to his countrymen. He survived Alexander, but the exact time of his death is not known. His history is no longer extant, though some of his details relative to the geography and natural history of the regions he visited have been preserved by Strabo, Ælian, and Pliny.

ONESIMUS, the son of Python, a Macedonian nobleman, who, having in vain dissuaded Per-

rents from undertaking war against the Romans, and on that account being suspected by the king, fled to the Romans, by whom he was kindly received, and liberally rewarded. *Liv* 44, 16

ONION a city of Egypt, south-west of Heropolis It was inhabited by Jews, who had a temple here, which continued from the time of Onias, who built it, to that of Vespasian. Onias was nephew to Menelaus, and the lawful successor to the priesthood of Jerusalem, but being deprived of his rights by Antiochus Eupator, king of Syria, who made Alcimus high priest in his stead, he fled to Egypt, and obtained permission from Ptolemy Philometor to build this temple there, about 173 B C This structure remained for the space of 243 years, when it was destroyed by order of Vespasian after the fall of Jerusalem *Joseph Ant* 14, 14 *Bell Jud.* 1, 7

ONOCHONUS a river of Thessaly, falling into the Peneus It was dried up by the army of Xerxes. *Herod* 7 196

ONOMACRITUS, a soothsayer of Athens It is generally believed, that the Greek poem on the Argonautic expedition, attributed to Orpheus, was written by Onomacritus The elegant poems of Musæus are also, by some, supposed to be the production of his pen. He flourished about 516 years before the Christian era, and was expelled from Athens by Hipparchus one of the sons of Pisistratus *Herod* 7, 6 ——A Persian, who wrote concerning laws, &c *Aristot Polit* 2

ONOMARCHUS a Phocian son of Euthycrates, and brother of Philomelus whom he succeeded, as general of his countrymen, in the sacred war. After exploits of valour and perseverance, he was defeated and slain in Thessaly by Philip of Macedon, who ordered his body to be ignominiously hung up for the sacrilege offered to the temple of Delphi He died 353 B C *Aristot Pol* 5, 4 —*Diod.* 16 ——A man to whose care Antigonus intrusted the keeping of Eumenes *C Nep. in Eum*

ONOPHAS one of the seven Persians who conspired against the usurper Smerdis *Ctesias* —— An officer in the expedition of Xerxes against Greece

ONOSANDER, a Greek author and Platonic philosopher, who flourished about the middle of the first century He was the author of a work of considerable celebrity, entitled στρατηγικὸς λόγος, being a treatise on the duties of a general The best editions are, that of Schwebel, Norimb. 1752, fol , and that of Coray, Paris, 1822, 8vo.

ONYTHES, a friend of Æneas, killed by Turnus. *Virg. Æn* 12, 514.

OPALIA, festivals celebrated by the Romans, in honour of Ops, on the 14th of the calends of January

OPHELTES a son of Lycurgus, king of Thrace He is the same as Archemorus. (*Vid* Archemorus) —The father of Euryalus, whose friendship with Nisus is proverbial *Virg Æn* 9 201 ——One of the companions of Acestes, changed into a dolphin by Bacchus *Ovid. Met* 3, *fab* 8.

OPHIAS a patronymic given to Combe, as daughter of Ophius, an unknown person *Ovid. Met.* 7, 382.

OPHIONEUS, was an ancient soothsayer in the age of Aristodemus He was born blind

OPHIR, a place or country remote from Judæa, to which the ships of Solomon traded There has been much discussion respecting the situation of this place; some supposing it to have been the island of *Socotra*; others, that anciently called Tabrobana, which is supposed by some to have been *Ceylon*, and by others *Sumatra*, whilst others fix its situation on the continent of India M Huet, and, after him, Bruce, place Ophir at *Sofala*, in South Africa, where mines of gold and silver have been found, which show marks of having been very anciently and extensively worked. The latter says, also, that the situation of this place explains the period of three years which the Ophir ships were absent, from the different courses of the monsoons and trade winds which they would have to encounter going and returning Ruins of ancient buildings have also been found in the neighbourhood of these mines *Gen* 10, 29.—1 *Kings*, 9, 28 10, 11.—2 *Chron* 8, 18.

OPHIS, a small river of Asia Minor, forming part of the eastern boundary of Pontus It rises in the mountains of the Tzani, and falls into the Euxine to the south west of Rhizæum It is now the *Ouf* —— A river in Arcadia running by Mantinea, and falling into the Alpheus. *Paus* 8, 8.

OPHIUSA an island in the Mediterranean off the coast of Spain and forming one of the Pityusæ, or Pine islands It obtained its name from the Greek word ὄφις *coluber*, owing to its having been infested with *serpents*. It is now called *Columbretes*, or *Monte Colubre* ——A city of Dacia, near the mouth of the river Tyras, which was also called Tyras It is supposed to correspond to the modern *Palanka Plin* 4, 12 —— The earlier name of the island of Tenos. *Plin* 4, 12.——One of the earlier names of the island of Rhodes *Plin* 5, 31

OPICI the same with the Osci (*Vid* Osci) that *Opsus*, *Opscus* and *Oscus*, are the same name is expressly remarked by Roman grammarians The Greek language adopted only the first form, and the last prevailed in the Latin. *Festus de V. Sig*

OPIMA SPOLIA, spoils taken by a Roman general from a general of the enemy whom he had slain They were dedicated and suspended in the temple of Jupiter Feretrius These spoils were obtained only thrice before the fall of the republic, the first by Romulus, who slew Acron, king of the Caninenses, the next by A Cornelius Cossus, who slew Lar Tolumnius, king of the Veientes, A U C 318, and the third by M Claudius Marcellus, who slew Viridomarus, king of the Gauls, A U C 530.

OPIMIUS, L a Roman who made himself consul in opposition to the interest and efforts of the Gracchi He showed himself a most inveterate enemy to C Gracchus and his adherents, and behaved, during his consulship, with the highest severity against the popular party. When sent to Africa at the head of an embassy to settle the disputes in the family of Masinissa, he suffered himself to be bribed by the gold of Jugurtha, and made an unfair division of the provinces referred to his arbitration He was accused and condemned for this criminal conduct, under the Mamilian law, and retired in disgrace and banishment to Dyrrachium, where he died in extreme poverty Cicero speaks with commendation of Opimius, but the orator's partiality might arise from the bias which he entertained for patrician greatness and unlimited power over the plebeians. The year in which Opimius was consul was remarkable for a superabundant vintage, hence *Opimianum vinum* was expressive of superior quality Some of this wine

was still preserved in Pliny's age, two centuries after Opimius' death. *Cic. pro Sext. et in Pis.*—*Plut.*—*Sal. Jug.* 16.—*Pun.* 14, 4, &c.—*Martial.* 9, 69.—*Paterc.* 2, 7.——A Roman, who killed one of the Cimbri in single combat.——A rich usurer at Rome in the age of Horace, *Sat.* 2, 3, 142.

OPIS, a nymph who was among Diana's attendants, and who avenged the death of her favourite Camilla, by shooting Arans, by whose weapons the queen had fallen. The goddess herself is called Opis by the Greek poets, and that name is likewise applied to one of the three Hyperborean nymphs, who introduced the worship of the goddess in Delos. The other two were Loxo and Hecaerge. *Virg. Æn.* 11, 532 et 867.—*Cic. de Nat. D.* 3, 55.—*Callim. in Dian.* 204. *In Del.* 292.——A town on the river Tigris, in Assyria, west of Artemita. It was afterwards called Antiochia. *Herod.* 1, 189.—*Xen. Anab.* 2, 4.—*Plin.* 6, 27.

OPITERGIUM, a city of Venetia, in northern Italy, on the right bank of the river Plavis. It is now *Oderzo*. *Strab.* 5.—*Plin.* 3, 19.

OPITES, a native of Argos, killed by Hector in the Trojan war. *Homer Il.*

OPPIA LEX, by C. Oppius, the tribune, A. U. C. 540. It required that no woman should wear above half an ounce of gold for ornament, have party-coloured garments, or be carried in any city or town, or to any place within a mile's distance, unless it was to celebrate some sacred festivals or solemnities. This famous law, which was made while Annibal was in Italy, and while Rome was in distressed circumstances, created discontent, and, eighteen years after, the Roman ladies petitioned the assembly of the people that it might be repealed. Cato opposed it strongly, and made many satirical reflections upon the women for their appearing in public to solicit votes. The tribune Valerius, who had presented their petition to the assembly, answered the objections of Cato, and his eloquence had such an influence on the minds of the people, that the law was instantly abrogated with the unanimous consent of all the *comitia*, Cato alone excepted. *Liv.* 33 et 34.—*Cic. de Orat* 3.

OPPIANUS, a Greek poet and grammarian, was a native of Anazarbus in Cilicia, and flourished in the beginning of the third century. He dedicated two poems, entitled *Halieutica*, on fishing, and *Cynegetica*, on hunting, to the emperor Caracalla; with the latter that sovereign was so much pleased, that he gave the author a piece of gold for each line, hence they obtained the name of the *golden verses*. Both poems have been esteemed by various modern critics, as well for the force and elegance of the descriptions, as for the ingenuity of the thoughts and similes. Oppian likewise composed a work "On Fowling," with some other pieces which are lost. He died of the plague at the age of thirty, and was honoured by his townsmen with a statue and a highly encomiastic inscription. The best edition of Oppian is that of Schneider, Lips. 1813, 8vo.

OPPIDIUS, a rich old man introduced by Horace (*Sat.* 2, 3, 168,) as wisely dividing his possessions among his two sons, and warning them against those follies and that extravagance which he believed he saw raging in them.

OPPIUS, C. a friend of Julius Cæsar, celebrated for his life of Scipio Africanus and of Pompey the Great. In the latter, he paid not much regard to historical facts, and took every opportunity of defaming Pompey, to extol the character of his patron Cæsar. In the age of Suetonius, he was deemed the true author of the Alexandrian, African, and Spanish wars, which some attribute to Cæsar, and others to A Hirtius. *Tacit. Ann.* 14.—*Suet. in Cæs.* 53.——An officer sent by the Romans against Mithridates. He met with ill success, and was sent in chains to the king, &c.——Marcus, a leader of the plebeians at Rome, when they retired to mount Aventine from the Decemviri. *Liv* 3, 51.——Cornicen, one of the Decemviri, who shared the crimes of Appius, and on being put in prison, destroyed himself. *Liv.* 3, 58, &c.——Caius, the author of the Oppian law. *Vid* Oppia Lex.

OPS (*Opis*), a daughter of Cœlus and Terra, the same as the Rhea of the Greeks, who married Saturn, and became mother of Jupiter. She was known among the ancients by the different names of *Cybele*, *Bona Dea*, *Magna Mater*, *Thea*, *Tellus*, *Proserpina*, and even of *Juno* and *Minerva*; and the worship which was paid to these apparently several deities was offered merely to one and the same person, mother of the gods. The word *Ops* seems to be derived from *Opus*; because the goddess, who is the same as the earth, gives nothing without *labour*. Tatius built her a temple at Rome. She was generally represented as a matron, with her right hand opened, as if offering assistance to the helpless, and holding a loaf in her left hand. Her festivals were called *Opalia*, &c. *Varro de L. L.* 4.—*Dionys. Hal.* 2, &c.—*Tibull.* 4, 68.

OPTIMUS, MAXIMUS, epithets given to Jupiter to denote his greatness, omnipotence, and supreme goodness. They are usually expressed by the capitals O. M.

OPUS (*Opuntia*), one of the most ancient cities in Greece, the capital of the Locri Opuntii, whose territory lay to the north of Bœotia. According to Strabo, it was fifteen stadia from the sea and the distance between it and Cynus, its emporium, was sixty stadia. Livy places Opus, however, only one mile from the sea. This place was celebrated as having been the domain of Deucalion and Pyrrha, and as the birth-place of Patroclus. *Strab.* 9.—*Liv.* 28, 6.—*Pind. Olymp.* 9, 62.—*Hom. Il.* 18, 325.

ORACULUM, an answer of the gods to the questions of men, or the place where those answers were given. Nothing is more famous than the ancient oracles of Egypt, Greece, Rome, &c. They were supposed to be the will of the gods themselves, and they were consulted, not only upon every important matter, but even in the affairs of private life. To make peace or war, to introduce a change of government, to plant a colony, to enact laws, to raise an edifice, to marry, were sufficient reasons to consult the will of the gods. Mankind, in consulting them, showed that they wished to pay implicit obedience to the command of the divinity, and when they had been favoured with an answer, they acted with more spirit, and with more vigour, conscious that the undertaking had met with the sanction and approbation of heaven. In this, therefore, it will not appear wonderful that so many places were sacred to oracular purposes. The small province of Bœotia could once boast of her 25 oracles, and Peloponnesus of the same number. Not only the chief of the gods gave oracles, but, in process of time, heroes were admitted to enjoy the same privileges; and the oracles of a Trophonius and an Antinous, were soon

able to rival the fame of Apollo and of Jupiter. The most celebrated oracles of antiquity were those of Dodona, Delphi, Jupiter Ammon &c. (*Vid.* Dodona, Delphi, Ammon.) The temple of Delphi seemed to claim a superiority over the other temples; its fame was once more extended, and its riches were so great, that not only private persons, but even kings and numerous armies, made it an object of plunder and of rapine. The manner of delivering oracles was different. A priestess at Delphi, (*Vid.* Pythia) was permitted to pronounce the oracles of the god, and her delivery of the answers was always attended with acts of apparent madness and desperate fury. Not only women, but even doves, were the ministers of the temple of Dodona, and the supplicant votary was often startled to hear his questions readily answered by the decayed trunk, or the spreading branches of a neighbouring oak. Ammon conveyed his answers in a plain and open manner; but Amphiaraus required many ablutions and preparatory ceremonies, and he generally communicated his oracles to his supplicants in dreams and visions. Sometimes the first words that were heard, after issuing from the temple, were deemed the answers of the oracles, and sometimes the nodding or shaking of the head of the statue, the motions of fishes in a neighbouring lake, or their reluctance in accepting the food which was offered to them, were as strong and valid as the most express and the minutest explanations. The answers were also sometimes given in verse, or written on tablets, but their meaning was always obscure, and often the cause of disaster to such as consulted them. Croesus, when he consulted the oracle of Delphi, was told that, if he crossed the Halys, he should destroy a great empire; he supposed that that empire was the empire of his enemy, but unfortunately it was his own. The words of *Aeacida, Romanos vincere posse*, which Pyrrhus received when he wished to assist the Tarentines against the Romans, by a favourable interpretation for himself, proved his ruin. Nero was ordered by the oracle of Delphi, to beware of 73 years; but the pleasing idea that he should live to that age, rendered him careless, and he was soon convinced of his mistake, when Galba, in his 73d year, had the presumption to dethrone him. It is a question among the learned, whether the oracles were given by the inspiration of evil spirits, or whether they proceeded from the imposture of the priests. Imposture, however, and forgery cannot flourish, and falsehood becomes its own destroyer; and on the contrary, it is well known how much confidence an enlightened age, therefore, much more the credulous and the superstitious, places upon dreams and romantic stories. Some have strongly believed that all the oracles of the earth ceased at the birth of Christ, but the supposition is false. It was, indeed, the beginning of their decline; but they remained in repute, and were consulted, though perhaps not so frequently, till the fourth century, when Christianity began to triumph over paganism. The oracles often suffered themselves to be bribed. Alexander did it, but it is well known that Lysander failed in the attempt. Herodotus, who first mentioned the corruption which often prevailed in the oracular temples of Greece and Egypt, has been severely treated for his remarks, by the historian Plutarch. Demosthenes is also a witness of the corruption, and he observed, that the oracles of Greece were servilely subservient to the will and pleasure of Philip king of Macedonia, as he beautifully expresses it by the word φιλιππίζειν. If some of the Greeks, and other European and Asiatic countries, paid so much attention to oracles, and were so fully persuaded of their veracity, and even divinity, many of their leading men and of their philosophers were apprized of their deceit, and paid no regard to the command of priests, whom money could corrupt, and interposition silence. The Egyptians showed themselves the most superstitious of mankind, by their blind acquiescence in the imposition of the priests, who persuaded them that the safety and happiness of their lives depended upon the mere motions of an ox, or the tameness of a crocodile. *Homer. Il. Od.* 10.—*Herod.* 1 et 2.—*Xenoph. Memor.*—*Strab.* 5, 7, &c.—*Paus.* 1, &c.—*Plut. de Defect. Orac. de Ages et de Her. malign.*—*Cic. de Div.* 1, 19.—*Justin.* 24, 6.—*Liv.* 37.—*Aelian. V. H.* 6.—*C. Nep. in Lys.*—*Aristoph. in Equit.* et *Plut.*—*Demosth. Phil.* · *Ovid. Met.* 1.

ORMA, (Ὥραια) certain solemn sacrifices of fruits offered in the four seasons of the year, to obtain mild and temperate weathers. They were offered to the goddesses who presided over the seasons, who attended upon the sun, and who received divine worship at Athens.

ORBILIUS PUPILLUS a grammarian of Beneventum, who was the first instructor of the poet Horace. After serving for some time in the Roman armies he in his 50th year came to Rome in the consulship of Cicero, and there, as a public teacher, acquired more fame than money. He was naturally of a severe disposition, of which his pupils often felt the effects. He lived almost to his 100th year, and lost his memory some time before his death. His countrymen at Beneventum, raised a marble statue to his honour. *Suet. de Illust. Gr.* 9.—*Horat. Ep.* 2, 1, 71.

ORBONA, the tutelary goddess of orphans. *Fest.* 2, 7.—*Arnob.* 4.

ORCADES, islands to the north of Britain, answering to the modern *Orkney* isles. They were visited and subdued by Agricola, but soon threw off the yoke. Their number is variously given by the ancients, but the chief of them were Pomona, or *the Mainland*, Ocetis, or *Hoy Wass* and Dumna, or *S Ronaldsay*. *Tacit. in Agric.*—*Juv. Sat.* 2, 161.

ORCHAMUS, a king of Assyria, father of Leucothoe, by Eurynome. He buried his daughter alive for her amours with Apollo. *Ovid. Met.* 4, 212.

ORCHIA LEX, by Orchius the tribune, A.U.C. 566. It was enacted to limit the number of guests that were to be admitted at an entertainment; and it also enforced, that during supper, which was the chief meal among the Romans, the doors of every house should be left open.

ORCHOMENUS, a city of Boeotia, near the Cephissus, and to the north-west of the lake Copais. It was the second city of Boeotia, and at one time of such importance, as to vie with the most opulent cities in the world. Orchomenus is called by Pindar the city of the graces, from a temple consecrated to them there. Its first inhabitants were the Pelegyes, a lawless race, who were destroyed by the gods for their impiety, and were succeeded by the Minyæ, from whom the city is surnamed Minyeis. Here were the tombs of Minyas and Hesiod, the remains of the latter having been conveyed hither from Locris at the command of Apollo. The ruins of Orcho-

menus are to be seen near the village of *Scrypus*. *Paus.* 9, 35 & 36.—*Strab.* 9.—*Hom. Il.* 2, 351. 11, 284.—*Hymn. Apoll.* 278.—*Prud. Olymp.* 14, 1. *Tyrt.* 12, 45.—*Apollod. Rhod.* 3, 1094.—A city of Arcadia, some distance to the north-west of Mantinea. It was first situated on the summit of a hill, but was afterwards removed to the plain below. Tradition assigned its foundation to Orchomenus, the son of Lycaon, and its antiquity is further evinced by Homer's mention of it in the catalogue of ships. The modern village of *Kalpaki* is built on the ruins of this town. *Paus.* 8, 3.—*Hom. Il.* 2, 605. *Herod.* 7, 102. 9, 25.—*Thucyd.* 5, 61.—A city of Thessaly, on the confines of Macedonia. *Schol. in Apoll. Rhod.* 2, 11-6

ORCUS, one of the names of the god of hell, the same as Pluto, though confounded by some with Charon. He had a temple at Rome under the name of Orcus Quietalis. Those slaves who were made free by the will of a master were called Orcini liberti, to be distinguished from those to whom a master in his lifetime had granted their liberty. The word *Orcus*, is generally used to signify the infernal regions. *Horat. Od.* 1, 28, &c.—*Ing. Æn.* 4, 502, &c.—*Ovid. Met.* 14, 116 &c.

ORDOVICES, a people of Britain, occupying what would correspond, at the present day, to the northern portion of *Wales*, together with the isle of *Anglesey*. Their capital was Mediolanum, or *Megwood*, in *Montgomeryshire*. *Tacit Hist.* 12, 33

OREADES, nymphs of the mountains, (ὄρος, *mons*,) daughters of Phoroneus and Hecate. Some call them Orestiades, and give them Jupiter for father. They generally attended upon Diana, and accompanied her in hunting. *Virg. Æn.* 1, 504.—*Homer. Il.* 6.—*Strab.* 10.—*Ovid. Met.* 8, 787.

ORESTÆ, a people of Epirus, situate apparently to the south-east of the Lyncestæ, and, like them, originally independent of the Macedonian kings, though afterwards annexed to their dominions. At a later period, having revolted under the protection of a Roman force, they were declared free on the conclusion of peace between Philip and the Romans. Their country was apparently of small extent, and contained but few towns. *Liv* 33, 34. 42, 38.

ORESTES, a son of Agamemnon and Clytemnestra. When his father was cruelly murdered by Clytemnestra and Ægisthus, young Orestes was saved from his mother's dagger by means of his sister Electra, called Laodice by Homer, and he was privately conveyed to the house of Strophius, who was king of Phocis, and who had married a sister of Agamemnon. He was tenderly treated by Strophius, who educated him with his son Pylades. The two young princes soon became acquainted, and, from their familiarity, arose the most inviolable attachment and friendship. When Orestes was arrived to the years of manhood, he visited Mycenæ, and avenged his father's death by assassinating his mother Clytemnestra, and her adulterer Ægisthus. The manner in which he committed this murder is variously reported. According to Æschylus he was commissioned by Apollo to avenge his father, and therefore he introduced himself with his friend Pylades, at the court of Mycenæ, pretending to bring the news of the death of Orestes from king Strophius. He was at first received with coldness, and when he came into the presence of Ægisthus, who wished to inform himself of the particulars, he murdered him, and Clytemnestra soon shared the adulterer's fate. Euripides and Sophocles mention the same circumstances. Ægisthus was assassinated after Clytemnestra, according to Sophocles; and, in Euripides, Orestes is represented as murdering the adulterer, while he offers a sacrifice to the nymphs. This murder, as the poet mentions, irritates the guards, who were present, but Orestes appeases their fury by telling them who he is, and immediately he is acknowledged king of the country. Afterwards, he stabs his mother, at the instigation of his sister Electra, after he has upbraided her for her infidelity and cruelty to her husband. Such meditated murders, received the punishment, which, among the ancients, was always supposed to attend parricide. Orestes is tormented by the Furies, and exiles himself to Argos where he is still pursued by the avengeful goddesses. Apollo himself purifies him, and he is acquitted by the decision of the Areopagites, whom Minerva herself instituted on this occasion, according to the narration of the poet Æschylus, who flatters the Athenians in his tragical story, by representing them as passing judgment, even upon the gods themselves. According to Pausanias, Orestes was purified of the murder, not at Delphi, but at Troezene, where still was seen a large stone at the entrance of Diana's temple, upon which the ceremonies of purification had been performed by nine of the principal citizens of the place. There was also, at Megalopolis in Arcadia, a temple dedicated to the Furies, near which Orestes cut off one of his fingers with his teeth in a fit of insanity. These different traditions are confuted by Euripides, who says, that Orestes, after the murder of his mother, consulted the oracle of Apollo at Delphi, where he was informed that nothing could deliver him from the persecutions of the Furies, if he did not bring into Greece the Taurian statue, which was in the Taurica Chersonesus, and which, as it is reported by some, had fallen down from heaven. This was an arduous enterprise. The king of the Chersonesus always sacrificed on the altars of the goddess all such as entered the borders of his country. Orestes and his friend were both carried before Thoas, the king of the place, and they were doomed to be sacrificed. Iphigenia was then priestess of Diana's temple, and it was her office to immolate these strangers. The intelligence that they were Grecians delayed the preparations, and Iphigenia was anxious to learn something about a country which had given her birth. (*Vid.* Iphigenia.) She even interested herself in their misfortunes, and offered to spare the life of one of them provided he would convey letters to Greece from her hand. This was a difficult trial; never was friendship more truly displayed, according to the words of Ovid, *ex Pont.* 3, 2.

Ire jubet Pyladen earum moribus Orestem,
Hic negat; inque vicem pugnat utrinque mori.

At last Pylades gave way to the pressing intreaties of his friend, and consented to carry the letters of Iphigenia to Greece. These were addressed to Orestes himself, and, therefore, these circumstances soon led to a total discovery of the connexions of the priestess with the man whom she was going to immolate. Iphigenia was convinced that he was her brother Orestes, and, when the causes of their journey had been explained, she resolved, with the two friends, to fly from Chersonesus, and to carry away the statue

of Diana. Their flight was discovered, and Thoas prepared to pursue them; but Minerva interfered, and told him, that all had been done by the will and approbation of the gods. Some suppose, that Orestes came to Cappadocia from Chersonesus, and that there he left the statue of Diana at Comana. Others contradict this tradition, and, according to Pausanias, the statue of Diana Orthia was the same as that which had been carried away from the Chersonesus. Some also suppose that Orestes brought it to Aricia, in Italy, where Diana's worship was established. After these celebrated adventures, Orestes ascended the throne of *Argos*, where he reigned in perfect security, and married Hermione, the daughter of Menelaus, and gave his sister to his friend Pylades. The marriage of Orestes with Hermione is a matter of dispute among the ancients. All are agreed that she had been promised to the son of Agamemnon, but Menelaus had married her to Neoptolemus, the son of Achilles, who had shown himself so truly interested in his cause during the Trojan war. The marriage of Hermione with Neoptolemus displeased Orestes; he remembered that she had been early promised to him, and therefore he resolved to recover her by force or artifice. This he effected by causing Neoptolemus to be assassinated, or assassinating him himself. According to Ovid's epistle of Hermione to Orestes, Hermione had always been faithful to her first lover, and it was even by her persuasion that Orestes removed her from the house of Neoptolemus. Hermione was dissatisfied with the partiality of Neoptolemus for Andromache, and her attachment for Orestes was increased. Euripides, however, and others, speak differently of Hermione's attachment to Neoptolemus, she loved him so tenderly, that she resolved to murder Andromache, who seemed to share, in a small degree, the affections of her husband. She was ready to perpetrate the horrid deed when Orestes came into Epirus, and she was easily persuaded by the foreign prince to withdraw herself, in her husband's absence, from a country which seemed to contribute so much to her sorrows. Orestes the better to secure the affections of Hermione, assassinated Neoptolemus, (*Vid.* Neoptolemus,) and retired to his kingdom of Argos. His old age was crowned with peace and security, and he died in the 90th year of his age, leaving his throne to his son Tisamenes, by Hermione. Three years after, the Heraclidæ recovered the Peloponnesus, and banished the descendants of Menelaus from the throne of Argos. Orestes died in Arcadia, as some suppose, by the bite of a serpent; and the Lacedæmonians, who had become his subjects at the death of Menelaus, were directed by an oracle to bring his bones to Sparta. They were some time after discovered at Tegea, and his stature appeared to be seven cubits, according to the traditions mentioned by Herodotus and others. The friendship of Orestes and Pylades became proverbial, and the two friends received divine honours among the Scythians and were worshipped to temples. *Paus.* 1, 2, 4, &c.—*Paterc.* 1, 1 et 3. - *Ovid. Heroid.* 8. *Ex Pont.* 3, 2. *Met.* 15. *Euripid. in Orest. Andr. &c. Iphig. - Sophocl. in Electr. &c.—Æschyl. in Eum. Agam. &c. — Herod.* 1, 69. *Hygin. fab* 120, 261, &c ——A man sent as ambassador by Attila, king of the Huns, to the emperor Theodosius. He was highly honoured at the Roman court, and his son Augustulus was the last emperor of the western empire.——A governor of Egypt under the Roman emperors.——A robber of Athens who pretended madness, &c. *Aristoph. Ach.* 4, 7.——A general of Alexander. *Curt.* 4, 10.

ORESTHEUM, or ORESTHEUM, called by Pausanias Oresthasium, a town of Arcadia, south-east of Megalopolis, in the district of Oresthis. Its ruins, according to Pausanias, were to be seen to the right of the road leading from Megalopolis to Tegea. Allusion is made to it by Euripides. It would seem from Thucydides and Herodotus to have been on the road from Sparta to Tegea. *Paus.* 8 et 54. — *Thucyd. Orest* 16, 17.—*Thucyd.* 5, 64 — *Herod.* 9, 11.

ORESTIAS, the primitive name of Adrianopolis, in Thrace, and which the Byzantine authors frequently employ in speaking of that city. The name is derived from the circumstance of Orestes having purified himself on this spot, after the murder of his mother. Three rivers had here their confluence, the Hebrus receiving the Arda, or *Arda*, on one side, and the Tonsus, or *Tonza*, on the other.

ORETANI, a people of Hispania Terraconensis, whose territory is supposed to have corresponded to the eastern part of *Estremadura*, the middle section of *La Mancha*, the eastern extremity of *Jaen*, and the northern extremity of *Grenada*. *Liv* 21, 11. 35, 7.—*Plin.* 3, 3.—*Polyb.* 10, 38. 11, 20.

ORPUS, an ancient city of Eubœa, in the north eastern part of the island, founded by an Athenian colony. It was situate in the district of Ellopia. Its primitive name was Histiæa, and it retained this appellation until, having endeavoured to shake off the galling yoke of Athens, after the close of the Persian war, it met with a cruel punishment at the hands of that power. The Histiæotæ were expelled, and Athenian colonists were sent to occupy the lands which they had evacuated. Strabo informs us, that the Histiæans withdrew on this occasion to Macedonia. From henceforth we find the name of their town changed to Oreus, which at first was that of a small place dependant on Histiæa, at the foot of mount Telethrius, and near the spot called Drymos, on the banks of the river Callas. The ruins of Oreus are still to be seen near the coast, opposite to Cape *Volo* of Thessaly. *Strab.* 10.—*Thucyd.* 1, 115. 8, 95.—*Xen. Hist. Gr.* 5, 4, 57 — *Liv.* 28, 6. 31, 46.

ORGETORIX, one of the chief men of the Helvetii, while Cæsar was in Gaul. He formed a conspiracy against the Romans, and when accused, he destroyed himself. *Cæs. B. G.* 1, 2, &c.

ORGIA, festivals in honour of Bacchus. They are the same as the *Bacchanalia, Dionysia*, &c., which were celebrated by the ancients to commemorate the triumph of Bacchus in India. *Vid.* Dionysia.

ORIBASIUS, an eminent physician of the fourth century, born at Pergamus. He was the pupil of Zeno of Cyprus, and became physician to the emperor Julian, whom he accompanied in his expedition to Persia, and witnessed his death. Under the succeeding emperors, Valens and Valentinian, he fell into disgrace, was deprived of his property, exiled, and obliged to take refuge among the barbarians. At length his merit was acknowledged, and he was recalled, and recompensed for his losses. He lived till towards the middle of the fifth century. Notwithstanding his misfortunes and his travels, he composed

many professional works, some of which are still extant. The most important is his treatise on anatomy, published at Paris, 1556, 8vo; and at Leyden, 1735, 4to, enriched with notes, by Dr W. Dundas.

ORICUM, or ORICUS, a town of Epirus, on the Ionian sea, founded by a colony from Colchis, according to Pliny. It was called *Dardania* because Helenus and Andromache, natives of Troy or Dardania, reigned over the country after the Trojan war. It had a celebrated harbour, and was greatly esteemed by the Romans on account of its situation, but it was not well defended. The tree which produces the turpentine grew there in abundance. *Virg. Æn.* 10, 136. *Lic.* 24, 40. — *Plin.* 2, 89. — *Cæs. Bell. Civ.* 3, 1, &c. — *Lucan.* 3, 187.

ORIGENS, in ancient geography, is taken for all the most eastern parts of the world, such as Parthia, India, Assyria, &c.

ORIGENES a father of the church, was born at Alexandria, in Egypt, about A. D. 185. He received the elements of his education under his father, Leonides, after which he became a pupil of Ammonius the philosopher, while Clemens Alexandrinus was his preceptor in theology. At the age of seventeen he lost his father, who was beheaded for his profession of Christianity. Origen had now recourse to the teaching of grammar for the support of himself, his mother, and brethren; but this occupation he relinquished, on being appointed professor of sacred learning in the church of Alexandria. In this situation he distinguished himself by the austerity of his life, which he carried so far as to put in practice the passage of the gospel, "There be some who have made themselves eunuchs for the kingdom of heaven." About this time he began his great work, called "The Tetrapla;" or the Hebrew Bible, with four Greek versions; to which he afterwards added two more, and thus gave the name of "Hexapla" to the whole. Origen, by taking the order of priest, in Palestine, so offended his diocesan, Demetrius, that he interdicted him from teaching, and caused him to be banished the city. Upon this he went to Cæsarea, where he was protected by the bishops of Palestine. In the persecution raised against the church by Maximinus, Origen fled to Athens, where he wrote his Commentaries on the Scriptures. He afterwards convinced Beryllus, bishop of Bostra, of his error in regard to the pre-existence of Christ; and he next assisted at a council called against some Arabians, who maintained the death of the soul as well as of the body. In the persecution of Decius he was thrown into prison, and so cruelly tortured, that, though his life was spared, his health was destroyed by the sufferings which he underwent. He died at Tyre, aged sixty-nine. In his Commentaries he indulged too much the fancy for allegory; and in his other works he advanced notions more agreeable to the Platonic philosophy than the Scriptures. The most offensive of his doctrines related to the pre existence of souls, and the finite duration of future punishment. The best of his works is that which he wrote against Celsus. Huetius published an edition of Origen, in 2 vols folio; and another has been printed by De la Rue, in 4 vols. fol.

ORION, a celebrated giant sprung from the urine of Jupiter, Neptune, and Mercury. These three gods, as they travelled over Bœotia, met with great hospitality from Hyrieus, a peasant of the country, who was ignorant of their dignity and character. They were entertained with whatever the cottage afforded, and, when Hyrieus had discovered that they were gods, because Neptune told him to fill up Jupiter's cup with wine, after he had served it before the rest, the old man welcomed them by the voluntary sacrifice of an ox. Pleased with his piety, the gods promised to grant him whatever he required, and the old man who had lately lost his wife, to whom he had promised never to marry again, desired them, that as he was childless, they would give him a son without another marriage. The gods consented, and they ordered him to bury in the ground the skin of the victim, into which they had all three made water. Hyrieus did as they commanded, and when, nine months after, he dug for the skin he found in it a beautiful child, whom he called *Urion, ab urina*. The name was changed into Orion, by the corruption of one letter, as Ovid says, *perdidit antiquum littera prima sonum*. Orion soon rendered himself celebrated, and Diana took him among her attendants, and even became deeply enamoured of him. His gigantic stature, however, displeased Œnopion, king of Chios, whose daughter Hero or Merope he demanded in marriage. The king, not to deny him openly, promised to make him his son-in-law as soon as he delivered his island from wild beasts. This task, which Œnopion deemed impracticable, was soon performed by Orion, who eagerly demanded his reward. Œnopion, on pretence of complying, intoxicated his illustrious guest, and put out his eyes on the sea shore, where he had laid himself down to sleep. Orion, finding himself blind when he awoke, was conducted by the sound to a neighbouring forge, where he placed one of the workmen on his back, and by his directions, went to a place where the rising sun was seen with the greatest advantage. Here he turned his face towards the luminary, and, as it is reported, he immediately recovered his eyesight, and hastened to punish the perfidious cruelty of Œnopion. It is said that Orion was an excellent workman in iron; and that he fabricated a subterraneous palace for Vulcan. Aurora, whom Venus had inspired with love, carried him away to the island of Delos, to enjoy his company with the greater security; but Diana, who was jealous of this, destroyed Orion with her arrows. Some say that Orion had provoked Diana's resentment, by offering violence to Opis one of her female attendants, or according to others, because he had attempted the virtue of the goddess herself. According to Ovid, Orion died of the bite of a scorpion, which the earth produced to punish his vanity in boasting that there was not on earth any animal which he could not conquer. Some say that Orion was the son of Neptune and Euryale, and that he had received from his father the privilege and power of walking over the sea without wetting his feet. Others make him son of Terra, like the rest of the giants. He had married a nymph called *Side* before his connexion with the family of Œnopion; but Side was the cause of her own death, by boasting herself fairer than Juno. According to Diodorus, Orion was a celebrated hunter, superior to the rest of mankind by his strength and uncommon stature. He built the port of Zancle, and fortified the coast of Sicily against the frequent inundations of the sea, by heaping a mound of earth, called Pelorum, on which he built a temple to the gods

of the sea. After death, Orion was placed in heaven, where one of the constellations still bears his name. The constellation of Orion, placed near the feet of the bull, was composed of seventeen stars, in the form of a man holding a sword, which has given occasion to the poets often to speak of Orion's sword. As the constellation of Orion, which rises about the ninth day of March, and sets about the 21st of June, is generally supposed to be accompanied at its rising, with great rains and storms, it has acquired the epithet of *aquosus*, given it by Virgil. Orion was buried in the island of Delos, and the monument which the people of Tanagra in Boeotia showed, as containing the remains of this celebrated hero, was nothing but a cenotaph. The daughters of Orion distinguished themselves as much as their father, and when the oracle had declared that Boeotia should not be delivered from a dreadful pestilence before two of Jupiter's children were immolated on the altars, they joyfully accepted the offer, and voluntarily sacrificed themselves for the good of their country. Their names were Menippe and Metioche. They had been carefully educated by Diana, and Vesta and Minerva had made them very rich and valuable presents. The deities of hell were struck at the patriotism of the two females, and immediately two stars were seen to arise from the earth, which still smoked with the blood, and they were placed in the heavens in the form of a crown. According to Ovid, their bodies were burned by the Thebans, and from their ashes arose two persons, whom the gods soon after changed into constellations. *Virg. Ain.* 3, 517.—*Apollod.* 1, 4.—*Ovid. Met.* 8 et 13.—*Hygin. fab* 195. *Propert.* 2, 13.—*Horat. Od.* 2, 13. 3, 4 et 27. *Elegd.* 10, &c.—*Catull de Beren.*—*Partheu. erotic.* 20.

ORITHYIA, a daughter of Erectheus, king of Athens, by Praxithea. She was courted and carried away by Boreas, king of Thrace, as she crossed the Ilissus, and became mother of Cleopatra, Chione, Zetes, and Calais. *Apollod.* 3, 15.—*Ovid Met.* 6, 706. *Fast* 5, 203.—*Paus* 1 19 5, 19.——One of the Nereides.——A daughter of Cecrops, who bore Europus to Macedon.——One of the Amazons, famous for her warlike and intrepid spirit. *Justin.* 2, 4.

ORMENUS, a king of Thessaly, son of Cercaphus. He built a town, which was called Ormenium. He was father of Amyntor. *Homer. Il.* 9, 448.

ORNEÆ, a town of Argolis, north west of Nemea, and near the confines of the country. It was founded by Orneus, son of Erectheus. The Orneatæ were originally independent of Argos; but, in process of time, having been conquered by their more powerful neighbours, from Ionians they became Dorians, as Herodotus informs us. But we may observe that, according to Homer, this place was held in subjection by the sovereigns of Mycenæ as early as the time of the Trojan war. Thucydides writes that Ornea was destroyed in the sixteenth year of the Peloponnesian war, after it had been abandoned by the inhabitants. *Paus* 2, 25.—*Herod.* 8, 73.—*Hom. Il.* 2, 571.—*Thucyd.* 6 7.

ORNITHIAS, a wind blowing from the north in the spring, and so called from the appearance of birds (ὄρνεις, *aves*). *Colum.* 11, 2

ORNYTUS, a friend of Æneas, killed by Camilla in the Rutulian wars. *Virg. Æn.* 11. 677.

ORNOSPADES, a Parthian, driven from his country by Artabanus. He assisted Tiberius, and was made governor of Macedonia, &c. *Tacit. Ann.* 6, 37.

ORODES, a prince of Parthia, who murdered his brother Mithridates, and ascended his throne. He either in person according to Paterculus, or by Surena his general, as several authors support, defeated Crassus, the Roman triumvir, and poured melted gold down the throat of his fallen enemy, to reproach him with his avarice and ambition. He followed the interest of Cassius and Brutus in Philippi. It is said, that, when Orodes became old and infirm, his thirty children applied to him, and disputed, in his presence, their right to the succession. Phraates, the eldest of them, obtained the crown from his father, and, to hasten him out of the world, he attempted to poison him. The poison had no effect; and Phraates, still determined on his father's death, strangled him with his own hands, about thirty-seven years before the Christian era. Orodes had then reigned about fifty years. *Justin.* 42. 4.—*Patere.* 2, 30. Another king of Parthia, murdered for his cruelty. *Joseph. Jud.* 18.——One of the friends of Æneas in Italy, killed by Mezentius. *Virg. Æn.* 10. 732, &c.

ORŒTES, a Persian governor of Sardis, famous for his cruel murder of Polycrates. He died B. C. 521. He was put to death by order of Darius Hystaspes, on account of various offences committed by him, more particularly for having destroyed Mitrobates, governor of Daschylum, and his son Cranapes, and for having put to death a royal messenger. Historians are not quite agreed about the name of this man. He is called by some Orontes. *Herod.* 3, 120, &c.

OROMEDON, a lofty mountain in the island of Cos. *Theocrit.* 7.——A giant. *Propert* 3. 7, 48.

ORONTES, a river of Syria, rising on the eastern side of the range of Libanus, and after pursuing a northerly course, entering the Mediterranean opposite the island of Cyprus. It is a rapid and troubled river, and is said to have been formerly called Typhon, from the giant of that name, who being struck by the thunderbolts of Jupiter, sought refuge under the earth, and thereby caused the bursting forth of the river. It was also called Axius by the Macedonians, after the great river of their own country, a name which it still preserves in that of *Asasy Dionys. Perieg.* *Ovid. Met.* 2, 249.—*Strab.* 16.—*Pous.* 8, 20.

OROPUS, a city on the borders of Attica and Boeotia, on the lower bank of the Asopus, and not far from its mouth. The possession of this place was long the object of eager contest between the Athenians and the Boeotians. In the Peloponnesian war we find it occupied by the Athenians, but towards the close of that contest we hear of the city being surprised by the Boeotians, who retained possession of it for many years. In consequence of a sedition which occurred there, the Thebans changed the site of the place, and removed it about seven stadia from the sea. After the overthrow of Thebes, Oropus was ceded to the Athenians by Alexander. Hence Livy, Pausanias, and Pliny, place the town in Attica. Strabo, Dicæarchus, and Stephanus Byz., on the other hand, ascribe it to Boeotia. Oropus is now called *Ropo*, and contains only few and imperfect ruins. *Paus.* 1, 34.—*Thucyd.* 2, 23 8. 60.—*Dod. Sic* 13, 404.——A city in the island of Eubœa. *Amm. Marcell.* 30, 4.

OROSIUS, Paulus, a native of Hispania Terraconensis, who flourished about the beginning of the 5th century, under Arcadius and Honorius. He was in early life a disciple of St Augustine. The city of Rome having been taken by Alaric, king of the Goths, the pagans attributed that, and the other misfortunes which had befallen the empire, to the alteration of the national religion from heathenism to Christianity. It was to justify the Christians from this reproach that Orosius, at the request of St Augustine, undertook his principal work, entitled *Historiæ*, in which he exhibits a view of the most important events from the creation of the world to his own time, in order to show that great calamities had happened in every age, and that the Roman empire had not been more exempt from them at any other period than since the birth of Christ. This treatise forms a kind of general chronicle, or universal history, divided into seven books. The author has fallen into some important mistakes, especially in point of chronology, notwithstanding which, his work became exceedingly popular in the middle ages, and it was translated into Anglo Saxon, and commented on by king Alfred. Orosius wrote also against the heresy of Pelagius, and on other theological topics. The best edition of his history is that of Haverkamp, Lugd. B. 1738, 4to.

OROSPEDA MONS a chain of mountains in Spain, properly speaking, a continuation of the range of Idubeda. One part terminates, in the form of a segment of a circle, on the coast of *Murcia* and *Grenada*, while two arms are sent off in the direction of Ruteca, one of which pursues nearly a western direction and is called Mons Marianus now *Sierra Morena*; the other runs more to the south west, nearer the coast, and is called Mons Hipula, now *Sierra Nevada*, ending on the coast at Calpe, or *Gibraltar*. *Strab.* 3.

ORPHEUS, a son of Œager, by the muse Calliope. Some suppose him to be the son of Apollo, to render his birth more illustrious. He received a lyre from Apollo, or, according to some, from Mercury, upon which he played with such a masterly hand, that even the most rapid rivers ceased to flow, the savage beasts of the forest forgot their wildness, and the mountains moved to listen to his song. All nature seemed charmed and animated, and the nymphs were his constant companions. Eurydice was the only one who made a deep impression on the melodious musician, and their nuptials were celebrated. Their happiness, however, was short; Aristæus became enamoured of Eurydice, and, as she fled from her pursuer, a serpent that was lurking in the grass, bit her foot, and she died of the poisoned wound. Her loss was severely felt by Orpheus, and he resolved to recover her, or perish in the attempt. With his lyre in his hand, he entered the infernal regions, and gained an easy admission to the palace of Pluto. The king of hell was charmed with the melody of his strains; and, according to the beautiful expressions of the poets, the wheel of Ixion stopped, the stone of Sisyphus stood still, Tantalus forgot his perpetual thirst, and even the Furies relented. Pluto and Proserpine were moved with his sorrow, and consented to restore him Eurydice, provided he forbore looking behind till he had come to the extremest borders of hell. The conditions were gladly accepted, and Orpheus was already in sight of the upper regions of the air, when he forgot his promises and turned back to look at his long lost Eurydice. He saw her, but she instantly vanished from his eyes. He attempted to follow her, but he was refused admission; and the only comfort he could find, was to soothe his grief at the sound of his musical instrument, in grottoes, or on the mountains. He totally separated himself from the society of mankind, and the Thracian women, whom he had offended by his coldness to their amorous passion, or, according to others, by his unnatural gratifications, and impure indulgences, attacked him while they celebrated the orgies of Bacchus, and after they had torn his body to pieces, they threw into the Hebrus his head, which still articulated the words Eurydice! Eurydice! as it was carried down the stream into the Ægean sea. Orpheus was one of the Argonauts, of which celebrated expedition he wrote a poetical account still extant. This is doubted by Aristotle, who says, according to Cicero, that there never existed an Orpheus, but that the poems which pass under his name, are the compositions of a Pythagorean philosopher named Cercops. According to some of the moderns, the *Argonautica*, and the other poems attributed to Orpheus, are the productions of the pen of Onomacritus a poet who lived in the age of Pisistratus, tyrant of Athens. Pausanias, however, and Diodorus Siculus, speak of Orpheus as a great poet and musician, who rendered himself equally celebrated by his knowledge of the art of war, by the extent of his understanding, and by the laws which he enacted. Some maintain that he was killed by a thunderbolt. He was buried at Pieria in Macedonia, according to Apollodorus. The inhabitants of Dion boasted that his tomb was in their city, and the people of mount Libethrus, in Thrace, claimed the same honour, and farther observed, that the nightingales which built their nests near his tomb, sang with greater melody than all other birds. Orpheus, as some report, after death received divine honours, the Muses gave an honourable burial to his remains, and his lyre became one of the constellations in the heavens. The best edition of Orpheus is that of Gesner, 8vo, Lips. 1764. *Diod.* 1, &c.—*Paus.* 1, &c.—*Apollod.* 1, 9, &c.—*Cic. de Nat. D.* 1, 38.—*Apollon.* 1.—*Virg. Æn.* 6, 645. *G.* 4, 457, &c.—*Hygin. fab.* 14, &c.—*Ovid. Met.* 10, *fab.* 1, &c. 11, *fab.* 1.—*Plato, Phæd.* 10.—*Horat. Od.* 1, 13 et 35.—*Orpheus.*

ORPHNE, a nymph of the infernal regions, mother of Ascalaphus by Acheron. *Ovid. Met.* 5, 549.

ORSILOCHUS; a son of Idomeneus, killed by Ulysses in the Trojan war, &c. *Homer. Od.* 13, 260.——A son of the river Alpheus.——A Trojan killed by Camilla in the Rutulian wars, &c. *Virg. Æn.* 11, 636 et 690.

ORSIPPUS, a man of Megara, who was prevented from obtaining a prize at the Olympic games, because his clothes were entangled as he ran. This circumstance was the cause that, for the future, all the combatants were obliged to appear naked. *Paus.* 1, 44.

ORTALUS, M. a grandson of Hortensius, who was induced to marry by a present from Augustus, who wished that ancient family not to be extinguished. *Tacit Ann.* 2, 37.—*Val. Max.* 8, 5.—*Suet. in Tiber.*

ORTHIA, a surname of Diana at Sparta. In her sacrifices it was usual for boys to be whipped. (*Vid* Diamastigosis.) *Plut in Thes.* &c.

ORTHRUS, or ORTHUS, a dog which belonged

to Geryon. He had two heads, and was sprung from the union of Echidna and Typhon. He was destroyed by Hercules. *Hesod. Theog.* 310. —*Apollod.* 2, 5.

ORTYGIA, a grove near Ephesus. *Tacit. Ann.* 3, 61.——A small island of Sicily, within the bay of Syracuse, which once formed one of the four quarters of that great city. It was in this island that the celebrated fountain Arethusa arose. (*Vid.* Syracusæ.) *Virg. Æn.* 3, 694.——An ancient name of the island of Delos. Some suppose that it received this name from Latona, who fled thither when changed into a quail (ὄρτυξ) by Jupiter, to avoid the pursuit of Juno. Diana was called *Ortygia*, as being born there; as also Apollo. *Ovid. Met.* 1, 691. *Fast.* 5, 692.—*Virg. Æn.* 3, 124.

ORTYGIUS, a Rutulian killed by Æneas. *Virg. Æn.* 9, 573.

ORUS, or HORUS, one of the gods of the Egyptians, son of Osiris and Isis. He assisted his mother in avenging his father, who had been murdered by Typhon. Orus was skilled in medicine, he was acquainted with futurity, and he made the good and the happiness of his subjects, the sole object of his government. He was the emblem of the sun among the Egyptians, and he was generally represented as an infant, swathed in variegated clothes. In one hand he held a staff, which terminated in the head of a hawk, in the other a whip with three thongs. *Herod.* 2. —*Plut. de Isid. et Os.*—*Diod.* 1.——The first king of Troezene. *Paus* 2, 30.

OSCA, a town of Hispania Bætica, in the territory of the Turdetani. It is supposed to correspond to the modern *Huesca*, in Arragon.

OSCHOPHORIA, a festival observed by the Athenians. It receives its name ἀπὸ τοῦ φέρειν τὰς ὄσχας, *from carrying boughs hung up with grapes*, called ὄσχαι. Its original institution is thus mentioned by Plutarch. (*Vit. Thes.*) Theseus, at his return from Crete, forgot to hang out the white sail, by which his father was to be apprised of his success. This neglect was fatal to Ægeus, who threw himself into the sea and perished. Theseus no sooner reached the land, than he sent a herald to inform his father of his safe return, and in the mean time he began to make the sacrifices which he vowed when he first set sail from Crete. The herald, on his entrance into the city, found the people in great agitation. Some lamented the king's death, while others, elated at the sudden news of the victory of Theseus, crowned the herald with garlands in demonstration of their joy. The herald carried back the garlands on his staff to the sea-shore, and after he had waited till Theseus had finished his sacrifice, he related the melancholy story of the king's death. Upon this, the people ran in crowds to the city, showing their grief by cries and lamentations. From that circumstance, therefore, at the feast of the Oschophoria, not the herald but his staff was crowned with garlands, and all the people that were present always exclaimed ἀλαλαί, ἰοῦ, ἰοῦ, the first of which expresses haste, and the others a consternation or depression of spirits. The historian further mentions that Theseus, when he went to Crete, did not take with him the usual number of virgins, but that instead of two of them, he filled up the number with two youths of his acquaintance, whom he made pass for women, by disguising their dress, and by using them to the ointments and perfumes of women, as well as by a long and successful imitation of their voice. The imposition succeeded; their sex was not discovered in Crete; and when Theseus had triumphed over the Minotaur, he, with these two youths, led a procession with branches in their hands, in the same habit which is still used at the celebration of the Oschophoria. The branches which were carried, were in honour of Bacchus or Ariadne, or because they returned in autumn, when the grapes were ripe. Besides this procession, there was a race also exhibited, in which only young men, whose parents were both alive, were permitted to engage. It was usual for them to run from the temple of Bacchus to that of Minerva, which was on the sea-shore. The place where they stopped was called ἀγαθόφορον, because the *boughs* which they carried in their hands were deposited there. The reward of the conqueror was a cup called σκυφὸς δικότυλος, because it contained a mixture of five different things, wine, honey, cheese, meal, and oil.

OSCI, one of the most ancient tribes of Italy, perhaps the primitive stock of the peninsula. They seem to have occupied at first the central regions of the country, and to have afterwards extended themselves widely both west and east. In the first direction they formed the several communities distinguished by the name of Latini, Rutuli, Volsci, Campani, and Sidicini. In the central districts they constituted the Sabine nation, from whom were descended the Picentes, as well as the Æqui, Marsi, Hernici, Peligni, Vestini, and Marrucini. From the Osci or Opici again, in conjunction with the Liburni, an Illyrian nation, who had very early formed settlements on the eastern coast of Italy, we must derive the Apuli and Daunii, Pedicetii, and Peucetii, Calabri, Iapyges, and Messapii. The Greeks, who formed numerous settlements in the south of Italy after the siege of Troy, found these several people and the Œnotri still farther south, in possession of the country. But the Œnotrian name disappeared, together with its subdivisions, into the Leutarnii, Chones, and Itali; when the Samnite nation, which derived its origin from the Sabines, had propagated the Ocan stock to the extremity of the peninsula, under the various denominations of Hirpini, Pentri, Caraceni, Frentani, and subsequently of the Lucani and Bruttii. The Opici were the same with the Osci. *Vid.* Opici.

OSINIUS, a king of Clusium, who assisted Æneas against Turnus. *Virg. Æn.* 10, 655.

OSIRIS, a great deity of the Egyptians, son of Jupiter and Niobe. All the ancients greatly differ in their opinions concerning this celebrated god, but they all agree that, as king of Egypt, he took particular care to civilize his subjects, to polish their morals, to give them good and salutary laws, and to teach them agriculture. After he had accomplished a reform at home, Osiris resolved to go and spread civilization in the other parts of the earth. He left his kingdom to the care of his wife Isis, and of her faithful minister Hermes or Mercury. The command of his troops at home was left to the trust of Hercules, a warlike officer. In this expedition, Osiris was accompanied by his brother Apollo, and by Anubis. Macedo, and Pan. His march was through Æthiopia, where his army was increased by the addition of the Satyrs, a hairy race of monsters, who made dancing and playing on musical instruments their chief study. He

afterwards passed through Arabia, and visited the greatest part of the kingdoms of Asia and Europe, where he enlightened the minds of men by introducing among them the worship of the gods, and a reverence for the wisdom of a supreme being. At his return home, Osiris found the minds of his subjects roused and agitated. His brother Typhon had raised seditions, and endeavoured to make himself popular. Osiris, whose sentiments were always of the most pacific nature, endeavoured to convince his brother of his ill conduct, but he fell a sacrifice to the attempt. Typhon murdered him in a secret apartment, and cut his body to pieces, which were divided among the associates of his guilt. Typhon, according to Plutarch, shut up his brother in a coffer, and threw them into the Nile. The inquiries of Isis discovered the body of her husband on the coasts of Phœnicia, where it had been conveyed by the waves, but Typhon stole it as it was carrying to Memphis, and he divided it among his companions, as was before observed. This cruelty incensed Isis; she revenged her husband's death, and with her son Orus, she defeated Typhon and the partisans of his conspiracy. She recovered the mangled pieces of her husband's body, the genitals excepted, which the murderer had thrown into the sea, and to render him all the honour which his humanity deserved, she made as many statues of wax as there were mangled pieces of his body. Each statue contained a piece of the flesh of the dead monarch, and Isis, after she had summoned in her presence one by one, the priests of all the different deities in her dominions, gave them each a statue, intimating, that, in doing that, she had preferred them to all the other communities of Egypt, and she bound them by a solemn oath that they would keep secret that mark of her favour and endeavour to show their sense of it by establishing a form of worship, and paying divine honours to their prince. They were further directed to choose whatever animals they pleased to represent the person and the divinity of Osiris, and they were enjoined to pay the greatest reverence to that representative of divinity, and to bury it when dead with the greatest solemnity. To render their establishment more popular, each sacerdotal body had a certain portion of land allotted to them to maintain them, and to defray the expenses which necessarily attended the sacrifices and ceremonial rites. That part of the body of Osiris which had not been recovered, was treated with more particular attention by Isis, and she ordered that it should receive honours more solemn, and at the same time more mysterious than the other members (*Vid* Phallica.) As Osiris had particularly instructed his subjects in cultivating the ground, the priests chose the ox to represent him, and paid the most superstitious veneration to that animal. (*Vid.* Apis.) Osiris, according to the opinion of some mythologists, is the same as the sun, and the adoration which is paid by different nations to an Anubis, a Bacchus, a Dionysius a Jupiter, a Pan, &c., is the same as that which Osiris received in the Egyptian temples. Isis also after death received divine honours as well as her husband, and as the ox was the symbol of the sun, or Osiris, so the cow was the emblem of the moon, or of Isis. Nothing can give a clearer idea of the power and greatness of Osiris than this inscription, which has been found on some ancient monuments:—*Saturn, the youngest of all the gods, was my father: I am Osiris, who conducted a large and numerous army as far as the deserts of India, and travelled over the greatest part of the world, and unlocked the streams of the Ister, and the remote shores of the ocean, diffusing benevolence to all the inhabitants of the earth.* Osiris was generally represented with a cap on his head like a mitre, with two horns; he held a stick in his left hand, and in his right a whip with three thongs. Sometimes he appears with the head of a hawk, as that bird, by its quick and piercing eyes, is a proper emblem of the sun. *Plut. in Isid et Os.—Herod.* 2. 144. – *Diod.* 1.—*Homer Od* 12, 328. *Adam. de Anim* 3 – *Lucan. de Dea Syr. Plin* 8.——A Persian general, who lived 480 B C.——A friend of Turnus, killed in the Rutulian war. *Virg. Æn* 12. 498.

OSISMII, a people of Gallia Lugdunensis Tertia, on the coast of the Mare Britannicum, and at the south-western extremity of the Tractus Armoricanus. Their country answers to the modern *Leon* and *Quimpercorentin* in *Bretagne. Mela*, 6, 25 – *Plin* 4, 18.

OSROENE, a district of Mesopotamia, in the north-western section of the country. It received its name from Osroes, an Arab sheik, who contrived to wrest it from the Seleucidæ about 120 B. C. *Amm Marcell* 14, 3.

OSSA, a celebrated mountain, or more correctly, mountain-range of Thessaly, extending from the right bank of the Peneus, along the Magnesian coast to the chain of Pelion. It was supposed that Ossa and Olympus were once united, but that an earthquake had rent them asunder, forming the vale of Tempe. (*Vid.* Tempe.) Ossa was one of the mountains which the giants, in their war with the gods, piled upon Olympus in order to ascend to the heavens. The modern name of Ossa is *Kissovo*, or, according to Dodwell, *Kissabos. Herod* 7, 129.—*Eliam. V. H.* 3, 1. – *Homer* Od 11, 314.—*Virg. G.* 1, 281.——A small town of Macedonia, in the territory of Bisaltia, and situate on a river (probably the Bisaltes,) falling into the Strymon.

OSTIA, a celebrated town and harbour, at the mouth of the river Tiber, in Italy. It was the port of Rome, and its name even now remains unchanged, though few vestiges are left of its ancient greatness. All historians agree in ascribing the foundation of Ostia to Ancus Martius. That it was a Roman colony we learn from Florus. When the Romans began to have shipping, Ostia became a place of greater importance, and a fleet was constantly stationed there to guard the mouth of the Tiber. It was here that the statue of Cybele was received with due solemnity by Scipio Nasica, when the public voice had selected him for that duty, as the best citizen of Rome. In the civil wars, Ostia fell into the hands of Marius, and was treated with savage cruelty. Cicero, in one of his orations, alludes with indignation, to the capture of the fleet stationed at Ostia, by some pirates. The town and colony of Ostia was distant only thirteen miles from Rome, but the port itself was at the mouth of the Tiber. There is some difficulty, however in ascertaining the exact situation of the harbour, from the change which appears to have taken place in the mouth of the river during the lapse of so many ages. Even the number of its channels is a disputed point. Ovid seems to point out two, but Dionysius Periegetes positively states that there was but one. This difference

however, may be reconciled, by supposing that in the geographer's time the right branch of the river might alone be used for the purposes of navigation, and that the other stream was too insignificant and shallow for the reception of ships of any size. According to Plutarch, Julius Cæsar was the first who turned his attention to the construction of a port at Ostia, by raising there a mole and other works, but it was to the emperor Claudius that this harbour seems indebted for all the magnificence ascribed to it by antiquity. Suetonius, in his life of that prince, has given us a detailed account of the formation of this harbour with its pharos. *Dion. Hal.* 3, 44. *Flor.* 1, 4.—*Liv.* 1, 33. 2, 11 et 27. 23, 39 27, 22. 29, 14.—*Cic pro L. Murd.*—*Ovid Fast.* 4, 291 et 610. *Suet in Claud* 20

OSTORIUS SCAPULA, a governor of Britain, in the reign of Claudius, who defeated and took prisoner the famous Caractacus. He died, A D. 55. *Tacit Ann* 12, 31

OSYMANDYAS, an Egyptian king, and the first monarch who formed a library, caused a colossal statue of himself to be erected, on which was this inscription, "I am Osymandyas, king of kings; whoever will dispute this title with me, let him surpass my works."

OTANES, a noble Persian, one of the seven who conspired against the usurper Smerdis. It was through him that the usurpation was first discovered He was afterwards appointed by Darius over the sea coast of Asia Minor, and took Byzantium *Herod* 3, 70, &c

OTHO, M Salvius, a Roman, who, though the son of a freed woman by a Roman knight, was descended from the princes of Etruria He was one of Nero's favourites, and, as such, he was raised to the highest offices of the state, and made governor of Lusitania by the interest of Seneca, who wished to remove him from Rome, lest Nero's love for Poppæa should prove his ruin. After Nero's death, Otho conciliated the favour of Galba, the new emperor; but when he did not gain his point, and when Galba had refused to adopt him as his successor, he resolved to make himself absolute, without any regard to the age or dignity of his friend. The great debts which he had contracted encouraged his avarice, and he caused Galba to be assassinated, and he made himself emperor. He was acknowledged by the senate and the Roman people, but the sudden revolt of Vitellius in Germany rendered his situation precarious, and it was mutually resolved that their respective right to the empire should be decided by arms Otho obtained three victories over his enemies, but in a general engagement near Brixellum, his forces were defeated, and he stabbed himself when all hopes of success were vanished, after a reign of about three months, on the 20th of April, A. D. 69. It has been justly observed that the last moments of Otho's life were those of a philosopher. He comforted his soldiers who lamented his fortune, and he expressed his concern for their safety, when they earnestly solicited to pay him the last friendly offices before he stabbed himself, and he observed that it was better that one man should die, than that a whole empire should be involved in ruin for his obstinacy. His nephew was pale and distressed, fearing the anger and haughtiness of the conqueror; but Otho comforted him, and observed, that Vitellius would be kind and affectionate to the friends and relations of Otho, since Otho was not ashamed to say, that, in the time of their greatest enmity, the mother of Vitellius had received every friendly treatment from his hands. He also burned the letters which by falling into the hands of Vitellius, might provoke his resentment against those who had favoured the cause of an unfortunate general These noble and humane sentiments in a man who was the associate of Nero's shameful pleasures and who stained his hand in the blood of his master, have appeared to some wonderful and passed for the features of policy, and not of naturally virtuous and benevolent heart. *Plut in Vita.—Suet. in Oth.—Tacit. Hist.* 2, 50, &c.—*Juv* 2, 99.——Roscius, a tribune of the people who, in Cicero's consulship, made a regulation to permit the Roman knights at public spectacles to have the fourteen first rows after the seats of the senators. This was opposed with virulence by some, but Cicero ably defended it, &c. *Horat. Ep.* 4, 10.——The father of the Roman emperor Otho was the favourite of Claudius.

OTHRYADES, one of the 300 Spartans who fought against 300 Argives, when those two nations disputed their respective right to Thyrea Two Argives, Alcinor and Cromius, and Othryades survived the battle The Argives went home to carry the news of their victory, but Othryades, who had been reckoned among the number of the slain, on account of his wounds recovered himself and carried some of the spoil of which he had stripped the Argives, into the camp of his countrymen; and after he had raised a trophy, and had written with his own blood the word FUI on his shield, he killed himself, unwilling to survive the death of his countrymen. *Val Max* 3, 2.—*Plut Parall.*—*Herod* 1, 82.——A patronymic given to Panthous, the Trojan priest of Apollo, from his father Othrys. *Virg Æn* 2, 319

OTHRYONEUS, a Thracian who came to the Trojan war in hopes of marrying Cassandra. He was killed by Idomeneus *Homer. Il* 13, 375.

OTHRYS, a mountain range of Thessaly which, branching out of Thymphrestus, one of the highest points in the chain of Pindus, closes the great basin of Thessaly to the south, and served at the same time to divide the waters which flowed northwards into the Peneus from those received by the Sperchius. Though covered by almost perpetual snows, it abounds with forests of pine. At present it is known by the names of *Hellovo* and *Gura. Europ. Alces* 583.—*Theocr. Idyll.* 3, 43.—*Lucan.* 6, 338.—*Virg. Æn* 7, 675

OTUS and EPHIALTES, sons of Neptune and Iphimedia, called also Aloides.

OVIDIUS NASO, P., a celebrated Roman poet born at Sulmo, on the 20th of March, about 43 B C. As he was intended for the bar, his father sent him early to Rome, and removed him to Athens in the sixteenth year of his age. The progress of Ovid in the study of eloquence was great, but the father's expectations were frustrated; his son was born a poet, and neither could deter him from pursuing his natural inclination, though he was often reminded that Homer lived and died in the greatest poverty Every thing he wrote was expressed in poetical numbers, as he himself says, *et quod tentabam scribere versus erat.* A lively genius and a fertile imagination soon gained him admirers; the learned became his friends: Virgil, Propertius, Tibullus, and Horace, honoured him with their correspondence, and Augustus patronized his

with the most unbounded liberality. These favours, however, were but of short duration, and the poet was soon after banished to Tomos on the Euxine sea, by the emperor. The true cause of this sudden exile is unknown. Some attribute it to a shameful amour with Livia the wife of Augustus, while others support that it arose from the knowledge which Ovid had of the unpardonable incest of the emperor with his daughter Julia. These reasons are indeed merely conjectural, the cause was of a very private and very secret nature, of which Ovid himself is *nisi a* to speak, as it arose from error and not from criminality. It was, however, something improper in the family or court of Augustus, as these lines seem to indicate

Cur aliquid vidi? Cur noxia lumina feci?
Cur imprudenti cognita culpa mihi est?
Inscius Actæon vidit sine veste Dianam:
Præda fuit canibus non minus ille suis

Again,

Inscia quod crimen viderunt lumina plector,
Peccatumque oculos est habuisse meum.

And in another place,

Perdiderunt cum me duo crimina carmen et error,
Alterius facti culpa silenda mihi est

In his banishment, Ovid betrayed his pusillanimity, and however afflicted and distressed his situation was yet the flattery and impatience which he showed in his writings are a disgrace to his pen and expose him more to ridicule than pity. Though he prostituted his pen and his time to adulation, yet the emperor proved deaf to all entreaties, and refused to listen to his most ardent friends at Rome, who wished for the return of the poet. Ovid, no undoubtedly wished for a Brutus to deliver Rome of her tyrannical Augustus, continued his flattery even to meanness; and when the emperor died, he was so mercenary as to consecrate a small temple to the departed tyrant, on the shore of the Euxine, where he regularly offered frankincense every morning. Tiberius proved as regardless as his predecessor, to the entreaties which were made for Ovid, and the poet died in the 7th or 8th year of his banishment, in the 59th year of his age, A. D. 17, and was buried at Tomos. In the year 1508 of the Christian era the following epitaph was found at Stain, in the modern kingdom of Austria

Hic situs est vates quem Dux Cæsarus ira
Augusto patria cedere jussit humo
Sæpe mihi voluit patrios occumbere terris,
Sed tu tutra! Hunc illi fata dedere locum

This however, is an imposition to render celebrated an obscure corner of the world, which never contained the bones of Ovid. The greatest part of Ovid's poems are remaining. His *Metamorphoses* in 15 books are extremely curious on account of the many different mythological facts and traditions which they relate but they can have no claim to an epic poem. In composing this, the poet was more indebted to the then existing traditions and to the theogony of the ancients, than to the powers of his own imagination. His *Fasti* were divided into 12 books, the same number as the constellations in the zodiac; but of these, six have perished, and the learned have reason to lament the loss of a poem, which must have thrown so much light upon the religious rites and ceremonies, festivals and sacrifices of the ancient Romans, as we may judge from the six that have survived the ravages of time and barbarity. His *Tristia*, which are divided into five books, contain much elegance and softness of expression, as also his *Elegies* on different subjects. The *Heroides* are nervous, spirited, and diffuse the poetry is excellent, the language varied but the expressions are often too wanton and indelicate a fault which is common in his compositions. His three books of *Amorum*, and the same number *de Arte Amandi*, with the other *de Remedio Amoris*, are written with great elegance, and contain many flowery descriptions, but the doctrine which they hold forth is dangerous, and as the composition of an experienced libertine and refined sensualist, they are to be read with caution, as they seem to be calculated to corrupt the heart, and sap the foundations of virtue and morality. His *Ibis*, which is written in imitation of a poem of Callimachus, of the same name, is a satirical performance. Besides these, there are extant some fragments of other poems and among these some of a tragedy called *Medea*. The talents of Ovid as a dramatic writer have been disputed, and some have observed that he who is so often void of sentiment was not born to shine as a tragedian. Ovid has attempted perhaps too many sorts of poetry at once. On whatever he has written, he has totally exhausted the subject and left nothing unsaid. He every where paints nature with a masterly hand, and gives strength to the most common expressions. It has been judiciously observed that his poetry, after his banishment from Rome, was destitute of that spirit and vivacity which we admire in his other compositions. His *Fasti* are perhaps the best written of all his poems, and after them we may fairly rank his love verses, his *Heroides*, and his *Metamorphoses*, which were not totally finished when Augustus sent him into banishment. His *Epistles from Pontus* are the language of an abject and pusillanimous flatterer. However critics may censure the indelicacy and the inaccuracies of Ovid, it is to be acknowledged that his poetry contains great sweetness and elegance, and like that of Tibullus, charms the ear and captivates the mind. Ovid married three wives, but of the last alone he speaks with fondness and affection. He had only one daughter, but by which of his wives is unknown; and she herself became mother of two children, by two husbands. The best edition of Ovid is that of Burmann Amst. 1727, 4to 4 vols. The edition of Nic. Heinsius, Amst 1661, 3 vols. 12mo, is also an excellent one. *Ovid. Trist.* 3 et 4, *Eleg.* 2. *Pontic* 2 — *Martial.* 3 et 8

OXEÆ, small pointed islands, near the Echinades off the coast of Acarnania. Their ancient name has reference to their form, (ὀξεῖαι.) Strabo reports that these are the same which Homer calls Thoas. This group is now commonly known by the name of Curzolari, but the most considerable amongst them retains the appellation of *Oxia*. *Hom Od.* 15, 298.—*Strab.* 10.

OXUS, a river of *Bactriana* rising in the north-eastern extremity of that country or rather in the south-eastern part of *Great Bukaria*, and running for the greater part of its course in a north-western direction. It receives numerous tributaries, and falls after a course of 1400 miles into the *Arab Sea*, whence, according to some, it flowed into the Caspian. It is an extremely broad and rapid river, carrying down much soil with it, and its waters were reckoned by the ancients very unwholesome to drink. It was as

deep that it could be nowhere forded, but was very much used for the conveyance of Indian goods to the western parts of the country, whence they were despatched to Europe It is now known under the name of the *Jihon*. *Mela*, 3, 5. —*Plin.* 6 16.

OXYDRĀCÆ, a nation of India who are supposed to have inhabited the district now called *Oulch*, near the confluence of the Acesines and Indus *Strab.* 15.—*Arrian* 6, 13

OXYRYNCHUS, a city of Egypt, in the district of Heptanomis, and capital of the Oxyrynchite Nome. It was situate on the canal of Moeris, south of Heracleopolis Magna, and received its name (a translation very probably from the Egyptian), on account of a fish called Φάγρος in Greek, a species of pike, being worshipped and having a temple This place became a great resort of monks and hermits when Christianity was spread over Egypt. Nothing remains of this city, in the village called *Behnese*, built on its ruins, but some fragments of stone pillars, and a single column left standing, and which appears to have formed part of a portico of the composite order. *Ædian. Hist. An* 10, 46.

OZOLÆ, or OZOLI, a people of Greece, who occupied a narrow tract of country, on the northern shore of the Corinthian gulf, commencing at the Ætolian Rhium, and terminating near Crissa. (*Vid* Locri.) They received their name from the *bad stench* (ὄζος) of their bodies and of their clothing, which was the raw hides of wild beasts and which, it is said, they continued to wear the latest of the Greeks. Some, however, derive the appellation from the stench of the stagnated water in the neighbouring lakes and marshes, while a fabulous tradition gives the following explanation: during the reign of a son of Deucalion, a bitch brought into the world a stick instead of whelps. The stick was planted in the ground by the king, and it grew up to a large vine and produced grapes, from which the inhabitants of the country were called *Ozolæ*, not from ὄζειν, *to smell bad*, but from ὄζος, *a branch or sprout*. *Paus.* 10, 38.—*Herod* 8, 32.

P

PACATIANUS, Titus Julius, a general of the Roman armies, who proclaimed himself emperor in Gaul, about the latter part of Philip's reign He was soon after defeated, A. D. 249, and put to death.

PACCIUS, an insignificant poet in the age of Domitian. *Juv.* 7, 12.

PACHES, an Athenian, who took Mitylene, &c. *Aristot. Pobt.* 4.

PACHYNUS (Παχυνος Ακρα), a promontory of Sicily forming the south-eastern extremity of the island, and called also, by some of the Latin writers, Pachynum. It is one of the three promontories that gives to Sicily its triangular figure, the other two being Pelorus and Lilybæum. The modern name is *Capo Passaro*. Its southernmost point is called by Ptolemy *Odysseæ Acra* (Ὀδυσσεως Ακρα) and coincides with the projection of the coast before which the islands *delle Correnti* lie. Between Pachynus and this latter cape lies a small harbour called at the present day *Porto di Pilo*, and the same with what Cicero terms *Portus Pachyni*. It served merely as a temporary refuge for mariners in stress of weather. *Mela*, 2, 7.—*Plin.* 3, 8.—*Cic. in Verr* 5, 34

PACORUS, the eldest of the thirty sons of Orodes, king of Parthia, sent against Crassus, whose army he defeated, and whom he took prisoner. He took Syria from the Romans, and supported the republican party of Pompey, and of the murderers of Julius Cæsar. He was killed in a battle by Ventidius Bassus, B. C. 38, on the same day (9th of June) that Crassus had been defeated *Flor.* 4, 9 ——A king of Parthia, and ally of Decebalus king of the Dacians, in the war which he maintained against the Romans in the reign of Domitian.——A son of Vonones, king of Parthia, who obtained the country of Media for his share, on condition of his surrendering Parthia to his brother Vologeses

PACTOLUS, a river of Lydia, rising in the south-eastern part of mount Tmolus, and falling into the Hermus, after having passed by Sardes, the ancient capital of Crœsus. Pliny reports, that it was sometimes called Chrysorrhoas, and its source Tarne. A celebrated temple of Cybele rose on its banks, which is alluded to by Sophocles. This temple appears to have suffered in the burning of Sardes by the Ionians and Athenians. Callimachus and Dionysius Periegetes speak of the swans of Pactolus The Turkish name of this river is *Bagoudy*. *Plin* 5, 22.—*Virg Æn.* 10, 142 —*Juv. Sat.* 14, 298 *Soph. Philoct* 392. *Herod.* 5, 101.—*Callim. Hymn. Del* 250.—*Dion. Perieg* 831

PACTYAS, a Lydian intrusted with the care of the treasures of Crœsus at Sardes. The immense riches which he could command corrupted him, and to make himself independent, he gathered a large army. He laid siege to the citadel of Sardes, but the arrival of one of the Persian generals soon put him to flight. He retired to Cumæ, and afterwards to Lesbos, where he was delivered into the hands of Cyrus. *Herod.* 1, 154, &c. —*Plus* 2 35

PACUVIUS, M., a Latin tragic poet, was a native of Brundusium, and is said to have been the sister's son of Ennius. He flourished about B. C. 154, and was the friend and guest of *C. Lælius*. In the rude state of the Roman theatre, he obtained great reputation; and his tragedy of Orestes is particularly mentioned by Cicero in his dialogue *De Amicitia*, as having been heard with loud applause. He also composed satires, and had a talent for painting. In advanced life he retired from Rome to Tarentum, where he died, having nearly reached his ninetieth year. A few fragments only of his works are left, which have been published in the *Corpus Poetarum Latinorum*.

PADUS, now the *Po*, the largest river of Italy, anciently called also Eridanus an appellation which is frequently used by the Roman poets, and almost always by Greek authors. This latter name, however, belongs properly to the Ostium Spuneticum of the Padus. The name Padus is said to have been derived from a word in the language of the Gauls, which denoted a pine-tree, in consequence of the great number of these trees growing near its source. Whatever be the

derivation of the term, Padus, the more ancient name of the river, which was Bodincus, is certainly of Celtic origin, and is said to signify "bottomless." The Po rises in Mons Vesulus, now *Monte Viso*, near the sources of the Druentia, or *Durance*, runs in an easterly direction for more than 500 miles, and discharges its waters into the Adriatic, about 30 miles south of Portus Veneris, or *Venice*. It is sufficiently deep to bear boats and barges at all miles from its source but the navigation is at all times difficult, and not unfrequently hazardous, on account of the rapidity of the current. Its waters are liable to sudden increase from the melting of the snows and from heavy falls of rain, the rivers that flow into it being almost all mountain-streams, and in the flat country, in the lower part of its course, great dikes are erected on both sides of the river to protect the lands from inundation. During its long course it receives a great number of tributaries, its channel being the final receptacle of almost every stream which rises on the eastern and southern declivities of the Alps, and the northern declivity of the Apennines. The mouths of the Po were anciently reckoned seven in number, the principal one, which was the southernmost called Padusa, and now *Po di Primaro*. It was this mouth also to which the appellations Eridanus and Spineticum Ostium were applied. It sends off a branch from itself near *Ferrara*, the modern *Volana Ostium*, but is now denominated *Po di Ferrara*. The Padus is rendered famous in the legends of mythology by the fate of *Phaeton*, who fell into it when struck down from heaven by the thunderbolt of Jove. (*Vid.* Phaeton.) *Plin.* 3, 16 et 20. — *Polyb.* 2, 16.

PADUSA, the same with the Ostium Spineticum, or southernmost branch of the river Padus (*Vid.* Padus.) A canal was cut by Augustus from the Padusa to Ravenna. Virgil speaks of the swans along its banks. *Virg. Æn.* 11, 457.

PÆAN, a surname of Apollo, derived from the word *paean*, a hymn which was sung in his honour because he had killed the serpent Python, which had given cause to the people to exclaim *Io Pæan!* The exclamation of Io Pæan! was made use of in speaking to the other gods, as it often was a demonstration of joy. *Juv.* 6, 171. — *Ovid. Met.* 1, 538. 14, 720. — *Lucan.* 1, &c. — *Strab.* 15.

PÆMÂNI, a people of Belgic Gaul, supposed to have occupied the present district of *Famenne*, in Luxemburg. *Cæs. B. G.* 2, 4.

PÆON, and Pæan, a deity, the god of medicine, mentioned in Homer as having healed the wounds of Mars and Pluto. Subsequently to the time of Homer, the name began to be applied to Apollo, and also to his son Æsculapius, as deities, who averted sickness and maladies from men; and hence the word is frequently employed in the simple sense of "a deliverer." Thus in Æschylus we have σωτὴρ γενοῦ τῶνδε μογήτορος. *Hom. Il.* 5, 401 et 899. — *Æschyl. Agam.* 90.

PÆONES, an ancient and powerful nation, who assisted Priam during the siege of Troy, and occupied at one time the whole northern part of Macedonia from the Etigon to the Strymon, including Emathia and other districts. *Homer. Il.* 11, 849. — *Herod.* 4, 12 5, 13 et 98. — *Liv.* 40, 3. 43 29. 45, 29.

PÆONIA, the country of the Pæones. *Vid* Paones.

PÆONIDES, a name given to the daughters of Pierus, who were defeated by the Muses, because their mother was a native of Pæonia. *Ovid Met* 5, *ult. fab.*

PÆSTANUS SINUS, a gulf on the lower coast of Italy, its upper shore belonging to Campania, and its lower to Lucania. According to Strabo, it extended from the Siren's cape to the promontory of Posidium. The modern name is the gulf of *Salerno*. Its ancient appellation was derived from the city of Paestum. *Strab.* 5.

PÆSTUM, a celebrated city of Lucania, in Lower Italy, below the river Silarus, and not far from the western coast. Its Greek appellation was Posidonia, the place being so called in honour of Neptune (Ποσειδών.) The name Paestum is used by the Latin writers more commonly. The origin of this once flourishing city has afforded matter of much discussion to antiquaries, but it seems now generally determined, that whether the Graeci or Tyrrheni were the original possessors of this coast, they can lay no claim to those majestic piles which, under the name of the ruins of Paestum, form at the present day the admiration and wonder of all who have visited them. The temples of Paestum too closely resemble in their plan and mode of structure the early edifices of Greece and Sicily, to be the work of any of the native tribes of Italy. The Tuscans, to whom alone they could be referred, have left us no example of a similar style in any of their architectural monuments. Strabo is the only ancient writer who has transmitted to us any positive account of the foundation of Posidonia. He states, that it was built by a colony of Sybarites, close to the shore in the first instance, but that it was afterwards removed more into the interior. This account is further confirmed by Scymnus of Chios, and agrees with what we know of the extent of dominion possessed by Sybaris at an early period on this sea, where she founded also the towns of Laus and Scidrus. We are left in uncertainty as to the exact date of this establishment of the Sybarites, but we have two fixed points which may assist us in forming a right conclusion on the subject. The first is the foundation of Sybaris itself, which took place about 720 B. C.; the other is that of Velia, a Phocæan colony, built, as we learn from Herodotus, in the reign of Cyrus, or nearly 540 B. C. It will be seen by that historian's account of the events which induced the Phocæans to settle on the shores of Lucania, that they were chiefly led to form this resolution by the advice of a citizen of Posidonia. It may thence reasonably be supposed, that the latter city had already existed for twenty or thirty years. There are but few other particulars on record relative to its history. That it must have attained a considerable degree of prosperity, is evident from the circumstance of its name having been attached to the present gulf of *Salerno*, (*Vid.* Paestanus Sinus;) and we possess yet farther confirmation of the fact, in the splendid monuments which age has not yet been able to deface or destroy. It appears from Strabo that the Posidoniates, jealous of the aggrandizement of Velia, endeavoured more than once to reduce that town to subjection; these attempts, however, proved fruitless, and not long after they were called upon to defend themselves against the aggressions of the Lucani, the most determined and dangerous of all the enemies with whom the Greeks had to contend. After an unsuccessful resistance, they were at

...th compelled to acknowledge the superiority of these barbarians, and so submit to their authority. It was probably to rescue Posidonia from their yoke that Alexander of Epirus landed here with a considerable army, and defeated the united forces of the Lucanians and Samnites in the vicinity of that place. The Romans having subsequently conquered the Lucani, became possessed of Posidonia, whither they sent a colony, A. U. C. 490. The loss of their liberty, even under these more distinguished conquerors, and still more the abolition of their usages and habits as Greeks, seem to have been particularly afflicting to the Posidoniatæ. Aristoxenus, a celebrated musician and philosopher of Tarentum, thus feelingly depicts the distress of this hapless people. "We follow the example," says this writer, "of the Posidoniatæ who, having been compelled to become Tuscans, or rather Romans, instead of Greeks, and to adopt the language and institutions of barbarians, still, however, annually commemorate one of the solemn festivals of Greece. On that day it is their custom to assemble together in order to revive the recollection of their ancient rites and language, and to lament and shed tears in common over their sad destiny; after which they retire in silence to their homes." The unhealthy situation of Pæstum, which has been remarked by Strabo, may probably have prevented that colony from attaining to any degree of importance; and as it was placed on an unfrequented coast, and had no trade of its own, it soon decayed, and we find it only noticed by subsequent writers for the celebrity of its roses, which were said to bloom twice in the year. *Strab.* 5. - *Herod.* 1, 167. 6, 21.—*Liv.* 8, 17. *Epit.* 14 et 27, 10.—*Athen* 10, 11. - *Cic. ad Att.* 11, 17 *Virg G* 4, 119.—*Propert.* 4, 5.- *Ovid. Met* 15, 708. *Pont.* 2, 4.—*Ausm. Idyll* 14

PÆTUS, CÆCINNA, the husband of Arria. *Vid.* Arria.

PAGASÆ, a maritime town of Thessaly, on the Sinus Pagasæus, and just below the mouth of the river Onchestus. It was the port of Iolcos, and afterwards of Pheræ, and was remarkable in Grecian story as the harbour whence the ship Argo set sail on her distant voyage. It was indeed asserted by some, that it derived its name from the *construction* of that famous vessel. (πήγνυμι, *pango*) But Strabo is of opinion that it rather owed its appellation to the numerous *springs* which were found in its vicinity, (πηγαί, *fons*,) and this indeed seems the preferable etymology. Apollo was the tutelary deity of the place. Hermippus, a comic poet, cited by Athenæus, says of this town, ἐν Παγασαῖς ἰσθμὸς καὶ στρατιαῖς παρέλαυνον. Its site is nearly occupied by the present castle of *Volo*. Pagasæ gave its name to the extensive gulf on whose shores it was situated; and which we find variously designated, as Pagasæticus Sinus, or Pagasitæ, Pagasæus, and Pagasicus. In modern geography it is called the gulf of *Volo*. *Strab.* 9.—*Apoll. Rhod.* 1, 413.—*Athen.* 1, 49.—*Scyl.* p. 28.—*Demosth. Phil. Epist.* 159.—*Mela*, 2, 3.—*Plin.* 4, 9.

PAGASÆUS SINUS, a gulf of Thessaly, on the coast of Magnesia; now the gulf of *Volo*. *Vid.* Pagasæ.

PALÆMON, or **PALÆMON**, a sea deity, son of Athamas and Ino. His original name was *Melicerta*, and he assumed that of Palæmon, after he had been changed into a sea deity by Neptune. (*Vid* Melicerta.)——A Romap grammarian (M. or Q. Remmius) the preceptor of Quintilian, and who flourished under Tiberius and Claudius His arrogance was excessive, and he boasted that true literature was born and would die with him *Juv.* 6, 452. 7, 215.—or Palæmonius, a son o Vulcan, one of the Argonauts. *Apoll. Rhod.* 1, 203, &c.

PALÆPHOS *Vid.* Paphos.

PALÆPHATUS, a town of Thessaly, in the north-western section of the country, plundered by Philip, in his retreat through Thessaly, after his defeat at the banks of the Aous. *Liv.* 32, 13

——An early Athenian epic poet, mentioned by Suidas. The lexicographer states, that, according to some, he lived before the time of Phemonoe the first priestess of Delphi, while others placed him after her. Suidas cites the following productions of his. 1. *A Cosmogonia*, in five books 2 *The nativity of Apollo and Diana*, in three books. 3 *Discourses of Venus and Love.* (Λόγοι περὶ τοῦ Ἔρωτος φασὶ καὶ Ἀφρο.) in five books 4. *The dispute between Minerva and Neptune* 5 *Latona's trees* (Λητοῦς πλάσματα.)——A native either of Paros or Priene, who lived in the time of Artaxerxes Mnemon, and to whom, according to Suidas, the work, entitled Ἀπίστα was ascribed by some.——A native of Abydos, the favourite of Aristotle. He wrote historical and other works.——An Egyptian or Athenian, a grammarian, who wrote a work on the Egyptian Theology (Αἰγυπτία Θεολογία), an account of Trojan affairs, a book of fables, &c.——A grammarian of Alexandrea, perhaps the same with the preceding. A work entitled Ἀπίστα (" *Incredible things*,") in a single book, has come down to us, which is generally ascribed to an Alexandrean grammarian, and very probably was written by the individual of whom we are now speaking. The author endeavours to explain the origin of many of the Greek fables, such as those of the Centaurs and Lapithæ, Pasiphaë, Actæon, &c. All these legends have, according to him, an historical basis, and more or less truth connected with them, but which has been strangely distorted by the ignorance and credulity of men. The work is written in a very simple style, and, notwithstanding the forced nature of many of the explanations, may be regarded as, in some respects, an instructive book. Simson places Palæphatus in 409 B. C. while Saxius assigns him to 322 B. C. The best edition of the Ἀπίστα is that of J. Frid. Fischer, in 8vo. Lips. 1789.

PALÆPOLIS *Vid.* Neapolis.

PALÆSTE, a little harbour of Epirus, on the Chaonian coast, and south of the Ceraunian promontory Here Cæsar landed his forces from Brundusium, in order to carry on the war against Pompey in Illyricum. *Cæs. Bell. Civ.* 3, 6.

PALÆSTINA, a district of Asia, first called the Land of Canaan from Noah's grandson, by whom it was peopled; but since distinguished by other appellations, such as the Land of Promise, the Land of Israel, the Holy Land, and, by way of pre-eminence, the Land. It derived its name of Palæstina from the Philistei, or Philistines, who possessed great part of it; and that of Judea, from Judah, whose tribe was the most considerable of the twelve, and possessed the finest and most fertile part of the whole. Christians, as well as Jews, have dignified it with the title of Holy Land, partly on account of its metropolis, supposed to have been the centre of God's wor-

ship, and his peculiar habitation, but chiefly because it was the native country of Jesus Christ, and the scene on which he accomplished the great work of our redemption. Palestine was bounded on the north by Phœnicia and Cœlesyria, on the east by Arabia Deserta, on the south by Arabia Petræa, and on the west by the Mediterranean, called in the Bible the Great Sea. Moses has described its fertility and productiveness, (*Deut* viii. 7, &c.) and it is said to have exceeded even the celebrated land of Egypt in the number of cattle which it bred, and in the quantity and excellence of the oil, corn, wine, and various fruits which it yielded. To this wonderful fecundity several circumstances are supposed to have contributed, such as the temperature of its climate, the regularity of its seasons, and the richness of its soil. In order to justify the Scripture accounts of this country, it ought to be considered that, in the times to which they refer, it was inhabited by an industrious people, who spared no pains to improve its natural fertility, and to render even its rocks, naturally barren, productive. The fecundity of Palestine has been extolled even by Julian the Apostate, the avowed enemy both of Jews and Christians, who frequently mentions the perpetuity, as well as excellence, and great abundance, of its fruits and products. The visible effects of divine displeasure which this country has experienced, not only under Titus, but much more since that emperor's time, in the inundations of the northern barbarians, of the Saracens, of the Crusaders, and the oppression it now feels under the Turkish yoke, are causes more than sufficient to have reduced the greater part of it to its present state, a mere desert. *Herod.* 1, 105.—*Ovid. Met* 4 46.—*Sil It.* 3, 606

PALÆTYRUS the ancient town of Tyre on the continent. [*Vid.* Tyrus.]

PALAMEDES, a Grecian chief, son of Nauplius, king of Eubœa by Clymene. He was sent by the Greek princes who were going to the Trojan war, to bring Ulysses to the camp, who to withdraw himself from the expedition, pretended insanity; and the better to impose upon his friends, used to harness different animals to a plough, and to sow salt instead of barley into the furrows. The deceit was soon perceived by Palamedes, he knew that the regret to part from his wife Penelope, whom he had lately married, was the only reason of the pretended insanity of Ulysses; and to demonstrate this, Palamedes took Telemachus, whom Penelope had lately brought into the world, and put him before the plough of his father Ulysses showed that he was not insane, by turning the plough a different way not to hurt his child This having been discovered, Ulysses was obliged to attend the Greek princes to the war, but an immortal enmity arose between Ulysses and Palamedes. The king of Ithaca resolved to take every opportunity to distress him, and when all his expectations were frustrated, he had the meanness to bribe one of his servants, and to make him dig a hole in his master's tent, and there conceal a large sum of money. After this Ulysses forged a letter in Phrygian characters, which king Priam was supposed to have sent to Palamedes. In the letter the Trojan king seemed to entreat Palamedes to deliver into his hands the Grecian army, according to the conditions which had been previously agreed upon, when he received the money. This forged letter was carried by means of Ulysses before the princes of the Grecian army. Palamedes was summoned, and he made the most solemn protestations of innocence, but all was in vain, the money that was discovered in his tent served only to corroborate the accusation, and he was found guilty by all the army and stoned to death. Homer is silent about the miserable fate of Palamedes, and Pausanias mentions that it had been reported by some, that Ulysses and Diomedes had drowned him in the sea as he was fishing on the coast. Philostratus, who mentions the tragical story above related, adds that Achilles and Ajax buried his body with great pomp on the sea-shore, and that they raised upon it a small chapel, where sacrifices were regularly offered by the inhabitants of Troas. Palamedes was a learned man as well as a soldier, and according to some he completed the alphabet of Cadmus by the addition of the four letters θ, ξ, χ, φ, during the Trojan war. A fragment of Euripides, preserved by Stobæus, ascribes to Palamedes the honour of the invention of the vowels. The meaning of this evidently is, that he was the first who conceived the idea of employing the four signs of aspiration in the Phœnician alphabet to express the vowel sounds. Aristotle states that Epicharmus invented the φ and χ. To him also is attributed the invention of dice and backgammon; and it is said that he was the first who regularly ranged the army in a line of battle, and who placed sentinels round a camp, and excited their vigilance and attention by giving them a watch-word. *Hygin fab.* 95, 105, &c.—*Dictys Cret.* 2, 15.—*Ovid. Met.* 13, 56 et 308.—*Paus* 1, 31.—*Philostr.* 10, 6.—*Eurip. Phœn.*—*Martial.* 13, *ep.* 75.—*Plin.* 7, 56.

PALANTIA, a city of the Vaccæi, in Hispania Terraconensis, now *Palencia*. *Flor.* 3, 4.—*Liv.* 48, 25 56, 8.

PALANTIUM. *Vid.* Pallantium

PALATINUS MONS, a celebrated hill, the largest of the seven hills on which Rome was built. It was upon it that Romulus laid the first foundation of the capital of Italy, in a quadrangular form, and there also he kept his court, as well as Tullus Hostilius, and Augustus, and all the succeeding emperors, from which circumstance, the word *palatium* has ever since been applied to the residence of a monarch or prince. The Palatine hill received its name from the goddess *Pales*, or from the *Palatini*, who originally inhabited the place, or from *balare* or *palare*, the bleatings of sheep, which were frequent there, or perhaps from the word *palantes*, *wandering*, because Evander, when he came to settle in Italy, gathered all the inhabitants, and made them all one society. *Dio Cass* 53.—*Ital.* 12, 709.—*Liv.* 1, 7 et 33.—*Ovid. Met.* 14, 822.—*Juv.* 9. 23. - *Martial.* 1, *ep.* 71.—*Varro de L. L* 4, 3.—*Cic in Catil.* 1.

PALATIUM, an appellation sometimes given to the Palatine Hill The plural form (*Palatia*) is more frequently used, and contains a particular reference to the palace of the Cæsars —— The name of the tenth region of the city of Rome.——The residence of Augustus, on the Palatine hill, afterwards, when enlarged and beautified, the palace of the Cæsars. Augustus had two houses on the Palatine, one in which he was supposed by some to have been born, (convenient to Forum Boarium, near the spot where

the church of *St Anastasia* stands at present,) and the other on the northern side, where he lodged forty years, in a simple, unostentatious manner, without changing from the same room either summer or winter. Tiberius extended the palace of Augustus, and rendered it still more commodious and magnificent. Caligula rendered it more so; and luxury and superfluity increasing, he extended the palace to the declivity of the Forum, with superb and magnificent porticoes ascending to it. He also caused a temple to be erected, which he dedicated to himself, and, at a vast expense, made a superb arch-way, which communicated between his palace and the Capitol, which temple and arched way were demolished by the emperor Claudius, and the Roman people after his death. Nero, who succeeded Claudius, extended the palace of the Cæsars as much to the south as Tiberius and Caligula did to the north, so that it occupied the mountain as far as the Circus Maximus, and the valleys which were between the Palatine, the Esquiline, and the Cœlian hills. This building being burnt in the year 64 it was rebuilt with greater splendour and magnificence, with the spoils of Italy and the Roman empire, and was called Domus Aurea, not only the richest marbles, but even gold and diamonds were profusely lavished in its decorations; the rooms were strewed and surrounded with flowers and the most costly perfumes, every kind of luxury, delicacy, and profusion, were lavished to please a tyrant, who, sated with these, could never enjoy them. After the death of Nero the palace of the Cæsars was confined to mount Palatine alone, and also highly embellished, according to Martial, by Domitian. In the time of the emperor Commodus this place was consumed by fire, but rebuilt in the time of Heliogabalus. After this it always contained the residence of the Roman emperors, until the time of Valentinian, when it was entirely demolished by the Vandals, or at least by Alaric (in 409), so much so, that nothing remains at this day but some ruins that are to be seen in the Farnese gardens. Contiguous to the house of Augustus was the famous temple of the Palatine Apollo, erected by the emperor in fulfilment of a vow made to that deity on the morning of the battle of Actium. Ovid and Propertius describe it as a splendid structure of white marble. The portico more especially was an object of admiration; it was adorned with columns of African marble, and statues of the Danaides. Connected with the temple was a magnificent library, filled with the works of the best Greek and Latin authors. It contained, according to Pliny, a colossal statue of Apollo, in bronze, of Tuscan workmanship, which was much esteemed. *Suet. Aug* 5, 29 et 72. *Vitell* 15. *Calig.* 22. *Ner.* 31.—*Tacit. Hist.* 1, 27. *Ann.* 15, 42.—*Plin.* 34, 7. *Mart.* 12, 75.—*Ovid. Trist.* 3, 1.—*Propert* 2, 31.

PALES, the goddess of sheep-folds and of pastures among the Romans. She was worshipped with great solemnity at Rome, and her festivals, called *Palilia*, were celebrated the very day that Romulus began to lay the foundation of the city of Rome. *Virg. G* 3, 1 et 294.—*Ovid. Fast.* 4, 722, &c.—*Paterc* 1, 8.

PALIBOTHRA, or **PALIMBOTHRA**, now *Patna*, the capital of the Prasii, in India. It was situated at the confluence of the Erannoboas with the Ganges, and was fabled to have been built by Hercules. It was a large, opulent, and well defended city, being surrounded by a wall of 300 stadia, with 570 towers and 64 gates. *Arrian Ind.* 10.—*Strab.* 15.—*Diod Sic.* 2, 39.

PALICI, or **PALICI**, two deities, sons of Jupiter by Thalia, whom Æschylus calls Ætna, in a tragedy which is now lost, according to the words of Macrobius. The nymph Ætna, when pregnant, entreated her lover to remove her from the pursuit of Juno. The god concealed her in the bowels of the earth, and when the time of her delivery was come, the earth opened and brought into the world two children, who received the name of Palici, *ἀπὸ τοῦ πάλιν ἐλθεῖν*, *because they came again into the world from the bowels of the earth*. These deities were worshipped with great ceremonies by the Sicilians, and near their temple were two small lakes of sulphureous water, which were supposed to have sprung out of the earth, at the same time that they were born. These pools were properly craters of volcanoes, and their depths were unknown. The water kept continually bubbling up from them, emitting at the same time a sulphureous stench. The neighbouring inhabitants called them *Delli*, and supposed them to be the brothers of the Palici. A curious custom, tending to show the power of the priesthood, was connected with these lakes. All controversies, of whatsoever kind, were here decided; and it was sufficient in order to substantiate a charge, or clear one's self from an accusation, to swear by these waters and depart unhurt, for, if the oath were a false one, the party who made it was either struck dead or deprived of sight, or punished in some other preternatural manner. The temple also was an inviolable asylum for slaves, especially those who had cruel masters; and the latter were compelled to promise a more gentle treatment, and to ratify their promise with an oath, before the fugitives returned. *Virg. Æn.* 9, 585.—*Ovid. Met* 5, 506.—*Dood. Sic* 11, 89.—*Macrob. Sat.* 5, 10.—*Ital* 14, 219.

PALILIA, a festival celebrated by the Romans, in honour of the goddess Pales. The ceremony consisted in burning heaps of straw, and in leaping over them. No sacrifices were offered, but the purifications were made with the smoke of horses blood, and with the ashes of a calf that had been taken from the belly of its mother, after it had been sacrificed, and with the ashes of beans. The purification of the flocks was also made with the smoke of sulphur, of the olive, the pine, the laurel, and the rosemary. Offerings of mild cheese, boiled wine, and cakes of millet, were afterwards made to the goddess. This festival was observed on the 21st of April, and it was during the celebration that Romulus first began to build his city. Some call this festival Parilia, *quasi a pariendo*, because the sacrifices were offered to the divinity for the fecundity of the flocks. *Ovid. Met.* 14, 774. *Fast* 4, 721, &c 6 257.

PALINURUS, son of Jasus, was the skilful pilot of the ship of Æneas. He fell into the sea in his sleep, and was three days exposed to the tempests and the waves of the sea, and at last came safe to the sea-shore near Velia, where the cruel inhabitants of the place murdered him to obtain his clothes. His body was left unburied on the sea shore, and as, according to the religion of the ancient Romans, no person was suffered to cross the Stygian lake before 100 years were elapsed, if the remains had not been de-

cently buried, we find Æneas, when he visited the infernal regions, speaking to Palinurus and assuring him, that though his bones were deprived of a funeral, yet the place where his body was exposed should soon be adorned with a monument and bear his name, and accordingly a promontory was called Palinurus *Virg Æn.* 3, 513 5, 840, &c — *Ovid de Rem* 577 *Mela* 2, 4 — *Strab* — *Horat od* 3 4, 28 —— A promontory of Italy on the western coast of Lucania, just above the Laus Sinus. It was also called Palinurium, and Palmuri promontorium Tradition ascribed its name to Palinurus the pilot of Æneas The modern appellation is *Capo di Palinuro Virg Æn* 6 380

PALIBOTHRUM or PALIBOTHRUM STAGNA, sulphureous pools in Sicily *Id* Palici

PALICIDES certain virgins who were consecrated to Jupiter by the Thebans of Egypt *Strab* 17

PALLADIUM a celebrated statue of Pallas It was about three cubits high, and represented the goddess as sitting and holding a pike in her right hand and an her left a distaff and a spindle It fell down from heaven near the tent of Ilus as that prince was building the citadel of Ilium Some, nevertheless, suppose that it fell at Lacinius in Phrygia or according to others, Dardanus received it as a present from his mother Electra There are some authors who maintain that the Palladium was made with the bones of Pelops by Abaris but Apollodorus seems to say that it was no more than a piece of clock work which moved of itself However discordant the opinions of ancient authors be about this famous statue it is universally agreed that on its preservation depended the safety of Troy This fatality was well known to the Greeks during the Trojan war, and therefore Ulysses and Diomedes were commissioned to steal it away They effected their purpose, and if we rely upon the authority of some authors, they were directed how to carry it away by Helenus, the son of Priam who proved, in this unfaithful to his country, because his brother Deiphobus at the death of Paris had married Helen, of whom he was enamoured. Minerva was displeased with the violence which was offered to her statue, and according to Virgil, the Palladium itself appeared to have received life and motion, and by the flashes which started from its eyes, and its sudden springs from the earth, it seemed to show the resentment of the goddess The true Palladium, as some authors observe, was not carried away from Troy by the Greeks, but only one of the statues of similar size and shape, which were placed near it, to deceive whatever sacrilegious persons attempted to steal it. The Palladium, therefore, as they say, was conveyed safe from Troy to Italy by Æneas, and it was afterwards preserved by the Romans with the greatest secrecy and veneration, in the temple of Vesta, a circumstance which none but the vestal virgins knew *Herodian.* 1, 14, &c *Ovid. Fast* 6, 442, &c *Met* 13 336.— *Dictys Cret* 1, 5 *Apollod* 12 — *Virg Æn* 2, 166 9 151 — *Plut de reb Rom* — *Jus* 3 139

PALLADIUS, bishop of Hellenopolis in Bithynia, and afterwards of Aspona, was born in Cappadocia, about A D 368 He was much attached to St John Chrysostom, on whose death he went to Rome where he wrote the history of the Hermits of the Desert, which was published, in Greek, by Meursius, at Amsterdam, in 1619, and in Latin in the Bibliotheca Patrum —A physician of Alexandrea, distinguished from other individuals of the same name by the appellation of *Saccophorus* He wrote a commentary on the work of Hippocrates respecting Fractures He has left also scholia on the sixth book of Epidemics; others, still unpublished, on the regimen to be observed in acute maladies, and a treatise on Fevers. The commentary is published with the works of Hippocrates The scholia on the Epidemics have only appeared in a Latin translation by Crassus, *Basil* 1551 4to The treatise on Fevers was edited with a Latin version by Chartier, *Paris*, 1646 4to, and by Bernard, *Lug Bat* 1748 8vo.—— Rutilius Taurus Æmilianus, the last of the Latin writers on agriculture His work is entitled " *De re rustica*, and is divided into fourteen books It contains materials selected from earlier authors on this subject, and especially from Columella, who is often literally copied Nevertheless, Palladius treats, in a much more exact manner than Columella, the respective heads of fruit trees and kitchen gardens, having followed in these the work of Gargilius Martialis What he states respecting the mode of preserving fruits &c. is taken from the Greek *Geoponica* of which he appears to have possessed a much more complete copy than the abridgment which has come down to us

PALLANTEUM an ancient town of Italy in the vicinity of Reate, in the territory of the Sabines It was said, in tradition, to have been founded by the Arcadian Pelasgi united with the Aborigines From it the Palatine mount at Rome is said to have derived its name Holstenius thinks it must have occupied the site of *Pidazzo* on the hill called *Ponte di Ruchi* *Dion Hal* 1 14 *Varro L L*, 4

PALLANTIAS a patronymic of Aurora, as being related to the giant Pallas She was the cousin of Pallas Pallas was son of Crius Aurora was daughter of Hyperion and Hyperion and Crius were brothers, offspring of Coelus and Terra. *Ovid. Met* 9, 12.— *Hesiod Theog* 134, 371 &c ——A name given to the Tritonis Pallas in Africa *Plin.* 5, 4. — *Mela* 1, 7

PALLANTIDES, the fifty sons of Pallas, the son of Pandion and the brother of Ægeus. They were all killed by Theseus the son of Ægeus, whom they opposed when he came to take possession of his father's kingdom This opposition they showed in hopes of succeeding to the throne, as Ægeus left no children, except Theseus, whose legitimacy was even disputed, as he was born at Trœzene. *Plut in Thes*

PALLANTIUM, a town of Arcadia, north west of Tegea The Romans affirmed, that from this place Evander led into Italy the colony which settled on the banks of the Tiber The vestiges of Pallantium are to be seen near the village of *Thane*, on the right of the road leading from *Tripolitza to Leondari*. *Paus.* 8, 43 — *Virg Æn* 8 54. *Plin.* 4, 6

PALLAS, (*adis*,) a daughter of Jupiter, the same as Minerva The goddess received this name either because she killed the giant *Pallas*, or perhaps from the spear which she seems to *brandish* in her hands (πάλλειν) For the functions, power, and character of the goddess, see Minerva.

PALLAS, (*antis*), a son of king Evander, sent

with some troops to assist Æneas. He was killed by Turnus, the king of the Rutuli, after he had made a great slaughter of the enemy. *Virg. Æn.* 8, 104, &c. ——One of the giants, son of Uranus and Terra. He was killed by Minerva, who covered herself with his skin, whence, as some suppose, she is called Pallas. *Apollod.* 3, 12.——A son of Crius and Eurybia, who married the nymph Styx, by whom he had Victory, Valour, &c. *Hesiod. Th.* 385.——A son of Pandion, father of Clytus and Butes *Ovid. Met.* 7, *fab.* 17

PALLENE, a peninsula of Macedonia, one of three belonging to the district of Chalcidice. It was situate between the Sinus Thermaicus, or Gulf of *Salonika*, and the Sinus Toronaicus, or Gulf of *Cassandra*. This peninsula was said to have borne the name of Phlegra, and to have witnessed the conflict between the gods and the earth-born Titans. It is connected with the mainland by a narrow isthmus of little more than two miles in breadth, on which once stood the rich and flourishing city of Potidæa *Ptol. Nem.* 1, 160 *Isth.* 6, 47.—*Lycophron*, 140?.——A village of Attica, where Minerva had a temple, and where the Pallantides chiefly resided *Herod* 1, 161.—*Plut. in Thes*

PALMARIA, a small island in the Tyrrhenian sea, off the coasts of Latium and Campania, and south of the promontory of Circeii. It is now *Palmarola*. *Plin.* 3, *b.*

PALMYRA, a city of Asia, the Tadmor of the Old Testament; situated in a wilderness of Syria, on the borders of Arabia Deserta, towards the Euphrates. Josephus places it two days' journey from the Upper Syria, one days' journey from the Euphrates, and six days' journey from Babylon. He says there is no water in the wilderness, but in this place. At the present day there are to be seen vast ruins of this city. There was nothing more magnificent in the whole east. There are a great number of inscriptions, most of which are Greek, the others in Palmyrenean characters. Nothing relating to the Jews is seen in the Greek inscriptions; and the Palmyrenean inscriptions are entirely unknown, as well as the language and the characters of that country. The city of Palmyra preserved the name of Tadmor to the time of Alexander. It then received the name of Palmyra, which it preserved for several ages. About the middle of the third century it became famous, because Odenatus and Zenobia his queen made it the seat of their empire. When the Saracens became masters of the east, they restored its ancient name of Tadmor, which it has always preserved since. It is surrounded by sandy deserts on all sides. It is not known when, nor by whom, it was reduced to the ruinous condition in which it is now found. It may be said to consist at present of a forest of Corinthian pillars, erect and fallen. So numerous are these, consisting of many thousands, that the spectator is at a loss to examine or arrange them in any order or symmetry, or to conceive what purpose or design they could have answered. *Plin.* 5, 26 et 30.

PAMISOS, a river of Thessaly, now the *Panaro*, falling into the Peneus to the east of Tricca. *Herod* 7, 132 ——Major, a river of Messenia, falling into the Sinus Messeniacus, at its head. It is now the *Pernatza*. *Paus* 4 34.——A torrent of Messenia, falling into the Sinus Messeniacus near Leuctrum, and forming part of the ancient boundary between Laconia and Messenia. *Strab* 8.

PAMPHILUS, an Alexandrean grammarian, and disciple of Aristarchus, the author of a vast lexicon, in 91 or 95 books often quoted by Athenæus.——Another grammarian of Alexandrea, author of a work on Cynegetics, and also a treatise on Agriculture. Of the latter production, some fragments remain in the Geoponics of Cassianus Bassus ——A father of the church, who, in conjunction with Eusebius, published separately the Septuagint column of Origen's Hexapla.——A celebrated painter of Macedonia, in the age of Philip, distinguished above his rivals by a superior knowledge of literature, and the cultivation of those studies which taught how to infuse more successfully grace and dignity into his pieces He was founder of the school for painting at Sicyon and he made a law which was observed not only in Sicyon, but all over Greece, that none but the children of noble and dignified persons should be permitted to learn painting Apelles was one of his pupils *Dog*

PAMPHOS, a Greek poet, supposed to have lived before Hesiod's age. He was a native of Athens, and wrote hymns and a poem on the Graces. Some of his verses are quoted by ancient authors. *Paus* 1, 38.—*Philostr. Her* 2.

PAMPHYLA, a Grecian female, according to some a native of Egypt, but, according to others, born at Epidaurus, in Argolis. She was the daughter of a grammarian, and wrote several historical works One of these was entitled Ἱστορικαὶ ὑπομνήσεις (*Historical Abridgment*) Another work, which Photius has make known to us, bore the name of Συμμικτα ἢ ὁπερ ὑπομνήματα (*Historical Miscellany*). It was a species of note, or memorandum book, in which this female regularly inserted, every day, whatever she heard most deserving of being recorded in the conversations between her father and his friends It contained a number of literary anecdotes of the most celebrated writers of Greece. It is unfortunately lost Pamphyla lived, according to Photius, in the reign of Nero.

PAMPHYLIA a province of Asia Minor, occupying originally a small tract of coast between Cilicia and Lycia, from Olbia on the west to the Cilician town of Laertes on the east, and extending a few miles inland. The name Pamphylia is said to come from πᾶς, omnis, and φῦλον *tribus*, and to have been applied to this tract of country from the circumstance of many and various tribes of Greeks settling here under Amphilochus and Calchas, after the destruction of Troy. *Herod* 7, 91.

PAN, the god of shepherds, of huntsmen, and of all the inhabitants of the country. He was the son of Mercury, by Dryope, according to Homer. Some give him Jupiter and Callisto for parents, others Jupiter and Vbis or Ouris Lucian, Hyginus, &c. support that he was the son of Mercury and Penelope, the daughter of Icarius, and that the god gained the affections of the princess under the form of a goat, as she tended her father's flocks on mount Taygetus, before her marriage with the king of Ithaca. Pan was a monster in appearance, he had two small horns on his head, his complexion was ruddy, his nose flat, and his legs, thighs, tail, and feet, were those of a goat. The education of Pan was entrusted to a nymph of Arcadia, called Sinoe, but the nurse, according

to Hower, terrified at the sight of such a monster, fled away and left him. He was wrapped up in the skins of beasts by his father, and carried to heaven, where Jupiter and the gods long entertained themselves with the oddity of his appearance. Bacchus was greatly pleased with him, and gave him the name of Pan. The god of shepherds chiefly resided in Arcadia, where the woods and the most rugged mountains were his habitation. He invented the flute with seven reeds, which he called *Syrinx*, in honour of a beautiful nymph of the same name, to whom he attempted to offer violence and who was changed into a reed. He was continually employed in deceiving the neighbouring nymphs, and often with success. Though deformed in his shape and features, yet he had the good fortune to captivate Diana, by transforming himself into a beautiful white goat. He was also enamoured of a nymph of the mountains called Echo, by whom he had a son called Lynx. He also paid his addresses to Omphale queen of Lydia. [*Vid.* Omphale.] The worship of Pan was well established particularly in Arcadia, where he gave oracles on mount Lycæus. His festivals called by the Greeks *Lycæa*, were brought to Italy by Evander, and they were well known at Rome by the name of the Lupercalia. [*Vid.* Lupercalia.] The worship, and the different functions of Pan, are derived from the mythology of the ancient Egyptians. This god was one of the eight great gods of the Egyptians, who ranked before the other twelve gods, whom the Romans called *Consentes*. He was worshipped with the greatest solemnity at Mendes, in Egypt. [*Vid.* Mendes.] He was the emblem of fecundity, and they looked upon him as the principle of all things. His horns, as some observe, represented the rays of the sun; and the brightness of the heavens was expressed by the vivacity and the ruddiness of his complexion. The star which he wore on his breast, was the symbol of the firmament, and his hairy legs and feet denoted the inferior parts of the earth, such as the woods and plants. Some suppose that he appeared as a goat because when the gods fled into Egypt, in their war against the giants, Pan transformed himself into a goat, an example which was immediately followed by all the deities. Pan, according to some, is the same as Faunus, and he is the chief of all the Satyrs. Plutarch mentions, that in the reign of Tiberius, an extraordinary voice was heard near the Echinades, in the Ionian sea, which exclaimed, that the great Pan was dead. This was readily believed by the emperor, and the astrologers were consulted, but they were unable to explain the meaning of so supernatural a voice, which probably proceeded from the imposition of one of the courtiers, who attempted to terrify Tiberius. As Pan usually terrified the inhabitants of the neighbouring country, that kind of fear which often seizes men, and which is only ideal and imaginary, has received from him the name of *panic fear*. This kind of terror has been exemplified not only in individuals, but in numerous armies, such as that of Brennus, which was thrown into the greatest consternation at Rome, without any cause or plausible reason. *Consul. Fest.* 1, 396, 2, 277 *Met* 1, 689. *Virg. G.* 1, 17. *Æn.* 8, 343, *G* 3, 392. — *Juv.* 6, 142. *Ovid. Fast.* 5, 80. — *Varro de L. L.* 5, 3. — *Liv.* 1, 5. — *Herod.* 2, 46 et 145, &c. — *Orph. Hymn* 10. — *Hom. Hymn in Pan.* — *Lucian. Deal. Mere. et Pan.* — *Apollod.* 1, 4.

PANACEA, a goddess, daughter of Æsculapius, who presided over health. The term is derived from *πᾶν*, *every thing*, and *ἄκεσμαι*, *I cure*. This word is applied among medical practitioners to a universal remedy, or one that is capable of curing all diseases. The idea, however, of a panacea is now justly exploded by enlightened physicians. There were three panaceas held in high value among the ancients, the Heracleian, the Asclepian, and the Chironian. The first is what is termed in English *true all-heal of Hercules*, from the root and stem of which is drawn by incision the gum opopanax; the second is a kind of ferula; the third *Dorsa's wound wort*.

PANÆTIUS a celebrated philosopher among the Stoics, who flourished in the second century before Christ, was a native of *Rhodes*, and descended from ancestors who had distinguished themselves in the military transactions of the republic. His inclination leading him to the study of philosophy, he became a disciple of Antipater of Tarsus, but did not at this time approve the doctrines of the Stoics. He was a great admirer of Plato, whom he called divine, most wise, and most holy, and he freely borrowed opinions and sentiments from philosophers of every sect. From Rhodes he went to Athens, where he maintained the reputation of the school of Zeno, and had many disciples. His fame having reached Rome, he went thither, his lectures were crowded by the young nobility, and he enjoyed an intimate acquaintance with several eminent Romans, particularly Scipio and Lælius. According to some writers he accompanied Scipio in some of his expeditions, and is said to have rendered him essential services; he at the same time employed his interest with this great man in conferring various benefits on his fellow-citizens at Rhodes. Panætius appears to have spent the latter part of his life partly at Athens, and he died at the last-named city, but it is not at all certain in what year. None of his works have come down to us, but his moral doctrines were, doubtless, very excellent, since they are greatly extolled by Cicero, in his treatise *De Officiis*. *Cic. de Off.* 2, 14. 4, 9. *Ac. Quæst* 4, 33. *De Fin.* 1, 2. *Tusc. Quæst* 1. 32. *De Inv.* 1, 3. &c. *Aul. Gell.* 12, 5.

PANATHENÆA, festivals in honour of Minerva, the patroness of Athens. They were first instituted by Erichtheus or Orpheus, and called *Athenæa*, but Theseus afterwards renewed them, and caused them to be celebrated and observed by all the tribes of Athens, which he had united into one, and from which reason the festivals received their name. Some suppose that they are the same as the Roman *Quinquatria*, as they are often called by that name among the Latins. In the first years of the institution, they were observed only during one day, but afterwards the time was prolonged, and the celebration was attended with greater pomp and solemnity. The festivals were two; the *great Panathenæa* (*μεγάλα*), which were observed every fifth year, beginning on the 22d of the month called *Hecatombæon*, or 7th of July, and the *lesser Panathenæa* (*μικρά*), which were kept every third year, or rather annually, beginning on the 21st or 28th of the month called *Thargelion*, corresponding to the 5th or 6th day of the month of May. In the lesser festivals there were three games conducted by ten presidents chosen from the ten tribes

at Athens, who continued four years in office. On the evening of the first day there was a race with torches, in which men on foot, and afterwards on horseback, contended. The same was also exhibited in the great festivals. The second combat was gymnical, and exhibited a trial of strength and bodily dexterity. The last was a musical contention, first instituted by Pericles. In the songs they celebrated the generous undertaking of Harmodius and Aristogiton, who opposed the Pisistratidæ, and of Thrasybulus, who delivered Athens from its thirty tyrants. Phrynis of Mitylene was the first who obtained the victory by playing upon the harp. There were besides other musical instruments, on which they played in concert, such as flutes, &c. The poets contended in four plays, called from their number τετραλογια. The last of these was a satyric drama. There was also at Bunium an imitation of a naval fight. Whoever obtained the victory in any of these games was rewarded with a vessel of oil, which he was permitted to dispose of in whatever manner he pleased, and it was unlawful for any other person to transport that commodity. The conqueror also received a crown of the olives which grew in the groves of Academus, and were sacred to Minerva, and called μορίαι, from μόρος, *death*, in remembrance of the tragical end of Hallirhotius, the son of Neptune, who cut his own legs when he attempted to cut down the olive which had given the victory to Minerva in preference to his father, when these two deities contended about giving a name to Athens. Some suppose that the word is derived from μέρος, a *part*, because these olives were given by contribution by all such as attended at the festivals. There was also a dance called *Pyrrhichia*, performed by young boys in armour, in imitation of Minerva, who thus expressed her triumph over the vanquished Titans. Gladiators were also introduced when Athens became tributary to the Romans. During the celebration no person was permitted to appear in dyed garments, and if any one transgressed he was punished according to the discretion of the president of the games. After these things, a sumptuous sacrifice was offered, in which every one of the Athenian boroughs contributed an ox, and the whole was concluded by an entertainment for all the company with the flesh that remained from the sacrifice. In the greater festivals, the same rites and ceremonies were usually observed, but with more solemnity and magnificence. Others were also added, particularly the procession, in which Minerva's sacred πέπλος, or *garment*, was carried. This garment was woven by a select number of virgins, called ἐργάναι, from ἔργον, *work*. They were superintended by two of the ἀρρηφόροι, or young virgins, not above seventeen years of age nor under eleven, whose garments were white and set off with ornaments of gold. Minerva's *peplus* was of a white colour, without sleeves, and embroidered with gold. Upon it were described the achievements of the goddess, particularly her victories over the giants. The exploits of Jupiter and the other gods were also represented there, and from that circumstance men of courage and bravery are said to be ἄξιοι πέπλου, worthy to be pourtrayed on Minerva's sacred garment. In the procession of the *peplus*, the following ceremonies were observed. In the *ceramicus*, without the city, there was an engine built in the form of a ship, upon which Minerva's garment was hung as a sail, and the whole was conducted, not by beasts, as some have supposed, but by subterraneous machines, to the temple of Ceres Eleusinia, and from thence to the citadel, where the *peplus* was placed upon Minerva's statue, which was laid upon a bed woven or strewed with flowers, which was called πλακοῦς. Persons of all ages, of every sex and quality, attended the procession, which was led by old men and women carrying olive branches in their hands, from which reason they were called θαλλοφόροι, *bearers of green boughs*. Next followed men of full age with shields and spears. They were attended by the μέτοικοι, or *foreigners*, who carried small boats as a token of their foreign origin, and from that account they were called σκαφηφόροι, *boat bearers*. After them came the women attended by the wives of the foreigners, called ὑδριαφόροι, because they carried *water-pots*. Next to these came young men crowned with millet and singing hymns to the goddess, and after them followed select virgins of the noblest families, called κανηφόροι, *basket-bearers*, because they carried baskets, in which were certain things necessary for the celebration, with whatever utensils were also requisite. These several necessaries were generally in the possession of the chief manager of the festival, called ἀρχιθέωρος, who distributed them when occasion offered. The virgins were attended by the daughters of foreigners, who carried umbrellas and little seats, from which they were named διφροφόροι, *seat-carriers*. The boys, called παιδισκοι, as it may be supposed, led the rear, cloathed in coats generally worn at processions. The necessaries for this and every other festival were prepared in a public hall erected for that purpose, between the Piræan gate and the temple of Ceres. The management and the care of the whole was entrusted to the σκιροφοριακὸς, or persons employed in *seeing* the rites and ceremonies properly observed. It was also usual to set all prisoners at liberty, and to present golden crowns to such as had deserved well of their country. Some persons were also chosen to sing some of Homer's poems, a custom which was first introduced by Hipparchus, the son of Pisistratus. It was also customary in this festival and every other quinquennial festival, to pray for the prosperity of the Plateans, whose services had been so conspicuous at the battle of Marathon. *Plut. in Ther.—Ælian V. H.* 5, 2.—*Apollod.* 3, 14.

PANCHIÆA, or PANCHÆA, an island of the ocean, upon the coast of Arabia. According to Diodorus Siculus, it was inhabited by natives of the country, and also by Indians, Cretans, and Scythians. In this island was a town called Panara, whose inhabitants, according to Diodorus, were singularly happy. They had a temple of Jupiter Triphylius, of which this author details all sorts of marvellous circumstances. The other three towns were Hiræia, Dabi, and Oceanus. But the existence of such an island is doubtful. *Virg. G* 2, 139. 4, 379. —*Ovid. Met.* 1, 309, &c. —*Dod.* 5.—*Lucret* 2, 417.

PANDA, two deities at Rome, who presided one over the openings of roads, and the other over the openings of towns. The former of these was first worshipped by Tatius, who invoked her

assistance to open to him and to his troops the way to the capitol, and she afterwards presided also over travellers. Some imagine that Panda was the same as Ceres, but they are distinguished as different deities by most ancient authors. *Aul. Gellius*, 13, 22.—*Varro de R. R.* 1.

PANDARUS, a son of Lycaon, who assisted the Trojans in their war against the Greeks. He went to the war without a chariot, and therefore he generally fought on foot. He broke the truce which had been agreed upon between the Greeks and Trojans, and wounded Menelaus and Diomedes, and showed himself brave and unusually courageous. He was at last killed by Diomedes; and Æneas, who then carried him in his chariot, by attempting to revenge his death, nearly perished by the hand of the outrageous and enraged enemy. *Dictys Cret.* 2, 35.—*Homer Il.* 2, 5.—*Hygin. fab.* 112.—*Virg. Æn.* 5, 495. *et Servius loco*.—*Strab.* 14.——A son of Alcanor killed with his brother Bitias by Turnus. *Virg. Æn.* 9, 735 ——A native of Crete punished with death for being accessary to the theft of Tantalus. What this theft was is unknown. Some, however, suppose that Tantalus stole the ambrosia and the nectar from the tables of the gods to which he had been admitted or that he carried away a dog which watched Jupiter's temple in Crete, in which crime Pandarus was concerned, and for which he suffered. Pandarus had two daughters, Camiro and Clytia, who were also deprived of their mother by a sudden death, and left without friends or protectors. Venus had compassion upon them, and she fed them with milk, honey, and wine. The goddesses were all equally interested in their welfare. Juno gave them wisdom and beauty, Diana a handsome figure and regular features, and Minerva instructed them in whatever domestic accomplishments can recommend a wife. Venus wished still to make their happiness more complete; and when they were come to nubile years, the goddess prayed Jupiter to grant them kind and tender husbands. But in her absence the Harpies carried away the virgins and delivered them to the Eumenides to share the punishment which their father suffered. *Pans.* 10 30 *Pind.*

PANDAREUS, or PANDAREUS, a man who had a daughter called Philomela. She was changed into a nightingale, after she had killed, by mistake, her son Itylus, whose death she mourned in the greatest melancholy. Some suppose him to be the same as Pandion, king of Athens.

PANDATARIA, an island in the Mare Tyrrhenum, in the Sinus Puteolanus, on the coast of Italy. It was the place of banishment for Julia, the daughter of Augustus, and many others. It is now *Isola Vandotina*. *Liv.* 53, 14. —*Mela*, 2, 7.—*Plin.* 3, 6

PANDEMUS, one of the surnames of the god of love, among the Egyptians and the Greeks, who distinguished two Cupids, one of whom was the vulgar, called Pandemus, and another of a purer, and more celestial origin. *Phil. in Erot*

PANDIA, a festival at Athens established by Pandion, from whom it received its name, or because it was observed in honour of Jupiter, who can πὰ πάντα διοκεῖν, *move and turn all things* as he pleaseth. Some suppose that it concerned the moon, because it does περιέρχεσθαι, *move incessantly* by showing itself day and night, rather than the sun which never appears but in the day time. It was celebrated after the Dionysia, because Bacchus is sometimes taken for the sun or Apollo, and therefore the brother, or, as some will have it, the son of the moon.

PANDION, a king of Athens, son of Erichthon and Pasithea, who succeeded his father, B. C. 1437. He became father of Procne and Philomela, Erechtheus and Butes. During his reign, there was such an abundance of corn, wine, and oil, that it was publicly reported that Bacchus and Minerva had personally visited Attica. He waged a successful war against Labdacus, king of Bœotia, and gave his daughter Procne in marriage to Tereus, king of Thrace, who had assisted him. The treatment which Philomela received from her brother-in-law Tereus [*Vid.* Philomela] was the source of infinite grief to Pandion, and he died through excess of sorrow, after a reign of forty years. There was also another Pandion, son of Cecrops II., by Metiadusa, who succeeded to his father, B. C. 1307. He was driven from his paternal dominions, and fled to Pylas, king of Megara, who gave him his daughter Pelia in marriage, and resigned his crown to him Pandion became father of four children, called from him *Pandionidæ*, Ægeus, Pallas, Nisus, and Lycus. The eldest of these children recovered his father's kingdom. Some authors have confounded the two Pandions together in such an indiscriminate manner, that they seem to have been only one and the same person. Many believe that Philomela and Procne were the daughters, not of Pandion the first, but of Pandion the second. *Ovid. Met* 6, 638.—*Apollod.* 3, 15.—*Paus.* 1, 5.—*Hygin fab.* 48.

PANDORA, a celebrated woman, the first mortal female that ever lived, according to the opinion of the poet Hesiod. She was made with clay by Vulcan, at the request of Jupiter, who wished to punish the impiety and artifice of Prometheus, by giving him a wife. When this woman of clay had been made by the artist, and received life, all the gods vied in making her presents. Venus gave her beauty and the art of pleasing; the Graces gave her the power of captivating; Apollo taught her how to sing; Mercury instructed her in eloquence; and Minerva gave her the most rich and splendid ornaments. From all these valuable presents, which she had received from the gods, the woman was called *Pandora*, which intimates that she had received *every* necessary *gift*, παν δῶρον. Jupiter after this gave her a beautiful box, which she was ordered to present to the man who married her; and by the commission of the god, Mercury conducted her to Prometheus. The artful mortal was sensible of the deceit, and as he had always distrusted Jupiter, as well as the rest of the gods, since he had stolen fire away from the sun to animate his man of clay, he sent away Pandora without suffering himself to be captivated by her charms. His brother Epimetheus was not possessed of the same prudence and sagacity. He married Pandora, and when he opened the box which she presented to him, there issued from it a multitude of evils and distempers, which dispersed themselves all over the world, and which, from that fatal moment, have never ceased to afflict the human race. Hope was the only one that remained at the bottom of the box, and it is she alone who has the wonderful power of easing the labours of man, and of rendering

his troubles and his sorrows less painful in life. *Hesiod. Theog. et Dies.—Apollod.* 1, 7.—*Paus.* 1, 24.—*Hygin* 14.

PANDOSIA, a city of Lucania, in Lower Italy, on the banks of the Aciris, and not far from Heraclea. The modern *Anglona* is supposed to represent the ancient place.——A city in the territory of the Brutii, near the western coast, and often confounded with the preceding. It was anciently possessed by the Œnotri, as Strabo reports, but is better known in history as having witnessed the defeat and death of Alexander, king of Epirus. The position of the Brutian Pandosia has not been ascertained, but it should probably be sought for near the village of *Mendicino*. *Strab.* 6. – *Liv.* 39, 23.——A city of Epirus, not far removed from the Acheron and the Acherusian lake, as we may infer from the passage in which Livy speaks of this city with reference to the oracle delivered to Alexander king of Epirus. It is not impossible that the antiquities which have been discovered at *Paramythia*, on the borders of the *Soulioi* territory, may belong to this ancient place. *Liv.* 8, 24. – *Strab* 7. – *Plin.* 4, 1.

PANDROSUS, a daughter of Cecrops, king of Athens, sister to Aglaurus and Herse. She was the only one of the sisters, who had not the fatal curiosity to open a basket which Minerva had entrusted to their care, [*Vid* Erechthonius,] for which sincerity a temple was raised to her, near that of Minerva, and a festival instituted in her honour, called *Pandrosia*. *Ovid. Met.* 2, 738.

PANENUS, or PANÆUS, a celebrated painter who was for some time engaged in painting the battle of Marathon, which was still seen and admired in the Pœcile in the age of Pausanias. His pieces were among those which adorned the temple of Jupiter Olympius. *Paus.* 5, 11. – *Plin* 35, 8 36, 23

PANGÆUM, a celebrated ridge of mountains in Thrace, apparently connected with the central chain of Rhodope and Hæmus, and which, branching off in a south-easterly direction, closed upon the coast at the defile of Acontisma. The name of this range often appears in the poets. It is now called *Pundhar Dagh*, or *Castagnats*, according to the editor of the French Strabo. Herodotus informs us, that mount Pangæum contained gold and silver mines, which were worked by the Pieres, Odomanti, and Satræ, clans of Thrace, but especially the latter Euripides confirms this account. These valuable mines naturally attracted the attention of the Thasians, who were the first settlers on this coast; and they accordingly formed an establishment in this vicinity at a place named Crenides. (*Vid.* Philippi.) Theophrastus speaks of the rose *centifolia*, which grew in great beauty and was indigenous on mount Pangæum. Nicander mentions another sort which grew in the gardens of Midas. *Find Pyth.* 4, 320 —*Koch. Pers.* 500. —*Eurip. Rhes.* 923 et 972. – *Virg. G.* 4, 462. – *Herod.* 7, 112.

PANIONIUM, a sacred spot with a grove and village, at the foot of mount Mycale, near the town of Ephesus in Asia Minor, sacred to Neptune of Helice. It was in this place that all the delegates from the states of Ionia assembled, either to consult for their own safety and prosperity, or to celebrate festivals, or to offer a sacrifice for the good of all the nation, whence the name was Πάνιον, *all Ionia*. The deputies of of the twelve Ionian cities which assembled there were those of Miletus, Myus, Priene, Ephesus, Lebedus, Colophon, Clazomenæ, Phocæa, Teos, Chios, Samos, and Erythræ. If the bull offered in sacrifice bellowed, it was accounted an omen of the highest favour, as the sound was particularly acceptable to the god of the sea, as in some manner it resembled the roaring of the waves of the ocean. *Herod.* 1, 148, &c. *Strab.* 14. – *Mela*, 1, 17

PANIUM, or Panium, a mountain of Syria, which formed part of mount Libanus, and at the foot of which was situated the town of Paneas, afterwards called Cæsarea Philippi. *Josephus, Bell. Jud.* 1, 21.

PANNONIA a large province of Europe, bounded on the north and east by the Danube; on the south by Illyricum, including in this direction the country lying along the lower bank of the Savus; and on the west by the range of mount Cetius, separating it from Noricum. It comprehended *Hungary* to the right of the Danube, parts of *Lower Austria, Styria*, and *Croatia*, the whole of *Sclavonia*, and such portions of *Turkish Croatia, Bosnia*, and *Servia*, as immediately touch on the *Save*. It was at one time divided into Pannonia Superior and Inferior, by a line drawn from the mouth of the Arrabo, or *Raab*, and continued southward between the towns Marinianæ and Serena, to the *Save* Pannonia Inferior being the eastern part. This division was afterwards altered. Pannonia Superior was confined on the south by the *Drave*, and called Pannonia Prima; Pannonia Inferior was also confined on the south by that river, and was called Valeria, in honour of Valeria the wife of the emperor Galerius, who constituted the province, whilst that part of Pannonia, which was south of the *Drave*, assumed the epithet Secunda or Savia. The Pannonii are said to have been of Celtic origin, they were attacked by the Romans under Augustus, but their submission was not effected till the time of Tiberius. *Lucan.* 3, 99, 6, 220 — *Tibull.* 4, 1, 100 – *Plin.* 3. *Dio. Cass* 49. – *Strab.* 4 et 7 — *Jornand. Paterc.* 2, 9. – *Suet. Aug.* 20.—*Ovid. Trist.* 2. 225.

PANOMPHÆUS, a surname of Jupiter, from his being the parent source of omen and augury, "*omnium ominum omnisque vaticinii auctor.*" *Orid. Met.* 11, 198.—*Homer. Il.* 8, 251 *et Heyn. loco.*

PANOPE, or PANOPPA, one of the Nereides, whom sailors generally invoked in storms. *Virg Æn.* 5, 825.———One of the daughters of Thespius. *Apollod* 2, 7.

PANOPES, a famous huntsman among the attendants of Acestes, king of Sicily, who was one of those that engaged in the games exhibited by Æneas. *Virg. Æn.* 5, 300.

PANOPEUS, a son of Phocus and Asteropia, who accompanied Amphitryon when he made war against the Teleboans. He was father to Epeus, who made the celebrated wooden horse at the siege of Troy. *Paus.* 2, 29. – *Apollod.* 2, 4. ——A town of Phocis, between Orchomenos and the Cephisus. *Paus.* 10 4. *Strab.* 9.

PANOPOLIS a city of Egypt, in the Thebaid, on the eastern bank of the Nile, and south of Antæopolis. It was the capital of the Panopolite Nome, and, as its name implies, sacred to the god Pan. ("City of Pan.") According to the later traditions, however, it would seem to have been sacred to the Fauns, or wood-deities, col-

lectively, and hence we find it in Strabo designated by the appellation of Πανὸς κώμη. In some of the subsequent writers we find the place called *Panos*, the term *polis* being omitted. The name Panopolis (Πανὸς πόλις) is supposed to be merely a translation of the Egyptian term *Chemmis*, by which this city was known to the natives of the land. This Chemmis, however, must not be confounded with the place of that name mentioned by Herodotus, and by which that historian intends evidently to designate Coptos. The modern *Ekhmim* is supposed to occupy part of the site of the ancient Panopolis *Strab.* 17.

PANORMUS, now called *Palermo*, a town of Sicily, built by the Phœnicians, on the north-west part of the island, with a good and capacious harbour The ancient name is derived from the excellence and capaciousness of the harbour, (πᾶν δρόμος,) and is equivalent to *All-Port*. It is uncertain, however, whether this name originated with the Greeks, or was merely a translation of the Phœnician one. From the Phœnicians Panormus passed into the hands of the Carthaginians, and was for a long period an important stronghold of the latter people, though little noticed by the Grecian writers. Here was the chief station of their fleet, and here also were the winter quarters of their army. It was taken by the Romans, with their fleet of 300 sail, (A. U. C. 500,) and carefully guarded by them to prevent its again falling into the hands of the foe. It was subsequently ranked among the free cities of Sicily. *Diod* 13. 54, 14. — *Polyb.* 1. 24 et 38. *Cic. in Verr.* 2, 5. — A harbour on the eastern coast of Attica, south of the promontory of Cynosema, and opposite to the southern extremity of Kubœa. It is now *Porto Raphti* — A harbour on the coast of Achaia, east of Rhium, and opposite Naupactus. It is now *Tekei Thucyd.* 2, 86. — *Plin.* 4, 5. — A name given to the harbour of Ephesus. *Mela*, 2, 7 — A harbour in Crete, between Rithymna and Crytæum. *Plin.* 4, 12. — A town in the Thracian Chersonese, between Cardia and Coelos. *Plin.* 4, 11.

PANSA, C. Vibius, a Roman consul, who, with A. Hirtius, pursued the murderers of J. Cæsar, and was killed in a battle near Mutina. On his death-bed he advised young Octavius to unite his interest with that of Antony, if he wished to revenge the death of Julius Cæsar, and from his friendly advice soon after rose the celebrated second triumvirate. Some suppose that Pansa was put to death by Octavius himself, or through him, by the physician Glycon, who poured poison into the wounds of his patient. Pansa and Hirtius were the two last consuls who enjoyed the dignity of chief magistrates of Rome, with full power. The authority of the consuls afterwards dwindled into a shadow *Paterc.* 2, 6. — *Ovid. Trist.* 3, 5.

PANTAGIAS, a small river on the eastern coast of Sicily, which falls into the sea between Megara and Syracuse, after running a short space in rough cascades over rugged stones and precipices. Ceres, whose most favoured residence was in Sicily, is said to have commanded the river, whose noisy current disturbed her repose, to flow more quietly, and the obedient stream from that time, as the mythologists relate, was scarce ever heard in its way to the sea. *Plin.* 3, 8. — *Virg. Æn.* 3, 689. — *Ital.* 14, 232. — *Ovid. Fast* 4.471.

PANTALEON, a king of Pisa, who presided at the Olympic games, B. C. 664, after excluding the Eleans, who on that account expunged the Olympiad from the Fasti, and called it the 2d Anoly mpiad. They had called for the same reason the 8th the 1st Anolympiad, because the Pisæans presided.

PANTANUS LACUS, the lake of *Lesina*, situated in Apulia, near Teanum. *Plin.* 3, 11.

PANTHEA, the wife of Abradates, celebrated for her beauty and conjugal affection. She was taken prisoner by Cyrus, who refused to visit her, not to be ensnared by the power of her personal charms. She killed herself on the body of her husband, who had been slain in a battle, &c. [*Vid* Abradates.] *Xenoph Cyrop.*

PANTHEON, or PANTHEON, one of the most beautiful and magnificent temples of ancient Rome, and the only one which has been preserved entire. On the architrave is the following inscription: *M. Agrippa. L. F. Cos Tertium. Fecit* Some think, from this inscription, that it was built by Agrippa, son-in-law to Augustus. Others, from the disparity between the work of the portico and the body of the temple, are of opinion, that he only made the portico but that the temple itself was anterior to his time. Be that as it may, the *tout ensemble* of this temple must strike even the most indifferent beholder, and force him to acknowledge that it is the most beautiful, the most solid, and the most majestic structure of the kind that ever existed. It was dedicated to all the gods and goddesses, whether on the height of Olympus, or in the depth of Tartarus; from this universality of its dedication it was called the "Pantheon;" hence its circular form; hence they made its height and breadth equal, hence they made its roof a perfect hemisphere, in order to resemble as much as possible the azure vault of heaven, the principal habitation, as they supposed, of those deities to whom it was dedicated. This edifice has no windows; a circular aperture at the top serves for the purpose of admitting light and air; and in case of rain a hollow perforated piece of marble, inserted in the pavement, carries off the water. The vestibule (about seventy feet long by forty broad) is ornamented with sixteen beautiful columns, each of one entire piece of red oriental granite. These columns, nearly four feet and a half in diameter, and forty-two feet high, together with the entablature which they support, form, in the opinion of the most skilful architects, the most superb portico of the kind in existence This surprising temple was repaired by Adrian, M. Aurelius, and Septimus Severus: the first of these emperors, not only embellished it internally with pilasters and fluted columns, of *giallo-antico*, and other precious marbles, of the most exquisite workmanship, which still remain, but also had it externally covered with gilded bronze. In the interior there are rows of niches one above the other, which once contained statues of the principal deities of paganism, either in bronze, precious marble, or silver. The celestial deities occupied the upper niches, the terrestrial ones the lower; and the infernal deities were left on the pavement. Among these statues, those of Minerva and Venus were the most admired, the first, because it was the work of Phidias, and the second, because it was enriched with ear-rings made of Cleopatra's celebrated pearl; which, according to Pliny, was valued at 125,000*l.* The Pantheon is now commonly called the *Rotonda*, from its circular form. It was given to Boniface 4th by

the emperor Phocas in 609, and was dedicated as a Christian church to the Virgin and the Holy Martyrs, a quantity of whose relics were placed under the great altar. In 830 Gregory 4th dedicated it to all the saints. This consecration of the edifice, however, seems to have afforded it little protection against the subsequent spoliations both of emperors and popes. The plates of gilded bronze that covered the roof, the bronze relievos of the pediment, and the silver that adorned the interior of the dome, were carried off by Constans II. (*A. D* 655), who destined them for his palace at Constantinople; but, being assassinated at Syracuse on his way back, his booty was conveyed to Alexandria, and thus the spoils of the Pantheon, formed out of the plunder of Egypt after the battle of Actium, reverted to their original source. Urban the eighth carried off all that was left—the bronze beams of the portico—and melted it down into the frightful tabernacle of St Peters, and the useless cannon of the castle of St Angelo. It was under his auspices, too, that Bernini erected the two brick belfries that now deform the front of the building

PANTHEUS or PANTHUS, a son of Othryas of Phocis, who was carried away from his country by Antenor when king Priam had sent to enquire of the oracle of Delphi, whether he might be permitted to rebuild the walls of Troy which Hercules had destroyed This insult offered to his person was alleviated by the kindness of the monarch, who loaded him with presents and made him priest of Apollo. When Troy was laid in ruins Pantheus escaped through the flames, carrying the sacred utensils in one hand, and leading in the other his grandson, that he might follow the fortune of Æneas. *Virg. Æn.* 2. 429.

PANTHOIDES, a patronymic of Euphorbus, the son of Panthous. Pythagoras is sometimes called by that name, as he asserted that he was Euphorbus during the Trojan war. *Horat. od* 1, 28, 10.—*Ovid. Met.* 15, 161.

PANTICAPÆUM, now *Kertch*, a city in the Tauric Chersonese, on the shore of the Cimmerian Bosphorus, and opposite to Phanagoria on the Asiatic shore. It was founded by a Milesian colony, and lay on a hill, and was in circumference 20 stadia. It was the residence of the princes of the Bosphorus, whence it is not unfrequently called Bosphorus. Here Mithridates the Great ended his days. *Ptol.*—*Strab*

PANTICAPES, a river of European Scythia, which falls into the Borysthenes, supposed to be the *Samara* of the moderns. *Herod.* 4, 54.

PANTILIUS, a buffoon, ridiculed by Horace, *Sat.* 1, 10, 78.

PANYASIS, an ancient Greek, uncle to the historian Herodotus. He celebrated Hercules in one of his poems, and the Ionians in another. Some make him a native of Samos and not of Halicarnassus, whilst others assert that he rendered himself odious to Lygdamis by attempting to prophecy future events, and that he was put to death by him. He was restored to life by Æsculapius according to Apollodorus. Some of his verses to the number of twenty three, are preserved in the collections of the Greek poets, and they are in praise of wine, and of drinking. *Athen* 2. *Apollod.* 3. - *Quintil.* 10, 1.

PAPHIA, a surname of Venus, because the goddess was worshipped at Paphos.——An ancient name of the island of Cyprus.

PAPHLAGONIA, now *Penderachia*, a country of Asia Minor, on the coast of the Euxine, between Bithynia and Pontus. It was bounded on the east by the Halys, on the south by Galatia, on the west by the Parthenius, and on the north by the Euxine. These were the boundaries of the Paphlagonians, but under the Persian dominion, the satrapy of Paphlagonia was extended as far eastward as the promontory Jasonium. The rulers of Pontus, on the other hand, when pushing their conquests on all sides, took from the Paphlagonians the whole of their sea-coast, driving them up the country; and it was not till some centuries after the Roman power had been established in the peninsula, that the province was restored to its original limits It was here that the Heneti dwelled, who, having lost their leader in the Trojan war, crossed over into Italy under the command of Antenor, and expelling the original inhabitants, settled in *Venice*. The Paphlagonians are described by Homer as a brave people; but according to Lucian they were silly and superstitious *Strab.* 12.—*Hom. Il.* 2, 851. 5, 577.—*Lucian. Alexand.* 41.

PAPHOS, Palæpaphos, (Old Paphos,) a very ancient city of Cyprus, on the south-western side of the island, situate on a height near the little river Bucarus. It was said to have been founded by Cinyras, the reputed father of Adonis. It was celebrated for its beautiful temple of Venus, built on the spot where she landed when she rose from the sea. There were one hundred altars in her temple, which smoked daily with a profusion of frankincense, and though exposed to the open air, they were never wetted by the rain. Annual festivals were held here in honour of the goddess, and her oracle, which was connected with the temple, acquired for it considerable reputation. *Apollod* 3, 14.—*Mela*, 2, 7.—*Tacit. Ann* 3, 62. *Hist* 2, 2.—*Homer. Odyss.* 8, 364.—*Virg. Æn.* 1, 415.—*Horat. Od.* 1, 30, 1.——Neapaphos, (New Paphos,) a city of Cyprus, on the western coast of the island, and north of Palæpaphos. It was said to have been founded by the Arcadian Agapenor, shortly after the destruction of Troy, when his fleet was driven upon the island by a storm. It was formerly called Erythræ, and possessed many magnificent temples of Venus. It suffered much from earthquakes, and was nearly destroyed by one, during the reign of Augustus, who rebuilt the city and commanded it to be called Augusta. It retains some vestiges of its ancient name under that of *Baffo. Str. b.* 14.—*Paus* 8 5.—*Senec. Ep.* 91. *Nat. Quæst.* 6, 26.—*Dio Cass* 54.

PAPIUS, a son of Pygmalion, by a statue which had been changed into a woman by Venus. [*Vid* Pygmalion.] *Ovid. Met.* 10, 297.

PAPIA LEX, *de peregrinis*, by Papius, the tribune, A. U. C 638, which required that all foreigners should be expelled from Rome, and the allies of the Latin name forced to return to their cities. *Cic. de Off.* 3, 11 *Pro Balb* 23.—— Another, called *Papia Poppæa*, because it was proposed by the consuls Papius and Poppæus, A. U. C. 762. It was passed at the desire of Augustus, and enforced and enlarged the Julian law for promoting population, and repairing the desolation occasioned by the civil wars. *Vid. Julia lex de maritandis ordinibus.*

PAPIAS, bishop of Hierapolis in Phrygia, was the disciple of St John the Evangelist, and the

master of Polycarp. He wrote "Exposition of the Discourses of the Lord," which are lost. Papias was the author of the Millenarian opinion respecting the personal reign of Christ upon earth, in which he was followed by Irenæus.

PAPINIANUS, Æmilius, a Roman lawyer, was born A. D. 175. He became advocate of the treasury, and afterwards Prætorian præfect under the emperor Severus, who recommended his sons, Caracalla and Geta, to his care. When the former murdered his brother, he ordered Papinian to justify the deed, which he refused, and was beheaded, A. D. 212. He wrote several valuable works.

PAPIUS LEX, by Papirius Carbo, A. U. C. 621. It required that, in passing or rejecting laws in the *comitia*, the votes should be given on tablets.—Another, by the tribune Papirius, which enacted that no person should consecrate any edifice, place, or thing, without the consent and permission of the people. *Cic. pro domo* 50.—Another, A. U. C. 543, to diminish the weight of the *as* one half. *Plin.* 33. 3. — Another, A. U. C. 421, to give the freedom of the city to the citizens of Acerræ. Another, A. U. C. 623. It was proposed, but not passed. It recommended the right of choosing a man to tribune of the people as often as he wished.

PAPIRIUS, a patrician, chosen *rex sacrorum*, after the expulsion of the Tarquins from Rome. — A Roman who inhumanly treated a young Roman who had delivered himself into his hands in order to satisfy a debt due by his father to Papirius. The affair excited a great tumult, and, in order to appease the populace, it was ordered that no one should be held in fetters or stocks, except convicted of a crime, and in order to punishment; but that, for money due, the goods of the debtor, not his person, should be answerable. Livy says, that by this enactment one of the strongest bonds of credit was broken. *Liv.* 8, 28. — Cursor, a man who first erected a sun-dial in the temple of Quirinus at Rome, B. C. 293, from which time the days began to be divided into hours. — A dictator who ordered his master of horse to be put to death, because he had fought and conquered the enemies of the republic, without his consent. The people interfered, and the dictator pardoned him. Cursor made war against the Sabines and conquered them, and also triumphed over the Samnites. His great severity displeased the people. He flourished about 320 years before the Christian era. *Liv.* 8, 14. — One of his family, surnamed *Prætextatus*, from an action of his whilst he wore the *prætexta*, a certain gown for young men. His father, of the same name, carried him to the senate house, where affairs of the greatest importance were then in debate before the senators. The mother of young Papirius wished to know what had passed in the senate; but Papirius, unwilling to betray the secrets of that august assembly, amused his mother by telling her, that it had been considered whether it would be more advantageous to the republic to give two wives to one husband, than two husbands to one wife. The mother of Papirius was alarmed, and she communicated the secret to the other Roman matrons, and, on the morrow, they assembled in the senate, petitioning that one woman might have two husbands, rather than one husband two wives. The senators were astonished at this petition, but young Papirius unravelled the whole mystery, and from that time it was made a law among the senators, that no young man should for the future be introduced into the senate-house, except Papirius. This law was carefully observed till the age of Augustus, who permitted children of all ages to hear the debates of the senators. *Macrob. Sat.* 1, 6. — A consul defeated by the Cimbri. — A son of Papirius Cursor, who defeated the Samnites, and dedicated a temple to Romulus Quirinus. — Maso, a consul who conquered Sardinia and Corsica, and reduced them into the form of a province. At his return to Rome, he was refused a triumph, upon which he celebrated his triumph on the Alban mount, and was afterwards invitated in this by several commanders. *Val. Max.* 3, 6, 5. — *Liv.* 26, 21. 39, 24, &c. — The family of the Papirii was patrician, and long distinguished for its services to the state. It bore the different surnames of *Crassus, Cursor, Mugillanus, Maso, Prætextatus*, and *Pætus*, of which the three first branches became the most illustrious.

PAPPUS, a celebrated mathematician of Alexandria, who flourished in the fourth century, under Theodosius the Great. He was the author of a commentary on the *Almagest* of Ptolemy; a mathematical treatise, translated by Commandin in 1565, a description of some of the principal rivers in Africa; a work on military engines, &c., together with several other tracts most of which have not reached posterity, though some of them have been abridged, and others enumerated by Marin Mersenne. C. Manolessius collected and published all that is now known of his writings, in one folio volume, Bologna, 1660.

PARABYSTON, a tribunal at Athens, where causes of inferior consequence were tried. There were two courts of this name, one of which was called παραβυστον μεγα, and the other παραβυστον μικρον. The persons who sat as judges in the latter of these were the eleven magistrates called οι ἑνδεκα.

PARÆTACÆ, or TACENI, a people of Persia, occupying the mountain range between that country and Media. Their territory was called by the Greek Paræatacene, and Steph. Byz. makes mention of a city in it by the name of Paræatacæ. *Diod. Sic.* 19, 34. — *Arrian*, 3, 19. *Plin.* 6, 26.

PARÆTONIUM, a strongly fortified place, the frontier-town of Egypt on the side of Libya, and situate on the coast of the Mediterranean. It had, including its harbour, a circuit of about 40 stadia. Justinian repaired and strengthened it. The modern name is *El Baretun*. *Strab* 17. — *Lucan.* 10, 9. — *Ovid. Met.* 9, 773.

PARCÆ, powerful goddesses, who presided over the birth and the life of mankind. They were three in number. Clotho, Lachesis, and Atropos, daughters of Nox and Erebus, according to Hesiod, or of Jupiter and Themis, according to the same poet in another poem. Some make them daughters of the sea. Clotho, the youngest of the sisters, presided over the moment in which we are born, and held a distaff in her hand, Lachesis spun out all the events and actions of our life; and Atropos, the eldest of the three, cut the thread of human life with a pair of scissors. Their different functions are well expressed in this ancient verse:

Clotho colum retinet, Lachesis net, et Atropos occat.

The name of the Parcæ, according to Varro, is derived *a partu et pariendo*, because they

presided over the birth of men; and by corruption the word *parca* is formed from *paria* or *pertus*. The true etymology is *parco*, "to spare;" and the Fates were so called from their being invoked in prayer to *spare* the lives of suppliant mortals. The power of the Parcæ was great and extensive. Some suppose that they were subjected to none of the gods but Jupiter, while others support that even Jupiter himself was obedient to their commands, and indeed we see the father of the gods in Homer's Iliad unwilling to see Patroclus perish, yet obliged by the superior power of the Fates to abandon him to his destiny. According to the more received opinions, they were the arbiters of the life and death of mankind, and whatever good or evil befalls us in the world, immediately proceeds from the Fates or Parcæ. Some make them ministers of the king of hell, and represent them as sitting at the foot of his throne; others represent them as placed on radiant thrones, amidst the celestial spheres, clothed in robes spangled with stars, and wearing crowns on their heads. According to Pausanias, the names of the Parcæ were different from those already mentioned. The most ancient of all, as the geographer observes, was Venus Urania, who presided over the birth of men; the second was Fortune; Hythia was the third. To these some add a fourth, Proserpina, who often disputes with Atropos the right of cutting the thread of human life. The worship of the Parcæ was well established in some cities of Greece, and though mankind were well convinced that they were inexorable, and that it was impossible to mitigate them, yet they were eager to show a proper respect to their divinity, by raising them temples and statues. They received the same worship as the Furies, and their votaries yearly sacrificed to them black sheep, during which solemnity the priests were obliged to wear garlands of flowers. The Parcæ were generally represented as three old women with chaplets made with wool, and interwoven with the flowers of the Narcissus. They were covered with a white robe, and fillet of the same colour, bound with chaplets. One of them held a distaff, another the spindle, and the third was armed with scissors, with which she cut the thread which her sisters had spun. Their dress is differently represented by some authors. Clotho appears in a variegated robe, and on her head is a crown of seven stars. She holds a distaff in her hand, reaching from heaven to earth. The robe which Lachesis wore was variegated with a great number of stars, and near her were placed variety of spindles. Atropos was clothed in black; she held scissors in her hand, with clues of thread of different sizes, according to the length and shortness of the lives whose destinies they seemed to contain. Hyginus attributes to them the invention of these Greek letters α, β, η, τ, υ, and others call them the secretaries of heaven, and the keepers of the archives of eternity. The Greeks call the Parcæ by the different names of μοῖραι, αἶσα, κῆρ, αἰσυμνῆται which are expressive of their power and of their inexorable decrees. *Hesiod. Theog. et Scut. Her. Paus.* 1, 40, 3, 11, 5, 15. *Hygin. in præf. fab. et fab.* 277.—*Varro.*—*Orph. Hymn.* 58.—*Horat. od.* 2, 6, 4c.—*Ovid. Met.* 5, 532.

PARIS, the son of Priam, king of Troy, by Hecuba, also called Alexander. He was destined, even before his birth, to become the ruin of his country; and when his mother, in the first month of her pregnancy, had dreamed that she should bring forth a torch which would set fire to her palace, the soothsayers foretold the calamities which might be expected from the imprudence of her future son, and which would end in the destruction of Troy. Priam, to prevent so great and so alarming an evil, ordered his slave Archelaus to destroy the child as soon as born. The slave, either touched with humanity, or influenced by Hecuba, did not destroy him, but was satisfied to expose him on mount Ida, where the shepherds of the place found him, and educated him as their own son. Some attribute the preservation of his life, before he was found by the shepherds, to the motherly tenderness of a she-bear which suckled him. Young Paris, though educated among shepherds and peasants, gave early proofs of courage and intrepidity, and from his care in protecting the flocks of mount Ida against the rapacity of the wild beasts, he obtained the name of Alexander (*helper* or *defender*). He gained the esteem of all the shepherds, and his graceful countenance and manly deportment recommended him to the favor of Œnone, a nymph of Ida, whom he married, and with whom he lived with the most perfect tenderness. Their conjugal love was soon disturbed. At the marriage of Peleus and Thetis, the goddess of discord, who had not been invited to partake of the entertainment, showed her displeasure by throwing into the assembly of the gods who were at the celebration of the nuptials, a golden apple on which were written the words Ἡ καλὴ λαβέτω, "*Let the fair one* (among you) *take me.*" All the goddesses claimed it as their own: the contention at first became general, but at last only three, Juno, Venus, and Minerva wished to dispute their respective right to beauty. The gods, unwilling to become arbiters in an affair of so tender and so delicate a nature, appointed Paris to adjudge the prize of beauty to the fairest of the goddesses, and indeed the shepherd seemed properly qualified to decide so great a contest, as his wisdom was so well established, and his prudence and sagacity so well known. The goddesses appeared before their judge without any covering or ornament, and each tried by promises and entreaties to gain the attention of Paris, and to influence his judgment. Juno promised him a kingdom; Minerva, military glory; and Venus, the fairest woman in the world, for his wife, as Ovid expresses it, *Heroid.* 17, 118.

Unaque cum regnum; bella daret altera gladios; Tyndaridis conjux, tertia dixit, eris

After he had heard their several claims and promises, Paris adjudged the prize to Venus, and gave her the golden apple, to which, perhaps, she seemed entitled, as the goddess of beauty. This decision of Paris in favour of Venus, drew upon the judge and his family the resentment of the two other goddesses. Soon after Priam proposed a contest among his sons and other princes, and promised to reward the conqueror with one of the finest bulls of mount Ida. His emissaries were sent to procure the animal, and it was found in the possession of Paris, who reluctantly yielded it up. The shepherd was desirous of obtaining again this favorite animal, and he went to Troy, and entered the list of the combatants. He was received with the greatest

applause, and obtained the victory over his rivals, Nestor, the son of Neleus; Cycnus, son of Neptune; Polites, Helenus, and Deiphobus, sons of Priam. He also obtained a superiority over Hector himself, and the prince, enraged to see himself conquered by an unknown stranger, pursued him closely, and Paris must have fallen a victim to his brother's resentment, had he not fled to the altar of Jupiter. This sacred retreat preserved his life, and Cassandra, the daughter of Priam, struck with the similarity of the features of Paris with those of her brothers, enquired his birth and his age. From these circumstances she soon discovered that he was her brother, and as such she introduced him to her father and to his children. Priam acknowledged Paris as his son, forgetful of the alarming dreams which had influenced him to meditate his death, and all jealousy ceased among the brothers. Paris did not long suffer himself to remain inactive; he equipped a fleet, as if willing to redeem Hesione, his father's sister, whom Hercules had carried away, and obliged to marry Telamon, the son of Æacus. This was the pretended motive of his voyage, but the causes were far different. Paris recollected that he was to be the husband of the fairest of women, and if he had been led to form those expectations while he was an obscure shepherd of Ida, he had now every plausible reason to see them realized, since he was acknowledged son of the king of Troy. Helen was the fairest woman of the age, and Venus had promised her to him. On these grounds, therefore, he visited Sparta, the residence of Helen, who had married Menelaus. He was received with every mark of respect, but he abused the hospitality of Menelaus, and while the husband was absent in Crete, Paris persuaded Helen to elope with him, and fly to Asia. Helen consented, and Priam received her into his palace without difficulty, as his sister was then detained in a foreign country, and as he wished to show himself as hostile as possible to the Greeks. This affair was soon productive of serious consequences. When Menelaus had married Helen, all her suitors had bound themselves by a solemn oath to protect her person, and to defend her from every violence. [*Vid.* Helena.] and therefore the injured husband reminded them of their engagements, and called upon them to recover Helen. Upon this all Greece took up arms in the cause of Menelaus, Agamemnon was chosen general of all the combined forces, and a regular war was begun. [*Vid.* Troja.] Paris, meanwhile who had refused Helen to the petitions and embassies of the Greeks, armed himself with his brothers and subjects to oppose the enemy; but the success of the war was neither hindered nor accelerated by his means. He fought with little courage, and as the very sight of Menelaus, whom he had so recently injured, all his resolution vanished, and he retired from the front of the army, where he walked before like a conqueror. In a combat with Menelaus which he undertook at the persuasion of his brother Hector, Paris must have perished, had not Venus interfered, and stolen him from the resentment of his adversary. He nevertheless wounded, in another battle, Machaon, Eurypylus, and Diomedes, and, according to some opinions, he killed with one of his arrows the great Achilles. [*Vid.* Achilles.] The death of Paris is differently related; some suppose that he was mortally wounded by one of the arrows of Philoctetes, which had been once in the possession of Hercules, and that when he found himself languid on account of his wounds, he ordered himself to be carried to the feet of Œnone, whom he had basely abandoned, and who, in the years of his obscurity, had foretold him that he would solicit her assistance in his dying moments. He expired before he came into the presence of Œnone, and the nymph, still mindful of their former loves, threw herself upon his body, and stabbed herself to the heart, after she had plentifully bathed it with her tears. According to some authors, Paris did not immediately go to Troy when he left the Peloponnesus, but he was driven on the coasts of Egypt, where Proteus, who was king of the country, detained him, and, when he heard of the violence which had been offered to the king of Sparta, he kept Helen at his court, and permitted Paris to retire. [*Vid.* Helena.] *Dictys Cret.* 1, 3, et 4.—*Apollod.* 3, 12. *Ovid. Heroid.* 5, 16, et 17.—*Quint. Calab.* 10, 290.—*Horat. od.* 3.—*Eurip. in Iphig.*—*Hygin. fab.* 92, et 273.—*Ælian V. H.* 12, 42.—*Paus.* 10, 27.—A celebrated player at Rome, in the good graces of the emperor Nero &c. *Tacit. Ann.* 13, 19, &c.

PARISI, inhabitants of Britain, seated to the north of the Coritani, and occupying the district which is called *Holderness*, or as Camden imagines, the whole *East-Riding of Yorkshire*. They are supposed to have derived their name from the two British words *pawr isa*, which signify low pasture, and which are descriptive of the situation and uses of their country. Their capital was Petuaria.

PARISII, a people and a city of Celtic Gaul, now called *Paris*, the capital of the kingdom of France. [*Vid.* Lutetia.] *Cæs. B. G* 6, 3.

PARISUS, a river of Pannonia, falling into the Danube; according to Mannert, the *Mur*, in the Hungarian part of its course.

PARIUM, a town of Asia Minor, in Mysia Minor, on the Propontis, south west from Linaus, and north-east from Pæsus. It was founded by the Milesians the Erythræans, and the Parians. Under the kings of Pergamus it became a city of some extent and opulence, having been enlarged by those princes at the expense of the neighbouring towns of Adrastea and Priapus. Its harbour was secure and capacious, being able to contain a fleet of more than eighty ships. At a later period, it was dignified by Augustus with the title of a Roman colony. The ruins of this town are pointed out by travellers at *Kemarre*, *Strab.* 13.—*Herod.* 5, 117.—*Xen. Hell.* 1, 1, &c.—*Plin.* 5, 32.

PARMA, a city of Italy, south of the Po, on the small river Parma. Whether this city was founded by the Gauls, or more anciently by the Etrurians, is uncertain; we only know that it received a Roman colony, A. U. C. 560. From Cicero it may be inferred that Parma was attached to the party of Antony, and suffered from the adverse faction in the civil wars. It was probably re-colonized under Augustus, as some inscriptions give it the title of Colonia Julia Augusta Parma. Strabo speaks of it as a city of note. From Martial we learn that its wool was highly prized. The modern name of this city is *Parma*. *Liv.* 39, 55.—*Cic. Ep. ad Fam.* 10, 33, 12, 5. *Philipp.* 14, 3.—*Strab.* 5.—*Plin.* 3, 15.—*Martial.* 5, 13. 14, 53.

PARMENIDES, a celebrated Greek philoso-

pher of the Eleatic sect, who flourished about 500 years before Christ, was a native of Elea, possessed a large patrimony, and lived in much splendour in his earlier years. He was distinguished in civil affairs, and is said to have drawn up for his fellow-citizens some excellent laws, to which their magistrates annually compelled them to swear obedience. He at length withdrew from the concerns of public life to the silence and leisure of the schools. He became the disciple and successor of Xenophanes, and is said to have attended upon the instructions of Anaximander. According to Cebes he was distinguished as an eminent pattern of virtue. He wrote the doctrine of his school in verses, of which only a few fragments remain. Plato, in the dialogue which he denominated Parmenides, professed to represent his tenets, but confounded them with his own. Parmenides maintained that the universe is one, immoveable, eternal, and of a spherical form; that the earth is spherical, and in the centre, being exactly balanced by its distance from the heavens, so that there is no cause why it should move one way rather than another. There were, as he supposed, only two sorts of philosophy; one founded on reason, and the other on the evidence of the senses. *Diog* 9, 21, &c.—*Plato in Parmen.*—*Athen.* 11.

PARMENIO, a celebrated general in the armies of Alexander, who enjoyed the king's confidence, and was more attached to his person as a man than as a monarch. When Darius, king of Persia, offered Alexander all the country which lies at the west of the Euphrates, with his daughter Statira in marriage, and 10,000 talents of gold, Parmenio took occasion to observe, that he would without hesitation accept of these conditions if he were Alexander; *so would I, were I Parmenio*, replied the conqueror. This friendship, so true and inviolable, was meanly sacrificed to a moment of resentment and suspicion; and Alexander, who had too eagerly listened to a light and perhaps a false accusation, ordered Parmenio and his son to be put to death, as if guilty of treason against his person. Parmenio was in the seventieth year of his age, B. C. 330. He died in the greatest popularity, and it has been judiciously observed, that Parmenio obtained many victories without Alexander, but Alexander not one without Parmenio. *Curt* 3, 6, 7, 1.—*Plut. in Alex.*

PARNASSUS, the highest mountain in central Greece, which retains its snow during the greater part of the year. It extends from the country of Doris and the Locri Ozolæ, and passing through the centre of Phocis, joins the ridge of Helicon. Its summit was especially sacred to Bacchus. The two lofty rocks, which rise perpendicularly above Delphi, were called Phædriades, and obtained for the mountain the epithet of Δικόρυφος, or the *two-headed*: from these the Delphians hurled their criminals, and in this manner Æsop was barbarously murdered. From the chasm between these two summits, and fed by the almost perpetual snows of Parnassus, pours down the Castalian Spring, sacred to the Muses; its cool and excellent waters were said to have the power of inspiring those who drank of them with the true spirit of poetry. Higher up the mountain was the Corycium Antrum, sacred to the Corycian nymphs, and to the god Pan. Near the summit of Parnassus was Lycorea once the residence of Deucalion, it is said to have derived its name from the howling of the wolves, which the people of Delphi followed up the mountain, to escape the flood: the same tradition states that Parnassus was anciently called Larnassus from the Greek word λάρναξ, owing to the *boat*, of Deucalion having been there carried up the mountain. *Strab.* 9.—*Eurip. Phæn.* 215 et 225. *Bacch.* 307 et 559. *Ion.* 95.—*Theocr. Idyll.* 7, 148.—*Æschyl Eumen.* 22.—*Virg Ecl.* 6, 29 *Georg* 3, 293.—*Horat. Od* 3, 4, 61.

PARNES, (*Ætæ.*) the highest mountain of Attica, rising on the northern frontier of the country, being connected with Pentelicus to the south, and towards Bœotia with Cithæron. It was covered with vines and corn, and was noted for the hunting of boars and bears upon it. On its summit was a temple of Jupiter Parnethius. The modern name of this mountain is *Nasea. Paus* 1, 32.—*Stat Theb* 12, 630.

PAROPAMISUS, a province of India, the eastern limit of which, in Alexander's time, was the river Cophenes. According to the ideas of Ptolemy it lay between the countries which the moderns name *Khorasan* and *Cabul*, and it answers to the tract between *Herat* and *Cabul*. This province was separated from Bactria by the range of Paropamisus, now *Hindoo Coosh. Mela*, 1, 15.—*Plin.* 6, 17.

PAROS, now *Paro* one of the Cyclades, to the south of Delos, at the distance of about seven and a half miles. It was said to have been first peopled by the Cretans and Arcadians. Its early prosperity is evinced by the colonies it established at Thasus, and on the shores of the Hellespont. During the time of the Persian war, we are told that it was the most flourishing and important of the Cyclades. After the battle of Marathon it was besieged in vain by Miltiades for twenty-six days, and thus proved the cause of his disgrace. The Parians did not take part with the Persians in the battle of Salamis, but kept aloof near Cythnus, awaiting the issue of the action. Themistocles, however, subsequently imposed upon them a heavy fine. Paros was celebrated for its marble, which was dug from mount Marpessa; this marble was termed "lychnites" from the word λυχνὸς, on account of its large *sparkling* crystals, and not from being cut by the light of *lamps*, as some have pretended. Paros had a cognominal town, and was the birth-place of the poet Archilochus. It was in Paros that the famous marble was discovered, known by the name of the *Parian Chronicle*, from its having been kept in this island. It is a chronological account of the principal events in Grecian, and particularly in Athenian, history, during a period of 1318 years, from the reign of Cecrops, B. C. 1582, to the archonship of Diognetus, B. C. 264. But the chronicle of the last ninety years was lost, so that the part now remaining ends at the archonship of Diotimus, B. C. 354. The authenticity of this chronicle has been called in question by Mr Robertson, who, in 1788, published a "*Dissertation on the Parian Chronicle.*" His objections, however, have been ably and fully discussed, and the authenticity of this ancient document has been fully vindicated by Porson, in his review of Robertson's essay. The Chronicle is given, with an English version, in *Hale's Analysis of Chronology*. *Strab* 10.—*Thucyd* 4, 104. *Herod* 5, 2, &c. 6, 134, c. 67 et 112.—*Virg Georg.* 3, 34. *Æn* 3, 126. 6, 471.

—*Pind. Nem.* 4, 131.—*Horat. Od.* 1, 19, 6. *Epist.* 1, 19, 23.

PARRHASIUS, a famous painter, son of Evenor of Ephesus, in the age of Zeuxis, about 415 years before Christ. He was a great master of his profession, and particularly excelled in strongly expressing the violent passions. He was blessed with a great genius, and much invention, and he was peculiarly happy in his designs. He acquired for himself great reputation by his pieces, but by none more than that in which he allegorically represented the people of Athens, with all the injustice, the clemency, the fickleness, timidity, the arrogance and inconsistency, which so eminently characterised that celebrated nation. He once entered the lists against Zeuxis, and when they had produced their respective pieces, the birds came to pick with the greatest avidity the grapes which Zeuxis had painted. Immediately Parrhasius exhibited his piece, and Zeuxis said, *remove your curtain that we may see the painting.* The curtain was the painting, and Zeuxis acknowledged himself conquered, by exclaiming, *Zeuxis has deceived birds, but Parrhasius has deceived Zeuxis himself.* Parrhasius grew so vain of his art, that he clothed himself in purple, and wore a crown of gold, calling himself the king of painters. He was lavish in his own praises, and by his vanity too often exposed himself to the ridicule of his enemies. *Plut. in Thes. de Poet. Aud.*—*Paus.* 1, 28.—*Plin.* 35, 10.

PARTHENIÆ and PARTHENII, a certain number of desperate citizens of Sparta. During the Messenian war the Spartans were absent from their city for the space of ten years, and it was unlawful for them to return, as they had bound themselves by a solemn oath not to revisit Sparta before they had totally subdued Messenia. This long absence alarmed the Lacedæmonian women, as well as the magistrates. The Spartans were reminded by their wives that if they continued in their resolution, the state must at last decay for want of citizens, and when they had duly considered this embassy, they empowered all the young men in the army who had come to the war while yet under age, and who therefore were not bound by the oath, to return to Sparta, and by a familiar and promiscuous intercourse with all the unmarried women of the state, of nubile years, to raise a future generation. It was carried into execution, and the children that sprang from this union were called Parthenii, *or sons of virgins* (παρθένοι). The war with Messenia was some time after ended, and the Spartans returned victorious; but the cold indifference with which they looked upon the Parthenii was attended with serious consequences. The Parthenii knew they had no legitimate fathers, and no inheritance, and that therefore their lives depended upon their own exertions. This drove them almost to despair They joined with the Helots, whose maintenance was as precarious as their own, and it was mutually agreed to murder all the citizens of Sparta, and to seize their possessions. This massacre was to be done at a general assembly, and the signal was the throwing of a cap in the air. The whole, however, was discovered through the diffidence and apprehensions of the Helots; and when the people had assembled, the Parthenii discovered that all was known, by the voice of a crier, who proclaimed that no man should throw up his cap. The Parthenii, though apprehensive of punishment, were not visibly treated with greater severity; their calamitous condition was attentively examined, and the Spartans, afraid of another conspiracy, and awed by their numbers, permitted them to sail for Italy, with Phalantus their ring-leader at their head. They settled in Magna Græcia, at Tarentum, about 707 years before Christ. *Justin.* 3, 5.—*Plut. in Apoph.*

PARTHENIAS, or PARTHENIUS, a river of Elis, to the east of the Hirpinates, and, like it, a tributary of the Alpheus. *Paus.* 5, 21.

PARTHENIUM, the south-western extremity of the Tauric Chersonese. It received its name from Iphigenia's having been fabled to have offered up her human sacrifices here to the Tauric Diana. (Παρθένιον ἄκρωτήριον, "*Virgin's Promontory.*") It is now called *Felenk Bournon*, and on it stands the monastery of St George. *Plin.* 4, 12.——A town of Mysia, in the territory of Troas. *Xen. Anab.* 7, 8.—*Plin.* 5, 32.

PARTHENIUM MARE, a name sometimes given to that part of the Mediterranean which lies on the right of Egypt It was also called *Icarium Mare. Amm Marc.* 14, 8 22, 15.

PARTHENIUS, a river of Asia Minor, forming the boundary between Paphlagonia and Bithynia, and falling into the Euxine to the south-west of Amastris. Strictly speaking, it separates Bithynia from Paphlagonia only in the lower part of its course, being elsewhere considerably within the limits of the latter country. It was supposed to derive its name from the gentleness of its stream, or because Diana loved to bathe in its waters. It is mentioned for the first time by Homer, in his Catalogue of ships Herodotus also mentions the Parthenius, and Strabo affirms that it was so called from the beauty of the country which it traverses. Its modern name is the *Bartan. Apoll Rhod.* 2, 935. *Xen. Anab.* 5, 6.—*Hom. Il.* 2, 854. *Herod.* 2, 104.—*Strab.* 12 ——A mountain in Arcadia, forming the limit between that country and Argolis, and lying to the east of Tegea. It was on this mountain that Pan was said to have appeared to Philippides, the Athenian courier, who was sent to Sparta to solicit succours against the Persians. It still retains the name of *Parthem. Strab.* 8.—*Paus.* 8, 6.—*Liv.* 34, 26.—*Herod.* 6, 107.——A river of Elis. *Vid.* Parthenias.——A friend of Æneas killed in Italy. *Virg. Æn.* 10, 748.——A native of Nicæa, in Asia Minor, taken prisoner by Cinna in the war with Mithridates (B C. 81), and brought to Rome, where he became one of the preceptors of Virgil. Suidas states that he lived till the reign of the emperor Tiberius. The same lexicographer informs us that he gained his freedom on account of his learning. Of the numerous works written by Parthenius, only one now remains. Its title is Περὶ ἐρωτικῶν παθημάτων ("*Of amatory affections*"), and it is addressed to Cornelius Gallus, the elegiac poet. It is a collection of thirty erotic tales, all of a melancholy cast. The best edition of Parthenius is that of Legrand and Heyne, *Goetting* 1798. 8vo.

PARTHENON, a celebrated temple at Athens, on the summit of the Acropolis, and sacred to Minerva, the virgin-goddess (παρθένος, *Virgo*) It was far elevated above the Propylæa and the surrounding edifices, its pavements being on a level with the capitals of the columns in the former. It occupied the site of an older temple, called Hecatompedon, dedicated also to Minerva,

which had been destroyed in the Persian invasion. It surpassed all other buildings of the kind in beauty and grandeur, being constructed entirely of Pentelic marble. The architect was Ictinus. Those who have studied its dimensions inform us that it consisted of a cell, surrounded with a peristyle, having eight Doric columns in the two fronts, and seventeen in the sides. These were six feet two inches in diameter at the base, and thirty-four feet in height, standing upon a pavement, to which there was an ascent of three steps, the total elevation of the temple being 65 feet from the ground; the length was 228, and the breadth 102 feet. It was also enriched, both within and without, with matchless works of art, by the first sculptors of Greece. We learn from Pausanias that those which decorated the pediment in front related to the birth of Minerva, and those behind to the contest between the goddess and Neptune for Attica. The statue of Minerva was of ivory and gold. On the summit of the helmet was placed a sphynx, with griffins on each of the sides. The statue itself was erect, and clothed in a robe reaching to the feet. On the breast was a head of Medusa, wrought in ivory, and a figure of Victory about four cubits high. She held a spear in her hand, and a shield lay at her feet; near the spear was a serpent, which might be supposed to represent that of Erichthonius. According to Pliny, the figure was twenty-six cubits high. The whole was executed by Phidias, who had further contrived that the gold with which the statue was encrusted might be removed at pleasure. The sculpture on the pedestal represented the birth of Pandora. Pausanias also notices the statues of Iphicrates, Pericles, and his father Xantippus, Anacreon, and a brazen Apollo, by Phidias. On the southern wall were sculptured the war of the giants who inhabited Pallene, and the battle of the Athenians and Amazons; also that of Marathon, and the defeat of the Gauls in Mysia, presented by Attalus. Here was likewise the statue of Olympiodorus, who freed the Athenians from the Macedonian yoke in the time of Cassander. *Strab.* 9.—*Plin.* 36, 5.—*Thucyd.* 2, 13.—*Paus.* 1, 25.

PARTHENOPÆUS, a son of Meleager and Atalanta, or, according to some, of Milanion and another Atalanta, celebrated among the ancients for the beauty of his person and the elegance of his manners. He was one of the seven chiefs who accompanied Adrastus, the king of Argos, in his expedition against Thebes. He was killed by Amphidicus. *Apollod.* 3, 9.—*Paus.* 3, 18. 9, 19.

PARTHENOPE, one of the Sirens. *Vid.* Neapolis.

PARTHIA a country of Asia, bounded on the north by Hyrcania, on the east by Ariana, on the south by Carmania and Persis, and on the west by Media. It corresponded with the western half of the modern province of Khorassan. It was in general an exceedingly desert and arid country, being considered by far the most barren of all the Persian provinces. The Parthians were an athletic and a warlike people, and were reckoned the most expert horsemen and archers in the world; they derived great celebrity from their peculiar custom of discharging their arrows whilst retreating at full speed, which is said to have rendered their flight more formidable than their attack. They were much addicted to inebriation and other gross vices, some of which were even sanctioned by their laws. Their chief city was situated in the northern part of the country, and was called Hecatompylos from the number of gates opening to the roads, which led to it from all parts of Persia: it was the seat of their government, and the original residence of their kings, and is now called *Damghan*. Parthia, called Parthyæa and Parthyene by the Greeks, was at first so inconsiderable a country as to be reckoned a part of the little province Hyrcania; the inhabitants were Scythians, who are said to have derived their name from a word signifying in the language of the country *an exile*. They were successively tributary to the Assyrians, the Medes, and the Persians, and having submitted, like the other provinces of Persia, to Alexander the Great, were for some time under the power of his successors, till the tyranny of Antiochus roused them to rebellion. Arsaces, a man of obscure origin, seized the opportunity of redressing the wrongs of his countrymen, and having placed himself at their head, succeeded in establishing their independence about 250 years B. C. He soon increased his little territory by seizing on parts of all the surrounding provinces, and Parthia began now for the first time to be considered as a separate state. The Macedonians endeavoured to recover the possessions which they had lost, but they were constantly foiled by a race of brave and vigilant princes, who from the founder of their kingdom assumed the name of Arsacidæ; the power of these chiefs became at last so formidable that they conquered eighteen kingdoms, and their dominion extended from the Euphrates to the Ganges, and from the shores of the Caspian to the Arabian Sea. Their conquests at last roused the watchful jealousy of the Romans, who attacked them under Crassus, and thus gave rise to a furious war which raged for many years between the two countries, generally to the disadvantage of the Romans. Phraates the Fourth, king of Parthia, carried on a successful war against Mark Antony, and obliged him to retire after he had been severely defeated: but being dethroned some time afterwards by the Parthian nobility, and the usurper of his crown having claimed the protection of Augustus, Phraates was glad to send ambassadors to Rome to obtain the favour of so powerful a judge. His embassy being successful, he made a treaty of peace and alliance with the great emperor of the west, and gave up the captives, ensigns, and standards, which the Parthians had taken from Crassus and Antony: it is to this circumstance, which was conveniently magnified into a victory over the Parthians, that the greater part, if not all, of the flattering compliments of the poets have reference. It was in one of the contests between the Parthians and Romans, that Artabanus, the last king of Parthia, lost his life, A. D. 229, upon which their country became a province of the newly re-established kingdom of Persia under Artaxerxes. *Plut.* 3, 5.—*Virg. G.* 3, 31, &c. *Æn.* 7, 606.—*Plin.* 6, 25.—*Ovid. Art. Am.* 1, &c. *Fast.* 5, 580.—*Lucan.* 1, 230. 6, 50. 10, 53.—*Horat. Od.* 1, 19, 11. 2, 13. 17.

PARTHYENE *Vid.* Parthia.

PARYADRES, or PARYADRIS, a branch of Caucasus, running off to the south-west, and separating Cappadocia from Armenia. On the confines of Cappadocia the name is changed to Scordiscus: it here unites with the chain of Antitaurus, and both stretch onwards to the west and south west

through Cappadocia. The highest elevation in this range is Mons Argæus. *Plin.* 5, 27. 6, 9.—*Strab.* 11.

PARYSĀTIS, a Persian princess, wife of Darius Ochus, by whom she had Artaxerxes, Memnon, and Cyrus the younger. She was so extremely partial to her younger son, that she committed the greatest cruelties to encourage his ambition, and she supported him with all her interest in his rebellion against his brother Memnon. The death of Cyrus at the battle of Cunaxa was revenged with the grossest barbarity, and Parysatis sacrificed to her resentment all such as she found concerned in his fall. She also poisoned Statira, the wife of her son Artaxerxes, and ordered one of the eunuchs of the court to be flayed alive, and his skin to be stretched on two poles before her eyes because he had, by order of the king, cut off the hand and the head of Cyrus. These cruelties offended Artaxerxes, and he ordered his mother to be confined in Babylon; but they were soon after reconciled, and Parysatis regained all her power and influence till the time of her death. *Plut. in Art.*—*Cles.*

PASARGĂDA a very ancient city of Persia, south-east of Persepolis, and near the confines of Carmania. It was situate in Cœle Persis, on the banks of the Cyrus or Cores. It was a favourite residence of Cyrus, because near it he conquered Astyages the Mede; and here he chose to be buried. The kings of Persia were afterwards crowned here in the temple of Minerva, and as part of the ceremony put on the regalia which had been worn by Cyrus The Pasargadæ were reckoned the most illustrious among the Persians, as the Achæmenidæ, from whom Cyrus was descended, were a branch of them. *Strab.* 15.—*Plin.* 5, 26.—*Herod.* 1, 125

PASIPHAE, a daughter of the Sun and of Perseis, who married Minos, king of Crete She disgraced herself by her unnatural passion for a bull, which, according to some authors, she was enabled to gratify by means of the artist Dædalus. This celebrated bull had been given to Minos by Neptune, to be offered on his altars, but as the monarch refused to sacrifice the animal on account of his beauty, the god revenged his disobedience by inspiring Pasiphae with an unnatural love for it. This fabulous tradition, which is universally believed by the poets, who observe that the Minotaur was the fruit of this infamous commerce, is refuted by some writers, who suppose that the infidelity of Pasiphae to her husband was betrayed in her affection for an officer called Taurus; and that Dædalus, by permitting his house to be the asylum of the two lovers, was looked upon as accessary to the gratification of Pasiphae's lust. From this amour with Taurus, as it is further remarked, the queen became mother of twins, and the name of *Minotaurus* arises from the resemblance of the children to the husband and the lover of Pasiphae. Minos had four sons by Pasiphae, Castreus, Deucalion, Glaucus, and Androgeus, and three daughters, Hecate, Ariadne, and Phædra. [*Vid.* Minotaurus.] *Plato de Min.*—*Plut in Thes.*—*Apollod* 2, 1.—*Virg. Æn.* 6, 24.—*Hygin. fab.* 40.—*Diod* 4.—*Ovid. Heroid* 4, 57 et 165.

PASITHĒA, one of the Graces, also called *Aglaia Paus.* 9, 35.—One of the Nereides. *Heriod. Th.* 246.

PASITIGRIS. *Vid.* Tigris.

PASSARON, a town of Epirus, the capital of the Molossi. Here the kings of Epirus convened the solemn assembly of the whole nation, when, after having performed the customary sacrifices, they took an oath that they would govern according to the established laws, and the people in return swore to maintain the constitution and defend the kingdom After the termination of the war between the Romans and Perseus, king of Macedon, Passaron did not escape the sentence which doomed to destruction so many of the unfortunate cities of Epirus, that had shown an inclination to favour the cause of the enemy. It was given up to plunder, and its walls were levelled to the ground. With regard to the site of this ancient place, it seems highly probable that it is to be identified with some remarkable ruins, described by more than one traveller, near *Jouannina*, in a S. S. W. direction, and about four hours from that city. *Plut. in Pyrr.*—*Liv.* 45, 26 et 33.

PASSIENUS Paulus, a Roman knight, nephew to the poet Propertius, whose elegiac compositions he imitated. He likewise attempted lyric poetry, and with success, and chose for his model the writings of Horace. *Plin. ep.* 6 et 9.—Crispus, a man distinguished as an orator, but more as the husband of Domitia, and afterwards of Agrippina, Nero's mother. &c. *Tacit. Ann.* 6, 20.

PATALA. *Vid.* Pattala.

PATĀRA, (*orum.*) a city and harbour of Lycia, on the left bank and near the mouth of the river Xanthus It was one of the most celebrated cities in the province, and was adorned with several temples. The most famous of these was that of the Lycian Apollo, surnamed also Patareus: it was very ancient, and second only to that of Delphi. Some derived the name from Patarus a son of Apollo Pliny affirms it was more anciently called Sataros. Herodotus says the oracle was delivered by a priestess, for a certain period; which, according to Servius, was during the six winter months. We learn from Strabo, that Ptolemy Philadelphus restored Patara, and attempted to change its name to Arsinoe in Lycia; but this alteration does not appear to have succeeded. Livy and other writers always use the former appellation The common ethnic name is Patarenses, in Latin Pataremis; but Cicero uses Pataranus. This town is recorded among the Lycian bishoprics in the Acts of Councils; and the name of *Patera* is still attached to its ruins. *Mela*, 1, 15.—*Strab.* 14.—*Plin.* 5, 28. *Herod* 1, 182.—*Virg. Æn.* 4, 143.—*Ovid. Met.* 1, 516.—*Horat Od.* 3, 4, 64.—*Stat Theb* 1, 696.—*Luc.* 37, 15-17. 28, 34.—*Polyb.* 22, 26.—*Cic Orat. in Flacc.* 32.

PATAVIUM, a city of Cisalpine Gaul, in the district of Venetia, and situate between the Meduacus Major and Minor, in the lower part of their course. The poetic legend which ascribed the foundation of Patavium to Antenor, a Trojan prince, must be admitted to vouch at least for its high antiquity. In the 450th year of Rome, the Patavinians are recorded to have repulsed from their shores a party of Spartan invaders, who, driven by contrary winds from Tarentum, had taken shelter at the mouth of the Meduacus Major, near *Fusina*, and thence made a descent upon the defenceless villages. The shields of the Greeks and the beaks of their galleys were suspended in the temple of Juno;

and an annual mock fight on the Meduacus, perpetuated the *memory* of the triumph. Strabo speaks of Patavium as the *greatest* and most flourishing city in the north of Italy. In his time, it numbered 500 Roman knights among its citizens, and could at one period send 20,000 men into the field. Its manufactures of cloth and woollen stuffs were renowned throughout Italy, and its wealth, celebrity, and importance entitled it to be regarded as the capital of ancient Venetia. Vessels could come up to Patavium from the sea, a distance of 250 stadia, by the Meduacus, which had a capacious port at its mouth. About six miles to the south of the city were the celebrated Patavinæ Aquæ, the principal source was distinguished by the name of Aponus Fons, whence that of *Abano*, by which these waters are known at the present day. The modern *Padua* (in Italian *Padova*) occupies the site of the ancient Patavium. *Virg. Æn.* 1, 242.—*Liv.* 10, 2.—*Strab.* 5 et 6.—*Plin.* 2, 103. 31, 6.

PATERCULUS, an historian. *Vid.* Velleius Paterculus.

PATHYTHES, one of the Persian Magi, who raised his brother to the throne because he resembled Smerdis, the brother of Cambyses, &c. *Herod.* 3, 61.

PATMOS, a small rocky island in the Ægean sea, south of Icaria, and south-west of Samos. This island, so interesting to the Christian on account of the banishment of the apostle St John, is mentioned by Strabo among the Sporades, and by Pliny, who says it is thirty miles in circuit. It is the general opinion of commentators that St John was banished to Patmos towards the close of the reign of Domitian. He himself declares, "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." It is not known how long his captivity lasted, but it is thought that he was released on the death of Domitian, which happened A. D. 96, when he retired to Ephesus. The island, which is now called *Patmo*, contains several churches and convents; the principal one is dedicated to the apostle. There are also the ruins of an ancient fortress, and some other remains. *Strab.* 10.—*Plin.* 4, 12.—*Rev.* 1, 9.

PATRÆ, a city of Achaia, west of Rhium, and at the opening of the Corinthian gulf. It is said to have been built on the site of three towns, called Arne, Anthea, and Mesatis, which had been founded by the Ionians when they were in possession of the country. On their expulsion by the Achæans, the small towns above mentioned fell into the hands of Patreus, an illustrious chief of that people; who, uniting them into one city, called it by his name. Patræ is enumerated by Herodotus among the twelve cities of Achaia. We are informed by Thucydides, that, during the interval of peace which occurred in the Peloponnesian war, Alcibiades persuaded its inhabitants to build long walls down to the sea. This was one of the first towns which renewed the federal system, after the interval occasioned by the Macedonian domination throughout Greece. Its maritime situation, opposite to the coast of Ætolia and Acarnania, rendered it a very advantageous port for communicating with these countries, and in the Social war, Philip of Macedon frequently landed his troops there in his expeditions into Peloponnesus. The Patræans sustained such severe losses in the different engagements fought against the Romans during the Achæan war, that the few men who remained in the city determined to abandon it, and to reside in the surrounding villages and boroughs. Patræ was, however, raised to its former flourishing condition after the battle of Actium by Augustus, who, in addition to its dispersed inhabitants, sent thither a large body of colonists, chosen from his veteran soldiers, and granted to the city, thus restored under his auspices, all the privileges usually conceded by the Romans to their colonies. Strabo affirms, that in his day it was a large and populous town, with a good harbour. The modern *Patras* occupies the site of the ancient city. *Paus.* 7, 18.—*Herod.* 1, 146.—*Thucyd.* 2, 84. 5, 53. *Polyb.* 2, 41. 40, 3. &c.—*Strab.* 8.

PATROCLUS, one of the Grecian chiefs during the Trojan war, son of Menœtius, by Sthenele, whom some call Philomela, or Polymela. The accidental murder of Clysonymus, the son of Amphidamus, in the time of his youth, obliged him to fly from Opus, where his father reigned. He retired to the court of Peleus, king of Phthia, where he was kindly received, and where he contracted the most intimate friendship with Achilles, the monarch's son. When the Greeks went to the Trojan war, Patroclus also accompanied them at the express command of his father, who had visited the court of Peleus, and he embarked with ten ships from Phthia. He was the constant companion of Achilles; he lodged in the same tent; and when his friend refused to appear in the field of battle because he had been offended by Agamemnon, Patroclus imitated his example, and by his absence was the cause of the overthrow of the Greeks. But at last Nestor prevailed upon him to return to the war, and Achilles permitted him to appear in his armour. The valour of Patroclus, together with the terror which the sight of the arms of Achilles inspired, soon routed the victorious armies of the Trojans, and obliged them to fly within their walls for safety. He would have broken down the walls of the city; but Apollo, who interested himself for the Trojans, placed himself to oppose him, and Hector, at the instigation of the god, dismounted from his chariot to attack him as he attempted to strip one of the Trojans whom he had slain. The engagement was obstinate, but at last Patroclus was overpowered by the valour of Hector and the interposition of Apollo. His arms became the property of the conqueror, and Hector would have severed his head from his body, had not Ajax and Menelaus intervened. His body was at last recovered and carried to the Grecian camp, where Achilles received it with the bitterest lamentations. His funeral was observed with the greatest solemnity. Achilles sacrificed near the burning pile twelve young Trojans, besides four of his horses and two of his dogs, and the whole was concluded by the exhibition of funeral games, in which the conquerors were liberally rewarded by Achilles. The death of Patroclus, as it is described by Homer, gave rise to new events; Achilles forgot his resentment against Agamemnon, and entered the field to avenge the fall of his friend, and his anger was gratified only by the slaughter of Hector, who

had more powerfully kindled his wrath by appearing at the head of the Trojan armies in the armour which had been taken from the body of Patroclus. The patronymic of *Actoride* is often applied to Patroclus, because Actor was father to Menœtius. *Dictys Cret.* 1, &c.—*Homer. Il.* 9, &c. *Apollod.* 3, 13.—*Hygin. fab* 97 et 279.—*Ovid Met.* 13, 273

PATRON, an Arcadian at the games exhibited by Æneas in Sicily. *Virg Æn* 5, 298.

PATRŒUS, a surname of Jupiter among the Greeks, represented by his statues as having three eyes, which some suppose to signify that he reigned in three different places, in heaven, on earth, and in hell. *Paus.* 2, 24.

PATULCIUS, a surname of Janus, which he received *a patco*, because the doors of his temple were always open in the time of war. Some suppose that he received it because he presided over gates, or because the year began by the celebration of his festivals. *Ovid. Fast* 1, 129.

PAULINUS, Pompeius, an officer in Nero's reign, who had the command of the German armies and finished the works on the banks of the Rhine, which Drusus had begun sixty-three years before. *Tacit. Ann.* 13, 53 ——A Roman general, the first who crossed mount Atlas with an army. *Vid.* Suetonius Paulinus.——Julius, a Batavian nobleman, put to death by Fonteius Capito, on pretence of rebellion *Tacit. H* 4, 13

PAULUS, Æmilius, a Roman, son of the Æmilius who fell at Cannæ, was celebrated for his victories, and received the surname of *Macedonicus* from his conquest of Macedonia. In the early part of life he distinguished himself by his uncommon application, and by his fondness for military discipline His first appearance in the field was attended with great success, and the barbarians that had revolted in Spain were reduced with the greatest facility under the power of the Romans. In his first consulship his arms were directed against the Ligurians, whom he totally subjected His applications for a second consulship proved abortive; but when Perseus, the king of Macedonia, had declared war against Rome, the abilities of Paulus were remembered, and he was honoured with the consulship about the sixtieth year of his age. After this appointment he behaved with uncommon vigour, and soon a general engagement was fought near Pydna. The Romans obtained the victory, and Perseus saw himself deserted by all his subjects In two days the conqueror made himself master of all Macedonia, and soon after the fugitive monarch was brought into his presence. Paulus did not insult over his fallen enemy; but when he had gently rebuked him for his temerity in attacking the Romans, he addressed himself in a pathetic speech to the officers of his army who surrounded him, and feelingly enlarged on the instability of fortune, and the vicissitude of all human affairs. When he had finally settled the government of Macedonia with ten commissioners from Rome, and after he had sacked seventy cities of Epirus, and divided the booty amongst his soldiers, Paulus returned to Italy. He was received with the usual acclamations, and though some of the seditious soldiers attempted to prevent his triumphal entry into the Capitol, yet three days were appointed to exhibit the fruits of his victories. Perseus, with his wretched family, adorned the triumph of the conqueror, and as they were dragged through the streets before the chariot of Paulus, they drew tears of compassion from the people. The riches which the Romans derived from this conquest were immense, and the people were freed from all taxes till the consulship of Hirtius and Pansa; but while every one of the citizens received some benefit from the victories of Paulus, the conqueror himself was poor, and appropriated to his own use nothing of the Macedonian treasures except the library of Perseus. In his office of censor, to which he was afterwards elected, Paulus behaved with the greatest moderation, and at his death, which happened about 168 years before the Christian era, not only the Romans, but their very enemies confessed, by their lamentations, the loss which they had sustained. He had married Papiria, by whom he had two sons, one of whom was adopted by the family of Maximus, and the other by that of Scipio Africanus. He had also two daughters, one of whom married a son of Cato, and the other Ælius Tubero. He afterwards divorced Papiria; and when his friends wished to reprobate his conduct in doing so, by observing that she was young and handsome, and that she had made him father of a fine family, Paulus replied, that the shoe which he then wore was new and well made, but that he was obliged to leave it off, though no one but himself, as he said, knew where it pinched him. He married a second wife, by whom he had two sons, whose sudden death exhibited to the Romans, in the most engaging view, their father a philosophy and stoicism. The elder of these sons died five days before Paulus triumphed over Perseus, and the other three days after the public procession. This domestic calamity did not shake the firmness of the conqueror; yet before he retired to a private station, he harangued the people, and in mentioning the severity of fortune upon his family, he expressed his wish that every evil might be averted from the republic by the sacrifice of the domestic prosperity of an individual. *Plut. in Vit.*—*Liv.* 45, &c.—*Flor. Justin.* 33, 2, &c.——Ægineta, a medical writer. (*Vid. Ægineta.*)——A native of Alexandria, who wrote, A. D. 378, an *Introduction to Astrology*, (Εἰσαγωγὴ εἰς τὴν Ἀποτελεσματικὴν) dedicated to his son Cronammon, which has come down to us. It was edited by Schaton, *Vitemb.* 1586, 4to.——L. Æmilius, a consul, who, when opposed to Annibal in Italy, checked the rashness of his colleague Varro, and recommended an imitation of the conduct of the great Fabius, by harassing and not facing the enemy in the field. His advice was rejected, and the battle of Cannæ, so glorious to Annibal, and so fatal to Rome, soon followed Paulus was wounded, but when he might have escaped from the slaughter, by accepting a horse generously offered him by one of his officers, he disdained to fly, and perished by the darts of the enemy. *Horat. od.* 1, 28. *Liv.* 22, 39.

PAUPERTAS, a divinity among the ancients, called daughter of Luxury, and represented as pale and emaciated The inhabitants of Gadara in Palestine worshipped her as the mother of Industry and of talents. *Plaut. in Mich.* 1, 3, 24. —*Horat. Ep* 2, 2, 51.—*Petron.* 84.

PAUSANIAS, a Spartan general, who greatly signalized himself at the battle of Platæa against the Persians The Greeks were very sensible of

his services, and they rewarded his merit with a tenth of the spoils taken from the Persians. He was afterwards set at the head of the Spartan armies, and extended his conquests in Asia; but the haughtiness of his behaviour created him many enemies, and the Athenians soon obtained a superiority in the affairs of Greece. Pausanias was dissatisfied with his countrymen, and he offered to betray Greece to the Persians, if he received in marriage, as the reward of his perfidy, the daughter of their monarch His intrigues were discovered by means of a youth, who was entrusted with his letters to Persia, and who refused to go, on the recollection that such as had been employed in that office before had never returned. The letters were given to the Ephori of Sparta, and the perfidy of Pausanias laid open. He fled for safety to a temple of Minerva, and as the sanctity of the place screened him from the violence of his pursuers, the sacred building was surrounded with heaps of stones, the first of which was carried there by the indignant mother of the unhappy man. He was starved to death in the temple, and died about 471 years B. C. *C. Nep. in Vita.—Plut. in Arist. et Them.*——A young man at the court of Philip the father of Alexander. He was shamefully abused by Attalus, one of the friends of Philip, and when he complained of the injuries he had received, the king in some measure disregarded his remonstrances, and wished them to be forgotten. This incensed Pausanias: he resolved to revenge himself, and when he had heard from his master Hermocrates the sophist, that the most effectual way to render himself illustrious, was to murder a person who had signalized himself by uncommon actions, he stabbed Philip as he entered a public theatre. After this bloody action he attempted to make his escape to his chariot, which waited for him at the gate of the city, but he was stopped accidentally by the twig of a vine, and fell down. Attalus, Perdiccas, and other friends of Philip, who pursued him, immediately fell upon him and dispatched him. Some support that Pausanias committed this murder at the instigation of Olympias, the wife of Philip, and of her son Alexander. *Justin.* 9, 6.——A traveller and geographical writer, whose native country has not been clearly ascertained. He is supposed by some to have been born in Lydia, from a passage in his own work, and to have flourished during the reigns of Adrian and the Antonines. He travelled in Greece, Macedonia, Asia, Egypt, and even in Africa as far as the temple of Jupiter Ammon. After this he appears to have taken up his residence at Rome, and to have there published his *Travels through Greece* (Ἑλλάδος περιήγησις), in ten books. It is an important work for antiquities and archæology, combining with a description of public edifices, and works of art, the historical records and the legends connected with them. Hence the researches into which this mode of handling the subject has led him, and the discussions on which he enters, serve not only to throw light upon the Grecian mythology, but also to clear up many obscure points of ancient history. Pausanias displays judgment and erudition: occasionally, however, he falls into errors. He describes, moreover, many things too much in the style of a traveller who has not had sufficient leisure to examine every object with attention; and he describes things too, on the supposition that Greece would always remain nearly in the same state in which he himself saw it. In consequence of this, he is satisfied, oftentimes, with merely indicating objects; and, even when he gives an account of them, does it in a manner that is very concise and sometimes actually obscure. In respect of style, Pausanias cannot be cited as a model His own, which is a bad imitation of that of Herodotus, offends frequently by an affectation of conciseness. In the *first* book of his work Pausanias describes Attica and Megaris; in the *second*, Corinth, Sicyonia, the territory of Phlius, and Argolis; in the *third*, Laconia; in the *fourth*, Messenia; in the *fifth* and *sixth*, Elis; in the *seventh*, Achaia; in the *eighth*, Arcadia; in the *ninth*, Bœotia; and in the *tenth*, Phocis. The best editions of Pausanias are, that of Kühnius, Lips. 1796, fol.; that of Facius, Lips. 1793-7, 4 vols. 8vo.; and that of Siebelis, Lips. 1822-28, 5 vols. 8vo There is an English translation by Taylor, 1793, 2 vols. 8vo.——A grammarian, a native of Cæsarea ad Argæum, in Cappadocia He is often confounded with the preceding.

PAUSIAS, a painter of Sicyon, son of Brietis, and pupil to Pamphilus and Erigmus. He distinguished himself by the delicate manner in which he adorned the palaces and public buildings of Greece by emblematical paintings on their ceilings, and he is mentioned as the first who understood how to apply colours to wood or ivory, by means of fire. He made a beautiful painting of his mistress Glycera, whom he represented as sitting on the ground, and making garlands with flowers, and from this circumstance the picture, which was bought afterwards by Lucullus for two talents, received the name of *Stephanoplocen*. Some time after the death of Pausias, the Sicyonians were obliged to part with the pictures which they possessed to deliver themselves from an enormous debt, and M. Scaurus, the Roman, bought them all, in which were three of Pausias, to adorn the theatre which had been built during his ædileship. Pausias lived about 350 years B C. *Plin.* 35, 11.—*Horat. Sat* 2 7. 95

PAUSILYPUS, a celebrated mountain and grotto, near the city of Naples. It took its name from a villa of Vedius Pollio, erected in the time of Augustus, and called Pausilypum, from the effect which its beauty was supposed to produce in suspending sorrow and anxiety (παύειν, λύπην, *cessare facturum dolorem*). This mountain is said to be beautiful in the extreme, and justly to merit the name bestowed upon it. The grotto is nearly a mile in length, and is made through the mountain, twenty feet in breadth, and thirty in height. On the mountain Vedius Pollio had not only a villa, but also a reservoir or pond, in which he kept a number of lampreys, to which he used to throw such slaves as had committed a fault. When he died, he bequeathed, among other parts of his possessions, his villa to Augustus; but this monarch, abhorring a house where so many ill-fated creatures had lost their lives for very slight faults, caused it to be demolished, and the finest materials in it to be brought to Rome, and with them raised Julia's portico. Virgil's tomb is said to be above the entrance of the grotto of Pausilypo. A vaulted cell and two modern windows above present themselves to view: the poet's name is the only ornament of the place. No sarcophagus, no urn,

and even no inscription, serve to feed the devotion of the classical pilgrim. The epitaph, though not genuine, is yet ancient; it was inscribed by order of the Duke of Pescolanciano, the proprietor of the place, on a marble slab placed in the side of the rock opposite to the entrance of the tomb, where it still remains. It is as follows:—

Mantua me genuit; Calabri rapuere; tenet nunc
Parthenope Cecini pascua, rura, duces.

An Italian author, supposed to be Pietro de S'effano, assures us that he himself had seen, about the year 1526, the urn supposed to contain the poet's ashes, standing in the middle of the sepulchre, supported by nine little marble pillars, with the inscription just quoted on the frize. He adds that Robert of Anjou, apprehensive lest such a precious relic should be carried off or destroyed during the civil wars, took the urn and pillars from the tomb, and deposited them in the *Castel Nuovo*. This extreme precaution eventually occasioned the loss which it was meant to prevent: for notwithstanding the most laborious search and frequent enquiries made by the orders of Alphonso of Arragon, they were never more discovered. Some, indeed, have asserted that the tomb just mentioned is not the sepulchre of Virgil. Among these we may reckon Cluverius and Addison. *Pan. 8.* 53. — *Dio. Cass* 54.— *Strab.* 5.— *Senec Epist.* 57.— *Sil. Ital.* 4, 4, 52.

PAVOR, an emotion of the mind, which received divine honours among the Romans. Tullus Hostilius, the third king of Rome, was the first who built her temples, and raised altars to her honour as also to Pallor, the goddess of Paleness *Cic de Nat. D.* 3, 17.

PAX, an allegorical divinity among the ancients. The Athenians raised her a statue, which represented her as holding Plutus, the god of wealth, in her lap, to intimate that peace gives rise to prosperity and to opulence, and they were the first who erected an altar to her honour after the victories obtained by Timotheus over the Lacedæmonian power, though Plutarch asserts it had been done after the conquests of Cimon over the Persians. She was represented among the Romans with the horn of plenty, and also carrying an olive branch in her hand. The emperor Vespasian built her a celebrated temple at Rome, which was consumed by fire in the reign of Commodus. It was customary for men of learning to assemble in that temple, and even to deposit their writings there, as in a place of the greatest security. Therefore when it was burnt, not only books, but also many valuable things, jewels, and immense treasures were lost in the general conflagration. *C. Nep. in Timoth.* 2.— *Plut. in Cas.*

PAXOS, now *Paxo*, the smallest of the seven Ionian isles, six miles south of Corcyra. It is about five miles long and two broad, having a superficial extent of thirty-five square miles, hilly and rocky, but producing a small quantity of oil, wine, and almonds. It has three good ports. *San Nicolo*, on the eastern side, is the only town. The population is about three thousand. *Plin.* 4, 12.

PEDÆUS, a son of Bocolion, the son of Isomedon. His mother was one of the Naiades. He was killed in the Trojan war by Eurypalus. *Homer Il.* 6, 21.—One of the four horses of Achilles. As he was not immortal like the other three, he was killed by Sarpedon. *Id.* 16. 152 et 468.— A town near Hyllos in the Peloponnesus. *Id.* Methone.

PEDO ALBINOVANUS. *Vid.* Albinovanus.

PEDUM, an ancient town of Latium, often named in the early wars of Rome, and which must be placed in the vicinity of *Praneste*. The modern site of *Zagarolo* seems best to answer to the data which are supplied by Livy respecting its position. For, according to this historian, Pedum was situated between Tibur, Praneste, Rola, and Labicum. It was taken by storm, and destroyed by Camillus. Horace mentions the Regio Pedana in one of his epistles. *Lib.* 8, 11 et 13.— *Horat.* Ep. 1, 4, 2.

PEGASIDES, a name given to the Muses from the horse Pegasus, or from the fountain which Pegasus had raised from the ground by striking it with his foot. *Ovid Her.* 15, 17.

PEGASIS, a name given to CEnone by Ovid, (*Her* 5) because she was daughter of the river (ωγὴ) Cebrenus.

PEGASUM STAGNUM, a lake near Ephesus, which arose from the earth when Pegasus struck it with his foot.

PEGASUS, a winged horse sprung from the blood of *Medusa*, when *Perseus* had cut off her head. He received his name from being born, according to Hesiod, near the *sources* (πγαὶ) of the ocean. As soon as born he left the earth and flew up into heaven, or rather, according to Ovid, he fixed his residence on mount Helicon, where, by striking the ground with his foot, he instantly raised a fountain, which received the name of Hippocrene. He became the favourite of the Muses; and being afterwards tamed by Neptune or Minerva, he was given to Bellerophon to conquer the Chimæra. No sooner was this fiery monster destroyed, than Pegasus threw down his rider, because he was a mortal, or rather, according to the more received opinion, because he attempted to fly to heaven. This act of temerity in Bellerophon was punished by Jupiter, who sent an insect to torment Pegasus, which occasioned the melancholy fall of his rider. Pegasus continued his flight up to heaven, and was placed among the constellations by Jupiter. Perseus, according to Ovid, was mounted on the horse Pegasus, when he destroyed the sea-monster which was going to devour Andromeda. *Hesiod Theog.* 283.— *Horat od.* 4, 11, 26.— *Homer. Il.* 6, 179.— *Apollod.* 2, 3 et 4.— *Lycophr.* 17.— *Ovid. Met.* 4, 785.— *Hygin fab.* 57.—A Trojan who was slain by Camilla. *Virg. Æn.* 11, 670.—A lawyer, governor of Rome, under the emperors. *Juv.* 4, 71.

PELAGON, a man killed by a wild boar. *Ovid Met.* 8, 360.

PELASGI, a wandering and vagabond people, originally of the country since called Argolis. Pelasgus, youngest son of Niobe, grandson of Phoroneus, and great-grandson of Inachus, disliking to live a private life, took with him some followers, to whom he gave his own name; with their assistance he took possession of Arcadia: soon after he passed into Thessaly. The Pelasgi were driven from Thessaly about 156 years afterwards by another horde of adventurers, who issued from Argolis, and were headed by another Pelasgus, from whom these new adventurers took likewise the name of Pelasgi. The ancient Pelasgi withdrew into Thesprotia: the new Pelasgi, who had taken the place of the

ancient in Thessaly, were driven from thence by Deucalion, about 1541 B. C. Some withdrew to Dodona in Thesprotia, and joined the ancient Pelasgi; from thence they passed into Umbria: others proceeded to Crete and Asia, where they formed some small states, which did not subsist any length of time. They who went to Umbria flourished there about three centuries, when they were driven away by the Tyrrhenians: the greatest part of these Pelasgi fled into Attica, but having been driven from thence in consequence of their overbearing conduct, they passed over to Lemnos and other countries. They remained in possession of that island 652 years, but at last Miltiades forced them to evacuate it, 510 years B. C. The Pelasgi then dispersed into various countries; some were incorporated with other nations, and became totally extinct; others founded in Asia the towns of Scylace and Placia, which were presently conquered by the neighbouring nations; others proceeded to Thrace, and were soon after subdued; in a word, they became extinct every where, and not the slightest trace of them remained. *Paus.* 8, 1.—*Strab.* 5.—*Dion. Hal* 1.—*Herod.* 1, 57 2, 51, 4, 145. 7, 94. 8, 44.—*Thucyd.* 1, 8 4, 109.—*Homer. Il* 2, 840. *Odyss* 19, 177.—*Virg. Æn* 1, 634. 2, 83, 166, et 152, 8 600. 9, 154. *Ovid. Met* 7, 49 12, 7, 19, et 612. 13, 264, &c. 14, 562. 15, 432.

PELASGICUM a name given to the most ancient part of the fortifications of the Acropolis at Athens, from its having been constructed by the Pelasgi, who, in the course of their migrations, settled in Attica, and were employed by the Athenians in the erection of these walls. The rampart raised by this people is often mentioned in the history of Athens, and included also a portion of ground below the wall at the foot of the rock of the Acropolis. This had been allotted to the Pelasgi, whilst they resided at Athens, and on their departure it was forbidden to be inhabited or cultivated. *Thucyd.* 2, 17.—*Herod* 2. 51. 6, 137.

PELASGIOTIS, a district of Thessaly, occupying the lower valley of the Peneus, as far as the sea. It was originally inhabited by the Perrhæbi, a tribe of Pelasgic origin *Simonid. ap. Strab* 9.

PELASGUS, a son of Jupiter and Niobe, who reigned in Sicyon, and gave his name to the ancient inhabitants of Peloponnesus. *Vid.* Pelasgi.

PELETHRONII, an epithet given to the Lapithæ, because they dwelt in the vicinity of mount Pelethronium in Thessaly Pelethronium appears to have been a branch of Pelion. *Virg G.* 3, 115.

PELEUS, a king of Thessaly, son of Æacus and Endeis, the daughter of Chiron. He married Thetis, one of the Nereids, and was the only one among mortals who married an immortal. He was necessary to the death of his brother Phocus, and on that account he was obliged to leave his father's dominions. He retired to the court of Eurytus, the son of Actor, who reigned at Phthia, or according to the less received opinion of Ovid, he fled to Ceyx, king of Trachinia. He was purified of his murder by Eurytus, with the usual ceremonies, and the monarch gave him his daughter Antigone in marriage. Some time after this, Peleus and Eurytus went to the chase of the Calydonian boar, where the father-in-law was accidentally killed by an arrow which his son-in-law had aimed at the beast. This unfortunate event obliged him to banish himself from the court of Phthia, and he retired to Iolchos, where he was purified of the murder of Eurytus, by Acastus the king of the country. His residence at Iolchos was short: Astydamia, the wife of Acastus, became enamoured of him, and when she found him insensible to her passionate declaration, she accused him of attempts upon her virtue. The monarch partially believed the accusations of his wife, but not to violate the laws of hospitality, by putting him instantly to death, he ordered his officers to conduct him to mount Pelion, on pretence of hunting, and there to tie him to a tree, that he might become the prey of the wild beasts of the place. The orders of Acastus were faithfully obeyed, but Jupiter, who knew the innocence of his grandson Peleus, ordered Vulcan to set him at liberty. As soon as he had been delivered from danger, Peleus assembled his friends to punish the ill-treatment which he had received from Acastus. He forcibly took Iolchos, drove the king from his possessions, and put to death the wicked Astydamia. After the death of Antigone, Peleus courted Thetis, of whose superior charms Jupiter himself had been enamoured. His pretensions, however, were rejected, and as he was a mortal, the goddess fled from him with the greatest abhorrence; and the more effectually to evade his enquiries, she generally assumed the shape of a bird, or of a tree, or of a tigress. Peleus became more animated from her refusal; he offered a sacrifice to the gods, and Proteus informed him that, to obtain Thetis, he must surprize her while she was asleep in her grotto near the shores of Thessaly. This advice was immediately followed, and Thetis, unable to escape from the grasp of Peleus, at last consented to marry him. Their nuptials were celebrated with the greatest solemnity, and all the gods attended, and made them each the most valuable presents. The goddess of discord was the only one of the deities who was not present, and she punished this seeming neglect by throwing an apple into the midst of the assembly of the gods, with the inscription "Η καλλίστῃ δότω, "Let the beauty (among you) take (me)." From the marriage of Peleus and Thetis was born Achilles, whose education was early entrusted to the Centaur Chiron, and afterwards to Phœnix, the son of Amyntor. Achilles went to the Trojan war, at the head of his father's troops, and Peleus gloried in having a son who was superior to all the Greeks in valour and intrepidity. The death of Achilles was the source of grief to Peleus; and Thetis, to comfort her husband, promised him immortality, and ordered him to retire into the grottos of the island of Leuce, where he would see and converse with the manes of his son. Peleus had a daughter called Polydora, by Antigone. *Hom. Il.* 9, 482.—*Eurip. in Androm. Catull. de Nupt. Pel et Thet.*—*Ovid. Herod.* 5 *Past.* 2. *Met.* 11, *fab* 7 et 8 — *Apollod.* 3, 12 — *Paus* 2, 29. *Hygin fab* 54.

PELIADES, daughters of Pelias. *Vid.* Pelias

PELIAS, the twin brother of Neleus, was son of Neptune by Tyro, the daughter of Salmoneus. His birth was concealed from the world by his mother, who wished her father to be ignorant of her incontinence. He was exposed in the woods, but his life was preserved by shepherds, and he

received the name of *Pelias*, from a spot of the colour of *lead* in his face Some time after this adventure, Tyro married Cretheus, son of Æolus, king of Iolchos, and became mother of three children, of whom Æson was the eldest. Meantime Pelias visited his mother, and was received in her family; and after the death of Cretheus, he unjustly seized the kingdom, which belonged to the children of Tyro by the deceased monarch. To strengthen himself in his usurpation, Pelias consulted the oracle, and when he was told to beware of one of the descendants of Æolus, who should come to his court with one foot shod, and the other bare, he privately removed the son of Æson, after he had publicly declared that he was dead. These precautions proved abortive. Jason, the son of Æson, who had been educated by Chiron, returned to Iolchos, when arrived to years of maturity; and as he had lost one of his shoes in crossing the river Anaurus, or the Evenus, Pelias immediately perceived that this was the person whom he was advised so much to dread. His unpopularity prevented him from acting with violence against a stranger, whose uncommon dress, and commanding aspect, had raised admiration in his subjects. But his astonishment was excited when he saw Jason arrive at his palace, with his friends and his relations, and boldly demand the kingdom which he usurped. Pelias was conscious that his complaints were well founded, and therefore, to divert his attention he told him that he would voluntarily resign the crown to him if he went to Colchis to avenge the death of Phryxus, the son of Athamas, whom Æetes had cruelly murdered. He further observed, that the expedition would be attended with the greatest glory, and that nothing but the infirmities of old age had prevented him himself from vindicating the honour of his country, and the injuries of his family, by punishing the assassin This so warmly recommended, was as warmly accepted by the young hero, and his intended expedition was made known all over Greece. [*Vid* Jason] During the absence of Jason, in the Argonautic expedition, Pelias murdered Æson and all his family, but according to the more received opinion of Ovid, Æson was still living when the Argonauts returned, and he was restored to the vigour of youth by the magic of Medea This sudden change in the *vigour* and the *constitution* of *Æson*, astonished all the inhabitants of Iolchos, and the daughters of Pelias, who had received the patronymic of *Peliades*, expressed their desire to see their father's infirmities vanish, by the same powerful arts Medea, who wished to avenge the injuries which her husband Jason had received from Pelias, raised the desires of the Peliades, by cutting an old ram to pieces, and boiling the flesh in a cauldron, and afterwards turning it into a fine young lamb After they had seen this successful experiment, the Peliades cut their father's body to pieces, after they had drawn all the blood from his veins, on the assurance that Medea would replenish them by her incantations The limbs were immediately put into a cauldron of boiling water, but Medea suffered the flesh to be totally consumed, and refused to give the Peliades the promised assistance, and the bones of Peliasdid not even receive a burial. The Peliades were four in number, Alceste, Pisidice, Pelopea, and Hippothoe, to whom Hyginus adds Medusa. Their mother's name was Anaxibia, the daughter of Bias, or Philomache, the daughter of Amphion. After this parricide, the Peliades fled to the court of Admetus, where Acastus, the son-in-law of Pelias, pursued them, and took their protector prisoner. The Peliades died, and were buried in Arcadia. *Hygin. fab* 12, 13, et 14.—*Ovid. Met.* 7, 3, et 4.—*Apollod.* 1, 9.—*Seneca in Med.*—A Trojan chief wounded by Ulysses during the Trojan war. He survived the ruin of his country, and followed the *fortune of Æneas*. *Virg. Æn.* 8, 435.—The ship Argo is called *Pelias Arbor*, built of the trees of mount Pelion

PELIDES, a patronymic of Achilles and of Pyrrhus, as being descended from Peleus, *Virg. Æn.* 2, 264.

PELIGNI, a people of Italy, south of the Vestini, and east of the Marsi. They were immediately descended from the Samnites, but owed their first origin to the Sabines As they inhabited the high mountains which formed a part of the Apennines, it is probable that they derived their name from the primitive term *pal*, signifying *elevated*. They are said to have constructed a temple to Jupiter Pelenus. Their chief town was Corfinium; Sulmo also was within their dominion. *Liv.* 8, 6, et 29. 9. 41.—*Ovid. ex Pont* 1, 8, 42. *Am.* 2, 16, 5. *Fast.* 3, 93.—*Strab.* 5.—*Horat. Od.* 3, 19, 8.

PELION and PELIUS, a range of mountains in Thessaly, along a portion of the eastern coast. Its principal summit rises behind Iolcos and Ormenium. The chain extends from the south-eastern extremity of the lake Bœbeis, where it unites with one of the ramifications of Ossa, to the extreme promontory of Magnesia. Homer alludes to this mountain as the ancient abode of the Centaurs, who were expelled by the Lapithæ It was, however, more especially the haunt of Chiron, whose cave, as Dicæarchus relates, occupied the highest point of the mountain. In a fragment of Dicæarchus, which has been preserved to us, we have a detailed description of Pelion, and its botanical productions, which appear to have been very numerous, both as to forest-trees and plants of various kinds. On the most elevated part of the mountain was a temple dedicated to *Jupiter Acteus*; to which a troop of the noblest youths of the city of Demetrias ascended every year by appointment of the priest; and such was the cold experienced on the summit, that they wore the thickest woollen fleeces to protect themselves from the inclemency of the weather. It is with propriety therefore that Pindar applies to Pelion the epithet of stormy. *Strab.* 9.—*Herod.* 7, 129.—*Homer. Il.* 2, 744.—*Pind Pyth.* 2 84 9. 7. *Virg G* 3, 94.

PELLA, a city of Macedonia, near the top of the Sinus Thermaicus, on the confines of Pmathia It became the capital of the kingdom when Edessa was annihilated, according to Ptolemy, and owed its grandeur to Philip, and to his son Alexander, who was born there, and who was hence styled *Pellæus Juvenis* by the Roman poets. "It is placed," says Livy, "on a hill sloping to the south-west, and is surrounded by marshes, caused by the inundation of a lake, so deep as to be impassable either in summer or winter. In that part nearest the city a great work has been constructed, rising like an island, and sustaining a fortification, which thus remains uninjured by the water,

At a distance it appears to join the city wall, with which, however, it is only connected by a bridge thrown over the river, that separates the fortress from the town." This river was called Ludias, Ludias, and Lydias. The baths of Pella were said to be injurious to health, producing biliary complaints, as we are informed by the poet Macho. Pella, under the Romans, was made the chief town of the third region of Macedon. Its ruins are yet visible on the spot called *Pelatsa*, or *Al Lila*, by the Turks. — *Strab* 7.—*Liv.* 44, 46. 45, 29.—*Athen.* 8, 41.

PELLENE, a city of Achaia, south-west of Sicyon, situate on a lofty and precipitous hill about sixty stadia from the sea. Its name was derived either from the Titan Pallas, or Pellen an Argive, who was son of Phorbas. The Pellenians alone amongst the Achæans assisted the Lacedæmonians in the Peloponnesian war, though afterwards all the other states followed their example. Pellene was famous for its wool, cloaks made of which were given as prizes to the riders at the gymnastic games held there in honour of Mercury. The ruins of Pellene are to be seen not far from *Tricala*. *Paus.* 7, 26.—*Strab.* 8.—*Apoll. Argon.* 1, 177.—*Hom. Il.* 2, 574. —*Thucyd.* 2, 9.—*Pind. Olymp.* 9, 148.

PELOPEA, or PELOPIA, a daughter of Thyestes, the brother of Atreus. She had a son by her father, who had offered her violence in a wood, without knowing that she was his own daughter. Some suppose that Thyestes purposely committed this incest, as the oracle had informed him that his wrongs would be avenged, and his brother destroyed, by a son who should be born from him and his daughter. This proved too true. Pelopea afterwards married her uncle Atreus, who kindly received in his house his wife's illegitimate child, called Ægysthus, because preserved by goats (αἶγες) when exposed in the mountains. Ægysthus became his uncle's murderer. [*Vid Ægysthus.*] *Hygin. fab* 87, &c.—*Elian V. H.* 12. *Ovid. in Ib.* 389.—*Serv.* in *Agam.*

PELOPEIA, a festival observed by the people of Elis, in honour of Pelops. It was kept in imitation of Hercules, who sacrificed to Pelops in a trench, as it was usual, when the manes and the infernal gods were the objects of worship.

PELOPIDAS, a celebrated general of Thebes, son of Hippoclus. He was descended of an illustrious family, and was remarkable for his immense possessions, which he bestowed with great liberality on the poor and necessitous. Many were the objects of his generosity; but when Epaminondas had refused to accept his presents, Pelopidas disregarded all his wealth, and preferred before it the enjoyment of his friend's conversation and of his poverty. From the friendship and intercourse of these two illustrious citizens, the Thebans derived the most considerable advantages. No sooner had the interest of Sparta prevailed at Thebes, and the friends of liberty and national independence been banished from the city, than Pelopidas, who was in the number of the exiles, resolved to free his country from foreign slavery. His plan was bold and animated, and his deliberations were slow but maturely weighed. Meanwhile Epaminondas, who had been left by the tyrants at Thebes, as being in appearance a worthless and insignificant philosopher, animated the youths of the city, and at last Pelopidas, with eleven of his associates, entered Thebes, and easily massacred the supporters of the tyranny, and freed their country from foreign masters. After this successful enterprize, Pelopidas was unanimously placed at the head of the government; and so confident were the Thebans of his abilities as a general and a magistrate, that they successively re-elected him thirteen times to fill the honourable office of governor of Bœotia. Epaminondas shared with him the sovereign power, and it was to their valour and prudence that the Thebans were indebted for a celebrated victory at the battle of Leuctra. In a war which Thebes carried on against Alexander, tyrant of Pheræ, Pelopidas was appointed commander; but his imprudence, in trusting himself unarmed into the enemy's camp, nearly proved fatal to him. He was taken prisoner, but Epaminondas restored him to liberty. The perfidy of Alexander irritated him, and he was killed bravely fighting in a celebrated battle in which his troops obtained the victory, B. C. 364. He received an honourable burial, the Thebans showed their sense for his merit by their lamentations, they sent a powerful army to revenge his death, by the destruction of the tyrant Pheræ, and his relations, and his children were presented as a homage to the virtues of their father with immense donations by the cities of Thessaly. Pelopidas is admired for his valour, as he never engaged an enemy without obtaining the advantage. The impoverished state of Thebes before his birth, and after his fall, plainly demonstrates the superiority of his genius and of his abilities, and it has been justly observed, that with Pelopidas and Epaminondas the glory and the independence of the Thebans rose and set. *Plut. et C. Nep. in Vita.*—*Xenoph Hist. G.*—*Diod.* 15.—*Polyb*

PELOPONNESIACUM BELLUM, a celebrated war which continued for twenty-seven years between the Athenians and the inhabitants of Peloponnesus with their respective allies. It is the most famous and the most interesting of all the wars which have happened between the inhabitants of Greece; and for the minute and circumstantial description which we have of the events and revolutions which mutual animosity produced, we are indebted more particularly to the correct and authentic writings of Thucydides and of Xenophon. The circumstances which gave birth to this memorable war are these: the power of Athens, under the prudent and vigorous administration of Pericles, was already extended over Greece, and it had procured itself many admirers and more enemies, when the Corcyreans, who had been planted by a Corinthian colony, refused to pay to their founders those marks of respect and reverence which among the Greeks every colony was obliged to show to its mother country. The Corinthians wished to punish that infidelity, and when the people of Epidamnus, a considerable town on the Adriatic, had been invaded by some of the barbarians of Illyricum, the people of Corinth gladly granted to the Epidamnians that assistance which had in vain been solicited from the Corcyreans, their founders and their patrons. The Corcyreans were offended at the interference of Corinth in the affairs of their colony; they manned a fleet, and obtained a victory over the Corinthian vessels which had assisted the Epi-

damnians. The subsequent conduct of the Corcyreans, and their insolence to some of the Eleans who had furnished a few ships to the Corinthians, provoked the Peloponnesians, and the discontent became general. Ambassadors were sent by both parties to Athens to claim its protectiom and alliance, and to justify these violent proceedings. The greatest part of the Athenians heard their various reasons with moderation and with compassion, but the enterprizing ambition of Pericles prevailed, and when the Corcyreans had reminded the people of Athens, that in all the states of Peloponnesus they had to dread the most malevolent enemies, and the most insidious of rivals, they were listened to with attention, and were promised support. This step was no sooner taken than the Corinthians appealed to the other Grecian states, and particularly to the Lacedæmonians. Their complaints were accompanied by those of the people of Megara and of Ægina, who bitterly inveighed against the cruelty, injustice, and insolence of the Athenians. This had due weight with the Lacedæmonians, who had long beheld with concern and with jealousy the ambitious power of the Athenians, and they determined to support the cause of the Corinthians. However, before they proceeded to hostilities, an embassy was sent to Athens, to represent the danger of entering into a war with the most powerful and flourishing of all the Grecian states. This alarmed the Athenians, but when Pericles had eloquently spoken of the resources and the actual strength of the republic, and of the weakness of the allies the clamours of his enemies were silenced, and the answer which was returned to the Spartans was conveyed as a declaration of war. The Spartans were supported by all the republics of the Peloponnesus except Argos and part of Achaia, besides the people of Megara, Bœotia, Phocis, Locris, Leucas, Ambracia, and Anactorium. The Plateans, the Lesbians, Carians, Chians, Messenians, Acarnanians, Zacynthians, Corcyreans, Dorians, and Thracians, were the friends of the Athenians, with all the Cyclades, except Rubœa, Samos, Melos, and Thera. The first blow had already been struck, May 7, B. C. 431, by an attempt of the Bœotians to surprise Platæa; and therefore Archidamus king of Sparta, who had in vain recommended moderation to the allies, entered Attica at the head of an army of 60,000 men, and laid waste the country by fire and sword. Pericles, who was at the head of the government, did not attempt to oppose them in the field; but a fleet of a hundred and fifty ships set sail without delay, to ravage the coasts of the Peloponnesus. Megara was also depopulated by an army of 20,000 men, and the campaign of the first year of the war was concluded in celebrating with the most solemn pomp the funerals of such as had nobly fallen in battle. The following year was remarkable for a pestilence which raged in Athens, and which destroyed the greatest part of the inhabitants. The public calamity was still heightened by the approach of the Peloponnesian army on the borders of Attica, and by the unsuccessful expedition of the Athenians against Epidaurus and in Thrace. The pestilence which had carried away so many of the Athenians proved also fatal to Pericles, and he died about two years and six months after the commencement of the Peloponnesian war. The following years did not give rise to decisive events, but the revolt of Lesbos from the alliance of the Athenians tended more powerfully to embitter the invetorate enmity of the rival states. Mitylene, the capital of the island, was recovered, and the inhabitants treated with the greatest cruelty. The island of Corcyra became also the seat of new seditions, and those citizens who had been carried away prisoners by the Corinthians, and for political reasons treated with lenity, and taught to despise the alliance of Athens, were no sooner returned home than they raised commotions, and endeavoured to persuade their countrymen to join the Peloponnesian confederates. This was strongly opposed; but both parties obtained by turns the superiority, and massacred, with the greatest barbarity, all those who obstructed their views. Some time after Demosthenes, the Athenian general, invaded Ætolia, where his arms were attended with the greatest success. He also fortified Pylos in the Peloponnesus, and gained so many advantages over the confederates, that they sued for peace, which the insolence of Athens refused. The fortune of the war soon after changed, and the Lacedæmonians, under the prudent conduct of Brasidas, made themselves masters of many valuable places in Thrace. But this victorious progress was soon stopped by the death of their general, and that of Cleon, the Athenian commander; and the pacific disposition of Nicias, who was now at the head of Athens, made overtures for peace and universal tranquillity. Plistoanax, the king of the Spartans, wished them to be accepted; but the intrigues of the Corinthians prevented the discontinuation of the war, and therefore hostilities began anew. But while war was carried on with various success in different parts of Greece, the Athenians engaged in a new expedition, they yielded to the persuasive eloquence of Gorgias of Leontium, and to the ambitious views of Alcibiades, and sent a fleet of twenty ships to assist the Sicilian states against the tyrannical power of Syracuse, B. C. 416. This was warmly opposed by Nicias; but the eloquence of Alcibiades prevailed, and a powerful fleet was sent against the capital of Sicily. These vigorous though impolitic measures of the Athenians, were not viewed with indifference by the confederates. Syracuse, in her distress, implored the assistance of Corinth, and Gylippus was sent to direct her operations, and to defend her against the power of her enemies. The events of battles were dubious, and though the Athenian army was animated by the cool prudence and intrepid valour of Nicias, and the more impetuous courage of Demosthenes, yet the good fortune of Syracuse prevailed; and after a campaign of two years of bloodshed, the fleets of Athens were totally ruined, and the few soldiers that survived the destructive siege, made prisoners of war. So fatal a blow threw the people of Attica into consternation and despair, and while they sought for resources at home, they severely felt themselves deprived of support abroad. Their allies were alienated by the intrigues of the enemy, and rebellion was fomented in their dependent states and colonies on the Asiatic coast. The threatened ruin, however, was timely averted, and Alcibiades, who had been treated with cruelty by his countrymen, and who had for some time resided in

Sparta, and directed her military operations, now exerted himself to defeat the designs of the confederates, by inducing the Persians to espouse the cause of his country. But, a short time after, the internal tranquillity of Athens was disturbed, and Alcibiades, by wishing to abolish the democracy, called away the attention of his fellow-citizens from the prosecution of a war which had already cost them so much blood. This, however, was but momentary; the Athenians soon after obtained a naval victory, and the Peloponnesian fleet was defeated by Alcibiades. The Athenians beheld with rapture the success of their arms; but when their fleet, in the absence of Alcibiades had been defeated and destroyed near Andros, by Lysander, the Lacedæmonian admiral, they showed their discontent and mortification by eagerly listening to the accusations which were brought against their naval leader, to whom they gratefully had acknowledged themselves indebted for their former victories. In the violence of popular frenzy Alcibiades was disgraced in the public assembly, and ten commanders were appointed to succeed him in the management of the republic. This change of admirals, and the appointment of Callicratidas, to succeed Lysander, whose office had expired with the revolving year, produced new operations. The Athenians fitted out a fleet, and the two nations decided their superiority near Arginusæ, in a naval battle. Callicratidas was killed and the Lacedæmonians conquered, but the rejoicings which the intelligence of this victory occasioned were soon stopped, when it was known that the wrecks of some of the disabled ships of the Athenians, and the bodies of the slain had not been saved from the sea. The admirals were accused in the tumultuous assembly, and immediately condemned. Their successors in office were not so prudent, but they were more unfortunate in their operations. Lysander was again placed at the head of the Peloponnesian forces, instead of Eteonicus, who had succeeded to the command on the death of Callicratidas. The age and the experience of this general seemed to promise something decisive, and indeed an opportunity was not long wanting for the display of his military character. The superiority of the Athenian fleet over the Peloponnesian, rendered the former insolent, proud, and negligent and when they had imprudently forsaken their ships to indulge their indolence, or pursue their amusements on the sea-shore at Ægospotamos, Lysander attacked their fleet, and his victory was complete. Of one hundred and eighty sail, only nine escaped, eight of which fled under the command of Conon, to the island of Cyprus, and the other carried to Athens the melancholy news of the defeat. The Athenian prisoners were all massacred; and when the Peloponnesian conquerors had extended their dominion over the states and communities of Europe and Asia, which formerly acknowledged the power of Athens, they returned home to finish the war by the reduction of the capital of Attica. The siege was carried on with vigour, and supported with firmness, and the first Athenian who mentioned capitulation to his countrymen, was instantly sacrificed to the fury and the indignation of the populace, and all the citizens unanimously declared, that the same moment would terminate their independence and their lives. This animated language, however, was not long continued, the spirit of faction was not yet extinguished at Athens; and it proved, perhaps, more destructive to the public liberty, than the operations and assaults of the Peloponnesian besiegers. During four months, negociations were carried on with the Spartans by the aristocratical part of the Athenians, and at last it was agreed that to establish the peace, the fortifications of the Athenian harbours must be demolished, together with the long walls which joined them to the city; all their ships except twelve were to be surrendered to the enemy; they were to resign every pretension to their ancient dominions abroad; to recall from banishment all the members of the late aristocracy; to follow the Spartans in war, and, in the time of peace, to frame their constitution according to the will and the directions of their Peloponnesian conquerors. The humiliating terms were accepted, and the enemy entered the harbour, and took possession of the city, that very day on which the Athenians had been accustomed to celebrate the anniversary of the immortal victory which their ancestors had obtained over the Persians about seventy six years before, near the island of Salamis. The walls and fortifications were instantly levelled with the ground, and the conquerors observed, that in the demolition of Athens succeed ng ages would fix the era of Grecian freedom. The day was concluded with a festival, and the recitation of one of the tragedies of Euripides, in which the misfortunes of the daughter of Agamemnon, who was reduced to misery, and banished from her father's kingdom, excited a kindred sympathy in the bosoms of the audience, who melted into tears at the recollection that one moment had likewise reduced to misery and servitude the capital of Attica, which in happier times was deservedly called the common patroness of Greece, and the scourge of Persia. This memorable event happened about 404 years before the Christian era, and thirty tyrants were appointed by Lysander over the government of the city. *Xen. Græc. Hist.—Plut. in Lys. Per. Alcib. Nic. et Ages. C. Nep in Lys. Alcib. &c.*

PELOPONNESUS, a celebrated peninsula, which comprehends the most southern part of Greece. It was called Peloponnesus from πέλοψ νῆσος, the *island of Pelops*. It was most anciently called Ægialeus from Ægialeus, Apia from Apis, Pelasgia from the Pelasgi; but took the name of Peloponnesus from Pelops, the son of Tantalus, who reigned there. Its shape resembles the leaf of a plane tree, being indented by numerous bays on all sides; and it has probably derived its modern name *Morea*, from its resemblance also to the young *mulberry leaf*. It is bounded on the north by the Corinthian gulf, on the west by the Ionian sea on the south by the Cretan sea, and on the east by the Myrtoan sea. Its greatest breadth and length are the same, being about 120 miles, and it contains nearly 6480 square miles, or 1120 less than Sicily. The isthmus, now called the *Isthmus of Corinth*, which separates it from the main land, is only four geographical, or *six* modern *Greek miles* broad, owing to which last circumstance it has obtained its modern name of *Bezambon*, a navigable canal was attempted to be cut across it by king Demetrius, Julius Cæsar, Caligula, Nero, and others, but always without success.

The Peloponnesus, like the rest of Greece, was originally inhabited by the Leleges, Caucones, and Pelasgi, all of whom, with the exception of the Arcadians, became gradually intermixed with the colonies, which at various times invaded the peninsula. It was said to have been left by Hercules on his death to the Heraclidæ, who made several attempts to gain possession of it, during one of which Hyllus was killed by Echemus, king of Arcadia, they at length, with the assistance of some Dorians, succeeded, and shared the peninsula among them, about eighty years after the destruction of Troy. The Peloponnesus was divided into six provinces, viz., Achaia, Elis, Arcadia, Argolis, Laconia, and Messenia. *Homer Il.* 1, 270 3, 49 — *Æschyl. Suppl.* 275 - *Strab* 8.— *Pau* 4, 5 — *Dionys Perieg.* 403.

PELOPEA MŒNIA, is applied to the cities of Greece, but more particularly to Mycenæ and Argos, where the descendants of Pelops reigned. *Ling Æn.* 2, 193

PELOPS, a celebrated prince, son of Tantalus, king of Phrygia. His mother's name was Euryanassa, or, according to others, Eurystone, or Euryatemista, or Dione. He was murdered by his father, who wished to try the divinity of the gods who had visited Phrygia, by placing on their table the limbs of his son. The gods perceived his perfidious cruelty, and they refused to touch the meat, except Ceres, whom the recent loss of her daughter had rendered melancholy and inattentive. She ate one of the shoulders of Pelops, and therefore when Jupiter had had compassion on his fate, and restored him to life, he placed a shoulder of ivory instead of that which Ceres had devoured. This shoulder had an uncommon power, and it could heal by its very touch every complaint, and remove every disorder. Some time after, the kingdom of Tantalus was invaded by Tros, king of Troy, on pretence that he had carried away his son Ganymedes. This rape had been committed by Jupiter himself; the war, nevertheless, was carried on, and Tantalus, defeated and ruined, was obliged to fly with his son Pelops, and to seek a shelter in Greece. This tradition is confuted by some who support, that Tantalus did not fly into Greece, as he had been sometime before confined by Jupiter in the infernal regions for his impiety, and therefore Pelops was the only one whom the enmity of Tros persecuted. Pelops came to Pisa, where he became one of the suitors of Hippodamia, the daughter of king Œnomaus, and he entered the lists against the father, who promised his daughter only to him, who could outrun him in a chariot-race. Pelops was not terrified at the fate of the thirteen lovers, who before him had entered the course against Œnomaus, and had, according to the conditions proposed, been put to death when conquered. He previously bribed Myrtilus, the charioteer of Œnomaus and therefore he easily obtained the victory. [*Id.* Œnomaus.] He married Hippodamia, and threw Myrtilus, headlong into the sea when he claimed the reward of his perfidy. According to some authors, Pelops had received some winged horses from Neptune, with which he was enabled to outrun Œnomaus. When he had established himself on the throne of Pisa, Hippodamia's possession, he extended his conquests over the neighbouring countries, and from him the peninsula, of which he was one of the monarchs, received the name of Peloponnesus. Pelops, after death, received divine honours, and he was as much revered above all the other heroes of Greece, as Jupiter was above the rest of the gods. He had a temple at Olympia, near that of Jupiter, where Hercules consecrated to him a small portion of land, and offered to him a sacrifice. The place where this sacrifice had been offered was religiously observed, and the magistrates of the country yearly, on coming upon office, made there an offering of a black ram. During the sacrifice, the soothsayer was not allowed, as at other times, to have a share of the victim; but he alone, who furnished the wood, was permitted to take the neck. The wood for sacrifices, as may be observed, was always furnished by some of the priests, to all such as offered victims, and they received a price, equivalent to what they gave. The white poplar was generally used in the sacrifices made to Jupiter and to Pelops. The children of Pelops by Hippodamia were Pitheus, Trœzen, Atreus, Thyestes, &c., besides some by concubines. The time of his death is unknown, though it is universally agreed, that he survived Hippodamia for some time. Some suppose that the Palladium of the Trojans was made with the bones of Pelops. His descendants were called *Pelopidæ*. Pindar, who, in his first Olympic, speaks of Pelops, confutes the traditions of his ivory shoulder, and says that Neptune took him up to heaven to become the cup-bearer to the gods, from which he was expelled, when the impiety of Tantalus wished to make mankind partake of the nectar and the entertainments of the gods. Some suppose that Pelops first instituted the Olympic games in honour of Jupiter, and to commemorate the victory which he had obtained over Œnomaus. *Paus* 5, 1, &c. *Apollod* 2, 5. — *Eurip in Iphig.* — *Mela* 1, 18. *Virg. G* 3, 7.— *Ovid Met* 6, 401. &c. *Hygin. fab* 9, 82, et 83.

PELORIA, a festival observed by the Thessalians, in commemoration of the news which they received by one Pelorus, that the mountains of Tempe had been separated by an earthquake, and that the waters of the lake which lay there stagnated, had found a passage into the Alpheus, and left behind a vast, pleasant, and most delightful plain, &c.

PELORIAS (*promontorium*), now *Cape Faro*, one of the three great promontories of Sicily. It lies near the coast of Italy, and received its name from Pelorus, the pilot of the ship which carried Annibal away from Italy, or, according to another account, from Carthage to Syria. This celebrated general, as it is reported, was carried by the tides into the straits of Charybdis, and as he was ignorant of the coast, and perceived no passage through, for, in consequence of the route which the vessel was pursuing, the promontories on either side seemed to join, he suspected the pilot of an intention to deliver him into the hands of the Romans, and killed him on the spot. He was soon, however, convinced of his error, and to atone for his rashness, and pay honour to his pilot's memory, he gave him a magnificent funeral, and called the promontory on the Sicilian shore after his name, having erected on it a tomb with a statue of Pelorus. *Val Max.* 9, 8. — *Mela*, 2, 7.— *Strab.* 6 — *Virg Æn.* 3, 411, et 687. — *Ovid Met* 5, 350 13, 727. 15, 706.

PELTÆ, a town of Phrygia, south-west of Ipsus, and not far from the river Obrimas, which

is a tributary of the Mæander. Xenophon describes it as a well inhabited town, and states that the army of Cyrus remained there three days, during which games and sacrifices were performed. Pliny says, that in his time Pelta was under the jurisdiction of Apamea. *Xen. Anab.* 1, 2.—*Plin.* 5, 29.

PELUSIUM, a city of Egypt, at the entrance of the Pelusiac mouth of the Nile, and about twenty stadia from the sea. It derived its name from the Greek word πηλὸς *lutum*, inasmuch as it lay in the midst of lakes and *marshes*, and hence in the Bible it is called Sin, a word denoting its miry situation; but the Greeks asserted that it was so called after Peleus, the father of Achilles, who fled hither and purified himself of his transgressions in the neighbouring pools. It was an exceedingly strong, and a well garrisoned city, being reckoned the key of Egypt on this side; but owing to the waters of that arm of the Nile on which it stood, finding their way into the *Damiatta* branch of the river, Pelusium lost all its importance, and is now merely a heap of rubbish near *Tineh*. *Mela* 2, 9.—*Colum.* 5, 10. *Nat. Hist.* 3, 25. *Lucan* 8, 466. 9, 85. 10, 53.—*Luc.* 1, 19. 45, 11.—*Strab.* 17.—*Virg. G.* 1, 228.

PENATES, certain inferior deities among the Romans, who presided over houses and the domestic affairs of families. They were called *Penates*, because they were generally placed in the innermost and most secret parts of the house, *in penitissima ædium parte, quod* as Cicero says, *penitus tendent*. The place where they stood was afterwards called *penetrale*, and they themselves received the name of *Penetrales*. It was in the option of every master of a family to choose his Penates, and therefore Jupiter, and some of the superior gods, are often invoked as patrons of domestic affairs. According to some, the gods Penates were divided into four classes; the first comprehended all the celestial, the second the sea gods, the third the gods of hell, and the last all such heroes as had received divine honours after death. The Penates were originally the manes of the dead, but when superstition had taught mankind to pay more than common reverence to the statues and images of their deceased friends, their attention was soon exchanged for regular worship, and they were admitted by their votaries to share immortality and power over the world, with a Jupiter or a Minerva. The statues of the Penates were generally made with wax ivory, silver, or earth, according to the taste or affluence of the worshipper, and the only offerings they received were wine, incense, fruits, and sometimes the sacrifice of lambs, sheep goats &c. In the early ages of Rome, human sacrifices were offered to them; but Brutus, who expelled the Tarquins abolished this unnatural custom. When offerings were made to them, their statues were crowned with garlands poppies, or garlic, and besides the monthly day that was set apart for their worship their festivals were celebrated during the Saturnalia. Some have confounded the Lares and the Penates, but they were different. The Penates were of divine origin, the Lares of human. Certain persons were admitted to the worship of the Lares, who were not to that of the Penates. The Penates were worshipped only in the innermost parts of the house, the Lares also in the public roads, in the camp and on sea. *Dic. de Nat D.* 2, 27. *Varr.* 2. *Dionys.* 1.

PENELUS, one of the Greeks killed in the Trojan war. *Homer. Il* 2, 494.

PENELOPE, a celebrated princess of Greece, daughter of Icarius, and wife of Ulysses, king of Ithaca. Her marriage with Ulysses was celebrated about the same time that Menelaus married Helen, and she retired with her husband to Ithaca, against the inclination of her father, who wished to detain her at Sparta, her native country. She soon after became mother of Telemachus, and was obliged to part with great reluctance from her husband, whom the Greeks obliged to go to the Trojan war. [*Vid* Palamedes.] The continuation of hostilities for ten years rendered her sad and melancholy; but when Ulysses did not return like the other princes of Greece at the conclusion of the war, her fears and her anxieties were increased. As she received no intelligence of his situation, she was soon beset by a number of importuning suitors, who wished her to believe that her husband was shipwrecked, and that therefore she ought not longer to expect his return, but forget his loss and fix her choice and affections on one of her numerous admirers. She received their addresses with coldness and disdain, but as she was destitute of power, and a prisoner as it were in their hands, she yet flattered them with hopes and promises and declared that she would make choice of one of them, as soon as she had finished a piece of tapestry, on which she was employed. The work was done in a dilatory manner, and she baffled their eager expectations, by undoing in the night what she had done in the day time. This artifice of Penelope has given rise to the proverb of *Penelope's web*, which is applied to whatever labour can never be ended. The return of Ulysses, after an absence of twenty years, however, delivered her from her fears and from her importunate suitors. Penelope is described by Homer as a model of female virtue and chastity, but some more modern writers dispute her claims to modesty and continence. After the return of Ulysses Penelope had a daughter, who was called Ptolliporthe; but if we believe the traditions that were long preserved at Mantinea, Ulysses repudiated his wife for her incontinence during his absence, and Penelope fled to Sparta, and afterwards to Mantinea, where she died and was buried. After the death of Ulysses, according to Hyginus, she married Telegonus her husband's son by Circe, by order of the goddess Minerva. Some say that her original name was Arnea or Amirace, and that she was called Penelope, when some river-birds called Penelopes had saved her from the waves of the sea, when her father had exposed her. Icarius had attempted to destroy her, because the oracles had told him that his daughter by Peribœa would be the most dissolute of her sex, and a disgrace to his family. *Apollod.* 3, 10.—*Paus.* 3, 12.—*Homer Il et Od.*—*Ovid Heroid.* 1.—*Met.*—*Aristot. Hist Anim.* 8.—*Hygin. fab.* 127.

PENEUS a river of Thessaly, rising on mount Pindus, and falling into the Thermæan gulf, after a wandering course between mount Ossa and Olympus, through the vale of Tempe. It received its name from Peneus, a son of Oceanus and Tethys. The Peneus anciently inundated the plains of Thessaly, till an earthquake separated the mountains Ossa and Olympus, and formed the beautiful vale of Tempe. From this circumstance, therefore, it obtained the name of

ARAXES, *ab ἀράσσω, scindo.* Daphne, the daughter of the Peneus, according to the fables of the mythologists, was changed into a laurel on the banks of this river. This tradition arises from the quantity of laurels which grow near the Peneus. The Peneus is called Salambria by Tzetzes, and Salabria and Salampria by some of the Byzantine historians; which name appears to be derived from σαλάσσω, "an outlet," and was applicable to it more particularly at the vale of Tempe where it has forced a passage through the rocks of Ossa and Olympus. *Ovid. Met* 1, 452, &c. — *Strab.* 9. — *Mela*, 2, 3. — *Virg G* 4, 317. — *Dionys.* 4. — A river of Elis, rising in mount Erymanthus, and discharging itself into the sea near Ephyra. It is now the *Iglaco. Strab.* 8.

PENNINÆ ALPES, a part of the chain of the Alps, extending from the *Great St Bernard* to the source of the Rhone and Rhine. The name is derived from the Celtic *Penn*, a summit. *Vid* Alpes.

PENTAPOLIS, a town of India, placed by Mannert in the north-eastern angle of the Sinus Gangeticus, or *Bay of Bengal*. — A name given to Cyrenaica in Africa, from its five cities, Cyrene, Arsinoe, Berenice, Ptolemais or Barce, and Apollonia. — A part of Palestine, containing the five cities of Gaza, Gath, Ascalon, Azotus, and Ekron. — Also a name applied to Doris in Asia Minor, after Halicarnassus had been excluded from the Doric confederacy. *Vid* Doris.

PENTELICUS, a mountain of Attica, where were found quarries of beautiful marble. "Pentelicus," says Dodwell, "is separated from the northern foot of Hymettus, which in the narrowest part is about three miles broad. It shoots up into a pointed summit, but the outline is beautifully varied, and the greater part is either mantled with woods, or variegated with shrubs. Several villages and some monasteries and churches are seen near its base." The same traveller gives a very interesting account of the quarries of Pentelicus, which he visited, and examined with attention. *Strab.* 9. — *Paus.* 1, 32.

PENTHESILEA, a queen of the Amazons, daughter of Mars, by Otrera, or Orithya. She came to assist Priam in the last years of the Trojan war, and fought against Achilles, by whom she was slain. The hero was so struck with the beauty of Penthesilea, when he stripped her of her arms, that he even shed tears for having too violently sacrificed her to his fury. Thersites laughed at the partiality of the hero, for which ridicule he was instantly killed. Lycophron says, that Achilles slew Thersites because he had put out the eyes of Penthesilea when she was yet alive. The scholiast of Lycophron differs from that opinion, and declares that it was commonly believed, that Achilles offered violence to the body of Penthesilea when she was dead, and that Thersites was killed because he had reproached the hero for this infamous action, in the presence of all the Greeks. The death of Thersites so offended Diomedes that he dragged the body of Penthesilea out of the camp, and threw it into the Scamander. It is generally supposed, that Achilles was enamoured of the Amazon before he fought with her, and that she had by him a son called Cayster. According to Hellen and Ptolemæus, Penthesilea conquered and killed Achilles, whom Thetis restored to life for a few moments that he might revenge his fall by the death of the victorious Amazon. *Dictys Cret* 3 et 4. — *Paus.* 10, 31. — *Q. Calab.* 1. — *Virg. Æn.* 1, 493 ll, 662. — *Diren Phryg.* — *Lycophr.* 995, &c. — *Hygin. fab* 112.

PENTHEUS, son of Echion and Agave, was king of Thebes in Bœotia. His refusal to acknowledge the divinity of Bacchus was attended with the most fatal consequences. He forbade his subjects to pay adoration to this new god; and when the Theban women had gone out of the city to celebrate the orgies of Bacchus, Pentheus, apprized of the debauchery which attended the solemnity, ordered the god himself, who conducted the religious multitude, to be seized. His orders were obeyed with reluctance, but when the doors of the prison in which Bacchus had been confined, opened of their own accord, Pentheus became more irritated, and commanded his soldiers to destroy the whole band of the bacchanals. This, however, was not executed, for Bacchus inspired the monarch with the ardent desire of seeing the celebration of the orgies. Accordingly, he hid himself in a wood on mount Cithæron, from whence he could see all the ceremonies unperceived. But here his curiosity soon proved fatal, he was deserted by the bacchanals, and they all rushed upon him. His mother was the first who attacked him, and her example was instantly followed by her two sisters, Ino and Autonoe, and his body was torn to pieces. Euripides introduces Bacchus among his priestesses, when Pentheus was put to death, but Ovid, who relates the whole in the same manner, differs from the Greek poet only in saying, that not Bacchus himself, but one of his priests, was present. The tree on which the bacchanals found Pentheus, was cut down by the Corinthians, by order of the oracle, and with it two statues of the god of wine were made and placed in the forum. *Hygin fab* 184. — *Theocrit* 26. — *Ovid, Met.* 3, *fab* 7, 8, et 9. — *Virg. Æn.* 4, 469. — *Paus.* 2, 5. — *Apollod.* 3. — *Euripid. in Bacch. Senec. in Phœnis et Hipp.*

PENTHILUS, a prince of Paphos, who assisted Xerxes with twelve ships. He was seized by the Greeks, to whom he communicated many important things concerning the situation of the Persians, &c. *Herod.* 7, 195.

PEPARETHOS, now *Piperi*, a small island in the Ægean sea, off the coast of Thessaly, and in a north-eastern direction from Eubœa. It is nine miles in circuit. It anciently bore the name Evanus, and was first colonized by the Cretans. It produced good wine and oil. *Plin.* 4, 12. — *Hom. Hymn. in Apoll.* 32. — *Ovid. Met.* 7, 470. — *Liv.* 28, 5.

PEPHNOS, a town of Laconia near a small island of the same name, where Castor and Pollux were born, and where they had two small statues which are stated to have remained immoveable though continually beaten by the waves. The town and islet are now called *Pelano. Paus* 3, 26.

PERÆA, a name given by the Greeks to that part of Judæa which lay east of Jordan from its egress out of the lake of Gennesareth to its entrance into the Dead Sea, and still lower down as far as the river Arnon. The term is derived from ὑπερ, *beyond. Plin* 5, 14. — A part of Caria, opposite to Rhodes. *Liv.* 32, 33. — A

colony of the Mityleneans in Æolia. *Liv.* 37, 21.

PERCŌTE, a town on the Hellespont, between Abydos and Lampsacus, near the seashore. Artaxerxes gave it to Themistocles, to maintain his wardrobe. *Herod.* 1, 117.—*Apoll Rhod.* 1, 932.

PERDICCAS, the fourth king of Macedonia, B C 729, was descended from Temenus. He increased his dominions by conquest, and in the latter part of his life, he showed his son Argeus where he wished to be buried, and told him that as long as the bones of his descendants and successors on the throne of Macedonia were laid in the same grave, so long would the crown remain in their family. These injunctions were observed till the time of Alexander, who was buried out of Macedonia. *Herod* 7 et 8.—*Justin* 7, 2.——Another, king of Macedonia, son of Alexander. He reigned during the Peloponnesian war, and assisted the Lacedæmonians against Athens. He behaved with great courage on the throne, and died B C 413, after a long reign of glory and independence, during which he had subdued some of his barbarian neighbours.——Another, king of Macedonia, who was supported on his throne by Iphicrates the Athenian, against the intrusions of Pausanias. He was killed in a war against the Illyrians, B C 369. *Justin* 7, &c.——One of the friends and favourites of Alexander the Great. At the king's death he wished to make himself absolute; and the ring which he had received from the hand of the dying Alexander, seemed in some measure to favour his pretensions. The better to support his claims to the throne, he married Cleopatra, the sister of Alexander, and strengthened himself by making a league with Eumenes. His ambitious views were easily discovered by Antigonus, and the rest of the generals of Alexander, who all wished, like Perdiccas, to succeed to the kingdom and honours of the deceased monarch. Antipater, Craterus, and Ptolemy, leagued with Antigonus against him, and after much bloodshed on both sides, Perdiccas was totally ruined, and at last assassinated in his tent in Egypt, by his own officers, about 321 years before the Christian era. Perdiccas had not the prudence and the address which were necessary to conciliate the esteem, and gain the attachment of his fellow-soldiers, and this impropriety of his conduct alienated the heart of his friends, and at last proved his destruction. *Plut. in Alex.*—*C. Nep. Eum.*—*Ælian. V. H.* 12.

PERDIX, a young Athenian, son of the sister of Dædalus. He invented the saw, and seemed to promise to become a greater artist than had ever been known. His uncle was jealous of his rising fame, and he threw him down from the top of a tower and put him to death. Perdix was changed into a bird which bears his name. *Hygin. fab.* 39 et 274.—*Apollod.* 3, 15.—*Ovid. Met* 8, 236, &c.

PERENNA. *Vid.* Anna.

PERENNIS, a favourite of the emperor Commodus. He is described by some as a virtuous and impartial magistrate, while others paint him as a cruel, violent, and oppressive tyrant, who committed the greatest barbarities to enrich himself. He was put to death for aspiring to the empire. *Herodian.*

PERGA, a city of Pamphylia, on the river Cestrus, at a distance of sixty stadia from its mouth. Here St Paul landed on his voyage from Paphos. At a later period it appears as the metropolis of the second Pamphylia. Upon a neighbouring mountain was a very famous temple of Diana, surnamed Pergæa, from the name of the city, and it appears that Bacchus was also worshipped at Perga. *Strab.* 14.—*Callim Hymn. in Dian.* 187.—*Acts* 13, 13.

PERGAMUS, (Pergama, *plur.*) the citadel of the city of Troy. The word is often used for Troy by the poets. [*Vid.* Troja.] The root of this word appears to be analogous to the Teutonic *burg*, "a fortified place." Compare the French *bourg*, the English *burgh*, the Danish and Swedish *borg*, and the Italian *borgo*.

PERGAMUS, now *Bergamo*, a town of Mysia on the banks of the Caicus. It was the capital of a celebrated empire called the kingdom of Pergamus, which was founded by Philetærus, a eunuch, whom Lysimachus, after the battle of Ipsus, had entrusted with the treasures which he had obtained in the war. Philetærus made himself master of the treasures and of Pergamus in which they were deposited, B. C. 283, and laid the foundation of an empire, over which he himself presided for twenty years. His successors began to reign in the following order: his nephew Eumenes ascended the throne 263 B C.; Attalus, 241; Eumenes the second, 197; Attalus Philadelphus 159; Attalus Philometor, 138, who B. C 133, left the Roman people heirs to his kingdom, as he had no children. The right of the Romans, however, was disputed by an usurper, who claimed the empire as his own, and Aquilius, the Roman general, was obliged to conquer the different cities one by one, and to gain their submission by poisoning the waters which were conveyed to their houses, till the whole was reduced into the form of a dependent province. The capital of the kingdom of Pergamus was famous for a library of 200 000 volumes, which had been collected by the different monarchs who had reigned there. This noble collection was afterwards transported to Egypt by Cleopatra, with the permission of Antony, and it adorned and enriched the Alexandrian library, till it was most fatally destroyed by the Saracens, A D 642. Parchment was first invented and made use of at Pergamus to transcribe books, as Ptolemy, king of Egypt, had forbidden the exportation of papyrus from his kingdom, in order to prevent Eumenes from making a library as valuable and as choice as that of Alexandria. From this circumstance parchment has been called *charta pergamena*. Galenus the physician, and Apollodorus the mythologist, were born there. Æsculapius was the chief deity of the country. *Pius.* 5 et 13.—*Ital.* 6, 11.—*Strab* 13.—*Liv* 29, 11, 21, 46.—*Plin.* 10, 21. 13, 11.——A son of Neoptolemus and Andromache, who, as some suppose, retired from Epirus when his brother Molossus ascended the throne, and went into Asia, where he founded Pergamus. *Paus.* 1, 11.

PERGE. *Vid* Perga.

PERGUS, a lake of Sicily, near Enna, where Proserpine was carried away by Pluto. *Ovid. Met* 5, 386.

PERIANDER, a tyrant of Corinth, son of Cypselus. The first years of his government were mild and popular, but he soon learned to become oppressive, when he had consulted the

tyrant of Sicily, about the surest way of reigning. He received no other answer but whatever explanation he wished to place on the Sicilian tyrant's having, in the presence of his messenger, plucked in a field all the ears of corn which seemed to tower above the rest. Periander understood the meaning of this answer. He immediately surrounded himself with a numerous guard, and put to death the richest and most powerful citizens of Corinth. He was not only cruel to his subjects, but his family also were objects of his vengeance. He committed incest with his mother, and put to death his wife Melissa, upon false accusation. He also banished his son Lycophron to the island of Corcyra, because the youth pitied the miserable end of his mother, and detested the barbarities of his father. Periander died about 585 years before the Christian era, and by the meanness of his flatterers, he was reckoned one of the seven wise men of Greece. Though he was tyrannical, yet he patronized the fine arts; he was fond of peace, and he showed himself the friend and the protector of genius and of learning. He used to say, that a man ought solemnly to keep his word, but not to hesitate to break it if ever it clashed with his interest. He said also, that not only crimes ought to be punished, but also every wicked and corrupted thought. *Diog. in Vita.—Arist. Polit.* 5.——A tyrant of Ambracia, whom some rank with the seven wise men of Greece, and not the tyrant of Corinth.

PERIBŒA, the second wife of Œneus, king of Calydon was daughter of Hipponous. She became mother of Tydeus. Some suppose that Œneus debauched her, and afterwards married her. *Hygin fab* 69.——A daughter of Alcathus, sold by her father upon suspicion that she courted by Telamon son of Æacus, king of Ægina. She was carried to Cyprus, where Telamon the founder of Salamis married her, and she became mother of Ajax. She also married Theseus, according to some. She is also called Eribœa. *Paus* 1, 17 et 42.—*Hygin.* 97.——The wife of Polybus, king of Corinth, who educated Œdipus as her own child.——A daughter of Eurymedon, who became mother of Nausithous by Neptune.——The mother of Penelope, according to some authors.

PERICLES, an Athenian of a noble family, son of Xanthippus and Agariste. He was naturally endowed with great powers, which he improved by attending the lectures of Damon, Zeno, and of Anaxagoras. Under these celebrated masters he became a commander, a statesman, and an orator, and gained the affections of the people by his uncommon address and well-directed liberality. When he took a share in the administration of public affairs, he rendered himself popular by opposing Cimon, who was the favourite of the nobility, and to remove every obstacle which stood in the way of his ambition, he lessened the dignity and the power of the court of Areopagus, whom the people had been taught for ages to respect and to venerate. He also attacked Cimon, and caused him to be banished by the ostracism. Thucydides also, who had succeeded Cimon on his banishment, shared the same fate, and Pericles remained for fifteen years the sole minister, and, as it may be said, the absolute sovereign of a republic which always showed itself so jealous of its liberties, and which distrusted so much the honesty of her magistrates. In his ministerial capacity, Pericles did not enrich himself, but the prosperity of Athens was the object of his administration. He made war against the Lacedæmonians, and restored the temple of Delphi to the care of the Phocians, who had been illegally deprived of that honourable trust. He obtained a victory over the Sicyonians near Nemæa, and waged a successful war against the inhabitants of Samos at the request of his favourite mistress Aspasia. The Peloponnesian war was fomented by his ambitious views, [*Vid.* Peloponnesiacum bellum,] and when he had warmly represented the flourishing state, the opulence, and actual power of his country, the Athenians did not hesitate a moment to undertake a war against the most powerful republics of Greece a war which continued for twenty seven years, and which was concluded by the destruction of their empire, and the demolition of their walls. The arms of the Athenians were for some time crowned with success; but an unfortunate expedition raised clamours against Pericles, and the enraged populace attributed all their losses to him, and to make atonement for their ill success, they condemned him to pay fifty talents. This loss of popular favour by republican caprice, did not so much affect Pericles as the recent death of all his children; and when the tide of unpopularity was passed by, he condescended to come into the public assembly, and to view with secret pride the contrition of his fellow-citizens, who universally begged his forgiveness for the violence which they had offered to his ministerial character. He was again restored to all his honours, and, if possible, invested with more power and more authority than before; but the dreadful pestilence which had diminished the number of his family, proved fatal to him, and about 429 years before Christ, in his seventieth year, he fell a sacrifice to that terrible malady, which robbed Athens of so many of her citizens. Pericles was for forty years at the head of the administration, twenty five years with others, and fifteen alone; and the flourishing state of the empire during his government gave occasion to the Athenians publicly to lament his loss, and venerate his memory. As he was expiring, and seemingly senseless, his friends that stood around his bed expatiated with warmth on the most glorious actions of his life, and the victories which he had won, when he suddenly interrupted their tears and conversation by saying that in mentioning the exploits that he had achieved, and which were common to him with all generals, they had forgot to mention a circumstance which reflected far greater glory upon him as a minister, a general, and above all, as a man. It is, says he, that not a citizen in Athens has been obliged to put on mourning on my account. The Athenians were so pleased with his eloquence that they compared it to thunder and lightning, and, as to another father of the gods, they gave him the surname of Olympian. The poets, his flatterers, said that the goddess of persuasion, with all her charms, and her attraction, dwelt upon his tongue. When he marched at the head of the Athenian armies, Pericles observed that he had the command of a free nation that were Greeks and citizens of Athens. He also declared, that not only the hand of a magistrate, but also his eyes and his tongue should be pure and undefiled. Yet great and venerable as his character may

appear, we must not forget the follies of Pericles. His vicious partiality for the celebrated courtezan Aspasia, subjected him to the ridicule and censure of his fellow-citizens, but if he triumphed over satire and malevolent remarks, the Athenians had occasion to execrate the memory of a man who by his example corrupted the purity and innocence of their morals, and who made licentiousness respectable, and the indulgence of every impure desire the qualification of the soldier as well as of the senator. Pericles lost all his legitimate children by the pestilence, and to call a natural son by his own name he was obliged to repeal a law which he had made against spurious children, and which he had enforced with great severity. This son, called Pericles, became one of the ten generals who succeeded Alcibiades in the administration of affairs, and like his colleagues he was condemned to death by the Athenians, after the unfortunate battle of Arginusæ. *Paus.* 1 29. — *Plut. in Vit. Quæstl* 1249 *Cic. de Orat* 3. — *Ælian. V. H.* 4, 10.—*Xenoph. Hist. G.*—*Thucyd*

PERICLYMENUS, one of the twelve sons of Neleus, brother to Nestor, killed by Hercules He was one of the Argonauts, and had received from Neptune, his grandfather, the power of changing himself into whatever shape he pleased. *Apollod* 1 —*Ovid. Met.* 12 556.

PERIDIA, a Theban woman, whose son was killed by Turnus in the Rutulian war. *Virg Æn* 12, 518.

PERIEGETES DIONYSIUS, a poet. [*Vid* Dionysius.]

PERILLA, a daughter of Ovid the poet. She was extremely fond of poetry and literature. *Ovid. Fast.* 3, 7, 1

PERILLUS an ingenious artist at Athens, who made a brazen bull for Phalaris, tyrant of Agrigentum. This machine was fabricated to put prisoners to death by burning them alive and it was such that their cries were like the roaring of a bull. When Perillus gave it to Phalaris, the tyrant made the first experiment upon the donor, and cruelly put him to death by lighting a slow fire under the belly of the bull. *Plin.* 34, 8. — *Ovid. in Art Am.* 1, 653. *Im. Ib* 449 —— A lawyer and usurer in the age of Horace *Horat Sat.* 2. 3, 75.

PERIMEDES, one of the companions of Ulysses, who prepared the victims, which by advice of Circe, the hero offered to the manes before his descent to the infernal regions. Those victims, though not mentioned by Homer, were supposed to be black rams, according to a picture of Polygnotus *Homer Odyss.* 11, 23.

PERIMELA a daughter of Hippodamas, thrown into the sea for receiving the addresses of the Achelous. She was changed into an island in the Ionian sea, and became one of the Echinades. *Ovid. Met.* 8 890.

PERINTHUS, a city of Thrace, on the coast of the Propontis, west of Byzantium. It was originally colonized by the Samians, and was said to have received its name from the Epidaurian Perinthus, one of the followers of Orestes. Another account, however, assigned its foundation to Hercules, and the inhabitants themselves would seem to have believed this from their having a figure of Hercules on the reverse of their coins. Perinthus soon became a place of great trade, and, surpassing in this the neighbouring Selymbria, eventually rivalled Byzantium. When this last mentioned city, however, fell under the Spartan power, Perinthus was compelled to follow its example It subsequently suffered from the attacks of the Thracians, but principally from those of Philip of Macedon, who besieged and vigorously pressed the city, but was unable to take it. The city was situate on a small peninsula, and the isthmus connecting it with the main land was only a stadium broad, according to Ephorus, but Pliny makes it somewhat more. The place was built along the slope of a hill, and afforded to one approaching it the appearance of a theatre, the inner rows of dwellings being overtopped by those behind. The modern *Erekli* occupies the site of the ancient city. *Scymn Ch* 713. — *Scylax, p.* 28 —*Plin.* 4, 11 — *Dod* 16 76

PERIPATETICI, a sect of philosophers at Athens, disciples to Aristotle They derived this name from the place where they were taught, called *Peripatos*, in the Lyceum, or because they received the philosopher's lectures as they walked (περιπατοῦντες). The Peripatetics acknowledged the dignity of human nature, and placed their *summum bonum* not in the pleasures of passive sensation, but in the due exercise of the moral and intellectual faculties. The habit of this exercise, when guided by reason, constituted the highest excellence of man The philosopher contended that our own happiness chiefly depends upon ourselves, and though he did not require in his followers that self-command to which others pretended, yet he allowed a moderate degree of perturbation, as becoming human nature, and he considered a certain sensibility of passion totally necessary, as by resentment we are enabled to repel injuries, and the smart which past calamities have inflicted renders us careful to avoid the repetition. *Cic. Acad* 2, &c.

PERMESSUS, a river of Bœotia, rising in mount Helicon, and which, after uniting its waters with those of the Olmius, flowed along with that stream into the Copaic lake near Haliartus It received its name from Permessus, the father of a nymph called Aganippe, who also gave her name to one of the fountains of Helicon. The river Permessus as well as the fountain Aganippe, were sacred to the Muses. *Strab.* 8. —*Propert* 2, 8.

PERO, or **PERONE**, a daughter of Neleus, king of Pylos, by Chloris. Her beauty drew many admirers, but she married Bias son of Amythaon, because he had by the assistance of his brother Melampus, [*Vid.* Melampus,] and according to her father's desire, recovered some oxen which Hercules had stolen away; and she became mother of Talaus. *Homer Od* 1. 234.—*Propert.* 2, 2, 17 — *Paus* 4, 36 —— A daughter of Cimon remarkable for her filial affection When her father had been sent to prison, where his judges had condemned him to starve, she supported his life by giving him the milk of her breasts, as to her own child. *Val Max* 5, 4.

PERON a fountain of Bœotia called after Peroe, a daughter of the Asopus. *Paus* 9 4.

PERPENNA, M, a Roman who conquered Aristonicus in Asia, and took him prisoner. He died B. C. 130 —— Another, who joined the rebellion of Sertorius, and opposed Pompey. He was defeated by Metellus, and some time after he had the meanness to assassinate Sertorius, whom he had invited to his house. He fell, how

the hands of Pompey, who ordered him to be put to death *Dion in Vet. Palere* 2, 90.

PERPERENE a place of Phrygia, where, as some suppose, Paris adjudged the prize of beauty to Venus *Strab* 5

PERRANTHIUM a hill of Epirus, near Ambracia *Liv* 38 4

PERRHÆBIA, a district of Thessaly The lower course of the Peneus was first inhabited by the Perrhæbi a tribe of Pelasgic origin who were driven from a part of their possessions by the Lapithæ, and retired nearer to Pindus and to the northern limits of Thessaly They were of great antiquity, having fought at the siege of Troy, and possessed a seat in the Amphictyonic assembly *Strabo ap Strab* 9 *Horat I* 7 30

PERSÆ the inhabitants of Persia *Vid* Persia

PERSÆUS a philosopher intimate with Antigonus by whom he was appointed over the Acrocorinth He flourished B C 274 *Diog Laert in Zenon*

PERSEPHONE a daughter of Jupiter and Ceres, called also Proserpine [*Vid* Proserpina] It was not lawful for any except the initiated to pronounce the word at the Eleusinian mysteries Ceres herself sometimes received the same appellation *Homer Od* 10 491 et 501 *Eurip* 17 — *Orat Herod* 21 16 *Met* 5 470 10 1 et 73 *Fast* 3 1 2, &c — The mother of Aphion by Jason

PERSEPOLIS a celebrated city the metropolis of the whole Persian empire situate in the centre of the province of Persis and said to have been built a first out of the spoils of the Egyptian Thebes It contained a splendid palace surrounded by a triple wall with gates of brass, which was burnt to the ground by Alexander, after his conquest of Darius when he allowed the whole city to be pillaged by his soldiers He is said to have been provoked to do this by the sight of about eight hundred Greeks whom the Persians had shamefully mutilated, but others say that he set the palace on fire at the instigation of Thais one of his courtezans after he had passed the day in riotous revelry Its ruins are now called *Istakhar* and *Amara*, and are situate near the junction of the two little rivers Araxes or *Bend Amir*, and Medus or *Abkuen* which after they have united flow into the *Lake of Bakhtegan Quint Curt.* 5 — *Arrian* 3 66 *Plutarch in Alexand Diodor* lib 17 *Strab* 15

PERSES, a son of Perseus and Andromeda From him the Persians, who were originally called *Cephenes*, received their name *Herod* 7 61 — A king of Macedonia *Vid* Perseus

PERSEUS a son of Jupiter and Danae the daughter of Acrisius As Acrisius had confined his daughter in a brazen tower to prevent her becoming a mother by a person whom he dreaded according to the words of an oracle, by the hands of his daughter's son Perseus was no sooner born than he was thrown into the sea with his mother Danae. The hopes of Acrisius were frustrated, the slender boat which carried Danae and her son was driven by the winds on the coasts of the island of Seriphus, one of the Cyclades, where they were found by a fisherman called Dictys, and carried to Polydectes, the king of the place They were treated with great humanity, and Perseus was entrusted to the care of the priests of Minerva's temple. His rising genius and manly courage, however, soon displeased Polydectes and the monarch, who wished to offer violence to Danae, feared the resentment of her son Yet Polydectes resolved to remove every obstacle He invited all his friends to a sumptuous entertainment, and it was requisite that all such as came should present the monarch with a beautiful horse. Perseus was in the number of the invited and the more particularly so, as Polydectes knew that he could not receive from him the present which he expected from all the rest Nevertheless Perseus, who wished not to appear inferior to the others in magnificence, told the king that as he could not give him a horse, he would bring him the head of Medusa the only one of the Gorgons who was subject to mortality. The offer was doubly agreeable to Polydectes, as it would remove Perseus from Seriphus and on account of its seeming impossibility the attempt might perhaps end in his ruin But the innocence of Perseus was patronized by the gods Pluto lent him his helmet which had the wonderful power of making its bearer invisible, Minerva gave him her buckler, which was as resplendent as glass and he received from Mercury wings and the talaria, with a short dagger, made of diamonds and called *Harpe* According to some it was from Vulcan and not from Mercury that he received the *harpe*, which was in form like a scythe With these arms Perseus began his expedition, and traversed the air, conducted by the goddess Minerva He went to the Graiæ the sisters of the Gorgons who according to the poets, had wings like the Gorgons but only one eye and one tooth between them all of which they made use, each in her turn They were three in number, according to *Æschylus* and Apollodorus, or only two according to Ovid and Hesiod. With Pluto's helmet which rendered him invisible, Perseus was enabled to steal their eye and their tooth while they were asleep, and he returned them only when they had informed him where their sisters the Gorgons resided When he had received every necessary information, Perseus flew to the habitation of the Gorgons which was situate beyond the western ocean according to Hesiod and Apollodorus; or in Libya, according to Ovid and Lucan; or in the *deserts of* Asiatic Scythia, according to *Æschylus*, He found these monsters asleep; and as he knew that if he fixed his eyes upon them, he should be instantly changed into a stone he continually looked on his shield, which reflected all the objects as clearly as the best of glasses He approached them, and with a courage which the goddess Minerva supported he cut off Medusa's head with one blow The noise awoke the two immortal sisters, but Pluto's helmet rendered Perseus invisible, and the attempts of the Gorgons to revenge Medusa's death proved fruitless the conqueror made his way through the air, and from the blood which dropped from Medusa's head sprang all those innumerable serpents which have ever since infested the sandy deserts of Libya. Chrysaor also with his golden sword, sprang from these drops of blood, as well as the horse Pegasus, which immediately flew through the air, and stopped on mount Helicon, where he became the favourite of the Muses. Meantime Perseus had con-

tinued his journey across the deserts of Libya; but the approach of night obliged him to alight in the territories of Atlas king of Mauritania. He went to the monarch's palace, where he hoped to find a kind reception by announcing himself as the son of Jupiter, but in this he was disappointed. Atlas recollected that, according to an ancient oracle, his gardens were to be robbed of their fruit by one of the sons of Jupiter, and therefore he not only refused Perseus the hospitality which he demanded, but he even offered violence to his person. Perseus finding himself inferior to his powerful enemy, showed him Medusa's head, and instantly Atlas was changed into a large mountain which bore the same name in the deserts of Africa. On the morrow Perseus continued his flight, and as he passed across the territories of Libya, he discovered, on the coasts of Æthiopia, the naked Andromeda, exposed as a sea monster. He was struck at the sight, and offered her father Cepheus to deliver her from instant death, if he obtained her in marriage as a reward of his labours. Cepheus consented, and immediately Perseus raising himself in the air, flew towards the monster, which was advancing to devour Andromeda, and he plunged his dagger in his right shoulder, and destroyed it. This happy event was attended with the greatest rejoicings. Perseus raised three altars to Mercury, Jupiter and Pallas, and after he had offered the sacrifice of a calf, a bullock, and a heifer, the nuptials were celebrated with the greatest festivity. The universal joy, however, was soon disturbed. Phineus, Andromeda's uncle, entered the palace with a number of armed men, and attempted to carry away the bride, whom he had courted and admired long before the arrival of Perseus. The father and mother of Andromeda interfered but in vain; a bloody battle ensued, and Perseus must have fallen a victim to the rage of Phineus, had not he defended himself at last with the same arms which proved fatal to Atlas. He showed the Gorgon's head to his adversaries, and they were instantly turned to stone, each in the posture and attitude in which he then stood. The friends of Cepheus, and such as supported Perseus, shared not the fate of Phineus, as the hero had previously warned them of the power of Medusa's head, and of the services which he received from it. Soon after this memorable adventure Perseus retired to Seriphos, at the very moment that his mother Danae fled to the altar of Minerva, to avoid the pursuit of Polydectes, who attempted to offer her violence. Dictys, who had saved her from the sea, and who, as some say, was the brother of Polydectes, defended her against the attempts of her enemies, and therefore Perseus, sensible of his merit, and of his humanity, placed him on the throne of Seriphos, after he had with Medusa's head turned into stones the wicked Polydectes, and the officers who were the associates of his guilt. He afterwards restored to Mercury his talaria and his wings, to Pluto his helmet, to Vulcan his sword, and to Minerva her shield; but as he was more particularly indebted to the goddess of wisdom for her assistance and protection, he placed the Gorgon's head on her shield, or rather, according to the more received opinion, on her ægis. After he had finished these celebrated exploits, Perseus expressed a wish to return to his native country; and accordingly he embarked for the Peloponnesus, with his mother and Andromeda. When he reached the Peloponnesian coasts he was informed that Teutamias, king of Larissa, was then celebrating funeral games in honour of his father. This intelligence drew him to Larissa to signalize himself in throwing the quoit, of which, according to some, he was the inventor. But here he was attended by an evil fate, and had the misfortune to kill a man with a quoit which he had thrown in the air. This was no other than his grandfather Acrisius, who, on the first intelligence that his grandson had reached the Peloponnesus, fled from his kingdom of Argos to the court of his friend and ally Teutamias, to prevent the fulfilling of the oracle which had obliged him to treat his daughter with so much barbarity. Some suppose, with Pausanias, that Acrisius had gone to Larissa to be reconciled to his grandson, whose fame had been spread in every city of Greece; and Ovid maintains that the grandfather was under the strongest obligations to his son-in-law, as through him he had received his kingdom, from which he had been forcibly driven by the sons of his brother Proetus. This unfortunate murder greatly depressed the spirits of Perseus: by the death of Acrisius he was entitled to the throne of Argos, but he refused to reign there; and to remove himself from a place which reminded him of the parricide he had unfortunately committed, he exchanged his kingdom for that of Tiryntha, and the maritime coast of Argolis, where Megapenthes the son of Proetus then reigned. When he had finally settled in this part of the Peloponnesus, he determined to lay the foundations of a new city, which he made the capital of his dominions, and which he called *Mycenæ*, because the pommel of his sword, called by the Greeks *myces*, had fallen there. The time of his death is unknown; yet it is universally agreed that he received divine honours like the rest of the ancient heroes. He had statues at Mycenæ, and in the island of Seriphos, and the Athenians raised him a temple, in which they consecrated an altar in honour of Dictys, who had treated Danae and her infant son with so much paternal tenderness. The Egyptians also paid particular honour to his memory, and asserted that he often appeared among them wearing shoes two cubits long, which was always interpreted as a sign of fertility. Perseus had by Andromeda, Alceus, Sthenelus, Nestor, Electryon, and Gorgophone, and after death, according to some mythologists, he became a constellation in the heavens. *Herod.* 2, 91. – *Apollod.* 2, 4, &c. – *Paus.* 2, 16 et 18, 3, 17, &c. – *Apollon. Arg.* 4, 1509. – *Ital.* 6, 642. – *Ovid. Met.* 4, 16, 5, 1, &c. – *Lucan.* 9, 668. – *Hygin fab.* 64. – *Hesiod. Theog.* 270.

PERSEUS, or PERSES a son of Philip king of Macedonia. He distinguished himself like his father, by his enmity to the Romans and when he had made sufficient preparations, he declared war against them. His operations, however, were slow and injudicious; he wanted courage and resolution, and though he at first obtained some advantages over the Roman armies, yet his avarice and his timidity proved destructive to his cause. When Paulus was appointed to the command of the Roman armies in Macedonia, Perseus showed his inferiority by his imprudent encampments, and

when he had at last yielded to the advice of his officers, who recommended a general engagement, and had drawn up his forces near the walls of Pydna, B. C. 168, he was the first who ruined his own cause, and by flying as soon as the battle was begun, he left the enemy masters of the field. From Pydna, Perseus fled to Samothrace, but he was soon discovered in his obscure retreat, and brought into the presence of the Roman conqueror, where the meanness of his behaviour exposed him to ridicule, and not to mercy. He was carried to Rome, and dragged along the streets of the city to adorn the triumph of the conqueror. His family were also exposed to the sight of the Roman populace, who shed tears on viewing in their streets, dragged like a slave a monarch who had once defeated their armies, and spread alarm all over Italy, by the greatness of his military preparations, and by his bold undertakings. Perseus died in prison, or, according to some, he was put to a shameful death the first year of his captivity. He had two sons Philip and Alexander, and one daughter, whose name is not known. Alexander, the younger of these, was bred to a Roman carpenter, and led the greatest part of his life in obscurity, till his ingenuity raised him to notice. He was afterwards made secretary to the senate *Liv* 40, &c. *Justin.* 33 1, &c *Plut. in Paulo — Flor* 2, 12.– *Propert* 4, 12 39.

PERSIA, or PERSIS, a country of Asia, bounded on the east by Carmania, on the north by Parthia and Media, on the west by Susiana, and on the south by the Persian Gulf, it corresponded generally with the modern province of *Fars*. It is called Elam in the Bible, prior to the time of Cyrus, after Elam the son of Shem, who settled hereabouts, under this name also parts of Susiana and Media appear to have been originally included, as the profane authors mention these the district Elymais and the tribe Elymæi subsequent to the reign of Cyrus, the term of Persia, or Parse, may also be found in Holy Writ This was Persia in its confined sense, or properly so called, and must not be confounded with the mighty empire of Persia founded by Cyrus, which extended from the Indus to the Mediterranean, and from the Caspian and Euxine Seas to the Persian Gulf and the Ocean hence the pompous title, which its sovereigns adopted, of King of Kings The first king of Elam that is mentioned was Chedorlaomer, who extended his conquest over many parts of Asia, and after whose days nothing occurs of any consequence in the history of Persia, till the reign of Cyrus. Three centuries before the time of Cyrus the Elamites had been conquered and kept in subjection by the Medes, but this extraordinary man, whose real name was Agradates, determined upon liberating his countrymen from the yoke of their oppressors; he succeeded in defeating them in a great battle near the Persian metropolis, on the banks of the little river Cores, or Cyrus, after which he first assumed the name of Cyrus He soon reduced Media, and by degrees gained possession of the territories it had conquered from other nations; but from the acknowledged superiority in arts and civilization which this rival country had over its victors, as well as from the military importance it contrived to maintain even in its subjection, the two names were united together, and the dominions of Cyrus described as the kingdom of the Medes and Persians. He is said to have published an edict, importing that it should be esteemed mean and scandalous for any man in his dominions to go on foot, whether the journey were long or short, thus compelling, as it were, the inhabitants to become horsemen, and hence it is, from the word Paras, which, in the Oriental tongues, denotes a *horseman*, that the name of Persia, or Paras, has been thought to be derived. In the mythology of the Greeks, however, the Persians are said to have obtained their name from Perses, a son of Perseus and Andromeda, and to have been previously called Cephenes. Cyrus was succeeded on his throne by his son Cambyses, who reduced Egypt to subjection Darius Hystaspis divided the whole empire into twenty Satrapies, and appointed a governor over each, who was bound to render him an annual tribute: he marched against the Scythians, and having reduced the provinces of Thrace and Macedonia, conquered a great part of India The Ionians at last revolted from him and being assisted by the Athenians took Sardes, and burnt it to the ground Darius was provoked by this to send an enormous army to Greece, it was defeated at Marathon, shortly after which he died Xerxes, his son and successor made an unfortunate attempt to revenge his father's cause, and invaded Greece with an immense body of men, amounting, as it has been estimated, to five millions of persons. He was gallantly, though unsuccessfully, opposed at Thermopylæ, but was subsequently gloriously beaten at the battle of Salamis, which obliged him to leave Europe with precipitation and disgrace After this, his army, under the command of his general Mardonius, was routed at Platæa, and another body of his forces was defeated on the same day by the Greeks, at Mycale in Asia Minor After his death, Artaxerxes Longimanus ascended the throne, 464 years B. C; this prince is supposed to be the same with the Ahasuerus of the Scriptures, who raised Esther to the throne and so highly favoured the Jews. After some intermediate reigns, Artaxerxes Mnemon, or the beautiful, succeeded to the empire; but his brother Cyrus the younger disputed the crown with him at Cunaxa, and lost his life in the battle: it was in this expedition that those 10,000 Greeks were engaged, whose retreat has been so beautifully described by Xenophon Darius Codomanus or the Third, was the last prince of this dynasty, and was defeated in a series of brilliant victories by Alexander the Great, who put an end at last to the Persian monarchy. Upon the death of Alexander, this country fell under the dominion of the Seleucidæ, but it was taken from them B. C 141 by Mithridates, king of Parthia who annexed it to his own empire It remained subject to the Parthian princes till the reign of Artabanus when Artaxerxes a Persian of obscure origin, roused his countrymen to recover their independence, having defeated the Parthians in a pitched battle, he was raised to the throne, A. D 229, and thus founded the second Persian monarchy, after the people had been tributary to the Parthians for nearly 500 years The name of this prince's father was Sassan, and hence his descendants are called Sassanides. Artaxerxes became involved in hostilities with the Romans, in consequence of his having laid claim to all the provinces which had once be-

longed to the Persian empire, and a sanguinary warfare was kept up between the two empires for many years The government of Persia was an absolute monarchy, throughout the whole period of its history; but succession to the throne was not defined, and the disputes that ensued constantly weakened and distracted the kingdom, and enabled the Satraps, or nobles and provincial governors, to exercise comparative independence. The early Persians were remarkable for simplicity of manners; and it was said of their youth, that they were educated to ride, to shoot with the bow, and speak the truth. The manners of the nobles and kings were, in general, luxurious and dissolute. The religion of the first Persians appears to have been the worship of the planets, but in the reign of Darius Hystaspes, the adoration of fire and the elements was introduced by Zoroaster, and continued to be the religion of the state until its conquest by the Mahometans. The fugitives from Mahometan oppression, known as Ghebers and Parsees, still follow this faith. The doctrines and practice of this system are collected in a work called Avesta, or Zend-Avesta, being written in the Zend language This is the sacred dialect of the Parsees, as Sanscrit is of the Hindus, and bears very great affinity to Sanscrit. The Zend-Avesta has been translated into French by Mons. Anquetil Du Perron. Besides the information derived from classical writers, the history of Persia, since the Mahometan conquest, has been written by many Arabic and Persian authors, the substance of whose works is given in the History of Persia by Sir J. Malcolm. *Gen.* 10, 22 14, 1 et 2 — *Ezra*, 1, 1, &c — *Esther*, 1, 3. *Daiah.* 21, 2. — *Jer* 49 34, &c — *Ezek* 27, 10 32, 24 38 5 *Daniel*, 8, 2, 10, 11.—*Curt* 4, 14, 5, 3 —*Plut in Artax Alex &c* - *Mela*, 1, 2 2, 2 3, 8 *Ovid Fast.* 1, 389. *Lucan.* 8, 400. *Catull.* 91. — *Seneca, ep.* 32. *Strab* 2, 15. *Xenoph Cyrop*— *Herod* 1, 125, &c *Apollod.* 2 —*Marcell* 23

PERSICUM MARE, or PERSICUS SINUS, a part of the Indian ocean on the coast of Persia and Arabia, now called the *Persian Gulf.*

PERSIS a province of Persia, bounded by Media, Carmania, Susiana, and the Persian gulf. It is often taken for Persia itself.

PERSIUS FLACCUS, AULUS, a Latin poet, born at Volaterræ, A D 34, and in the twentieth year of the reign of Tiberius. He was of an equestrian family, and he made himself known by his intimacy with the most illustrious Romans of the age. The early part of his life was spent in his native town, and at the age of twelve he was removed to Rome, where he studied philosophy under Cornutus the celebrated stoic He also received the instructions of Palemon the grammarian, and Virginius the rhetorician. Naturally of a mild disposition, his character was unimpeached, his modesty remarkable, and his benevolence universally admired. He distinguished himself by his satirical humour, and made the faults of the orators and poets of his age the subject of his poems. He did not even spare Nero; and the more effectually to expose the emperor to ridicule, he introduced into his satires some of his verses. The *Torva mimalloneis implerunt cornua bombis*, with the three following verses, are Nero's, according to some. But though he was so severe upon the vicious and ignorant, he did not forget his friendship for Cornutus, and he showed his regard for his character and abilities by making mention of him name with great propriety in his satires. It was by the advice of his learned preceptor that he corrected one of his poems in which he had compared Nero to Midas, and at his *representation* he altered the *words Auriculas asini Midæ rex habet* into *Auriculas asinæ quas non habet?* Persius died in the 30th year of his age, A. D. 62, and left all his books, which consisted of seven hundred volumes, and a large sum of money, to his preceptor, but Cornutus only accepted the books, and returned the money to the sisters and friends of the deceased The satires of Persius are six in number, blamed by some for obscurity of style and of language. But though they may appear almost unintelligible to some, it ought to be remembered that they were read with pleasure and with avidity by his contemporaries, and that the only difficulties which now appear to the moderns, arise from their not knowing the various characters which they described, the vices which they lashed, and the errors which they remarked. The satires of Persius are generally printed with those of Juvenal, the best editions of which will be found to be that of Henninius, 4to, Ultraj. 1685, and that of Ruperti, 2 vols. 8vo, Lips. 1819 The best edition of Persius, separate, is that of Koenig, Gotting. 1803, 8vo. Among the principal English translations of Persius may be specified those of Dryden, Brewster, Drummond, Howes, and Gifford. *Martial.* - *Quintil* 10, 1.— *August de Magist.* 9 —*Lactant.*

PERTINAX, PUBLIUS HELVIUS a Roman emperor after the death of Commodus He was descended from an obscure family, and, like his father, who was either a slave or the son of a manumitted slave, he for some time followed the mean employment of drying wood and making charcoal. His indigence, however, did not prevent him from receiving a liberal education, and indeed he was for some time employed in teaching a number of pupils the Greek and the Roman languages in Etruria. He left this laborious profession for a military life, and by his valour and intrepidity, he gradually rose to offices of the highest trust in the army, and was made consul by M Aurelius for his eminent services. He was afterwards entrusted with the government of Mœsia, and at last he presided over the city of Rome as governor. When Commodus was murdered, Pertinax was universally selected to succeed to the imperial throne, and his great reputation, and the plea of old age and increasing infirmities, did not prevent his being saluted emperor and Augustus He acquiesced with reluctance, but his mildness, his economy and the popularity of his administration, convinced the senate and the people, of the prudence and the justice of their choice. He forbade his name to be inscribed on such places or estates as were part of the imperial domain, and exclaimed that they belonged not to him but to the public. He melted all the silver statues which had been raised to his vicious predecessor, and he exposed to public sale all his concubines, his horses, his arms, and all the instruments of his pleasure and extravagance. With the money raised from these he enriched the empire, and was enabled to abolish all the taxes which Commodus had laid on the rivers, ports, and highways through the empire. This patriotic administration gained him the affection of the worthiest and most dis

cerning of his subjects, but the extravagant and luxurious raised their clamour against him; and when Pertinax attempted to introduce among the prætorian guards that discipline which was so necessary to preserve the peace and tranquillity of Rome, the flames of rebellion were kindled, and the minds of the soldiers totally alienated. Pertinax was apprized of this mutiny, but he refused to fly at the hour of danger. He scorned the advice of his friends who wished him to withdraw from the impending storm, and he unexpectedly appeared before the seditious prætorians, and without fear or concern, boldly asked them whether they who were bound to defend the person of their prince and emperor, were come to betray him and to shed his blood. His undaunted assurance and his intrepidity would have had the desired effect, and the soldiers had already begun to retire, when one of the most seditious advanced and darted his javelin at the emperor's breast, exclaiming, *the soldiers send you this*. The rest immediately followed the example, and Pertinax muffling up his head, and calling upon Jupiter to avenge his death, remained unmoved, and was instantly dispatched. His head was cut off, and carried upon the point of a spear as in triumph to the camp. This happened on the 28th of March, A. D. 193. Pertinax reigned only 87 days, and his death was the more universally lamented as it proceeded from a seditious tumult, and robbed the Roman empire of a wise, virtuous, and benevolent emperor. *Dio. Herodian. - Capitol.*

PERUSIA, now *Perugia*, one of the most ancient and distinguished cities of Etruria, situated at the south-eastern extremity of the Lacus Thrasymenus, or *Lago di Perugia*. The era of its foundation long preceded that of Rome, though the precise period cannot be ascertained with certainty. In conjunction with the other Etruscan states it long resisted the Romans, and when subjected, or rather reconciled to them, it became a faithful and courageous ally. It defied the power of Annibal, and flourished in peace and opulence till the reign of Augustus, when unfortunately it engaged in the rebellion of L. Antonius, uncle of the triumvir, and under his command, shut its gates against Augustus, who took it, and, as it is asserted, wished to spare it, but one of its principal citizens setting fire to his own house, which he intended as a funeral pile for himself and his family, the flames communicated to the neighbouring buildings, and spreading rapidly, reduced the city to ashes. Perusia, however, rose immediately from its ruins, and, on its restoration, by a strange inconsistence chose for its patron Vulcan, a divinity to whom it seems to have had very few obligations, as the god had spared his own temple only in the general conflagration. In the Gothic war it displayed much spirit, and stood a siege of seven years against the barbarians. *Liv.* 9, 36. - *Appian. Bell. Civ.* 5, 49 - *Dio Cass.* 48, 13. - *Lucan* 1, 41.

PESCENNIUS *Vid.* Niger.

PESSINUS, (*untis*,) a city of Galatia, on the river Sangarius, and near the western confines. It was of early origin, and chiefly famous for the worship of Cybele. Strabo says, that mount Dindymus, whence Cybele was surnamed Dindymene, rose above the town. So great was the fame of the shrine and statue of the goddess, that the Romans, enjoined, as it is said, by the Sybilline oracles, had caused the latter to be conveyed to Rome, since the safety of the state was declared to depend on its removal to Italy. A special embassy was sent to king Attalus to request his assistance on this occasion: this sovereign received the Roman deputies with great kindness and hospitality, and having conveyed them to Pessinus, obtained for them permission to remove the statue of the mother of the gods, which was nothing else but a great stone. On its arrival at Rome, it was received with great pomp and ceremony by the Roman senate and people, headed by Scipio Nasica, selected for this office by the national voice as the best citizen, according to the injunction of the Pythian oracle. This took place in the year 547, U. C. near the close of the second Punic war. It appears from Livy that the worship of Cybele was still observed in Pessinus after its occupation by the Gauls, since the priests of the goddess are said to have sent a deputation to the army of Manlius, when on the banks of the Sangarius. Polybius mentions the names of the individuals who then presided over the worship and temple of Cybele. Strabo says Pessinus was the most commercial and flourishing city in this part of Asia, in his time, though the worship of Cybele had fallen into decay. The temple and its porticoes were of white marble, and surrounded by a beautiful grove: the city was indebted to the kings of Pergamus for these decorations. Formerly the priests of Cybele were high in rank and dignity, and possessed of great privileges and emoluments. Pausanias states that Pessinus was at the foot of mount Agdistis, where Atys was said to have been buried; this is probably the same mountain which Strabo calls Dindymus. At a later period we find Pessinus the metropolis of Western Galatia. The ruins of this city should be sought for near the left bank of the Sangarius, somewhere in the great angle it makes between its junction with the *Tembris* and the *Purseh*. *Strab.* 12. *Liv.* 29, 10. - 12, 3; 15. - *Polyb. Fragm.* 20, 4.

PETALUS a man killed by Perseus at the court of Cepheus. *Ovid. Met.* 5, 115.

PETELINUS LACUS, a lake near one of the gates of Rome. *Liv.* 6, 20.

PETILIA, a town of Italy, in the territory of the Bruttii, on the coast of the Tarentine gulf, and to the north of Crotona. It was fabled to have been built by Philoctetes after the Trojan war. In the opinion of the most judicious and best informed topographers, it occupied the situation of the modern *Strongoli*. This small town gave a striking proof of its fidelity to the Romans in the second Punic war, when it refused to follow the example of the other Bruttian cities in joining the Carthaginians. In consequence of this resolution, it was besieged by Annibal, and, though unassisted by the Romans, it held out until reduced to the last extremity by famine; nor was it till all the leather in the town, as well as the bark and young shoots of trees, and the grass in the streets, had been consumed for subsistence, that they at length surrendered. *Virg. Æn.* 3, 402 - *Val. Max.* 6. 6. - *Liv.* 23, 30. — A town of Lucania, confounded by Strabo with the Bruttian Petilia. It is supposed to have have been situated on what is now the *Monte della Stella*, not far from Pæstum.

PETILIUS a prætor who persuaded the people of Rome to burn the books which had been found

Numa's tomb, about 400 years after his death His advice was followed *Plin in Num* – *Liv* 40, 29 —— An individual at Rome, surnamed *Capitolinus*. According to the scholiasts on Horace, he had been governor of the Capitol, They add, that he was accused of having stolen, during his office, a gold crown consecrated to Jupiter, and that, having pled his cause in person, he was acquitted by the judges in order to gratify Augustus, with whom he was on friendly terms. Hence, they say, arose his surname of *Capitolinus*. One part at least of this story is incorrect, since the *Capitolini* were a branch of the Petilian family long before this. *Horat. Sat* 1, 4, 95.

PETOSIRIS, a celebrated astrologer and philosopher of Egypt *Juv* 6, 580.—*Plin* 7 49

PETRA, a city of Arabia, the metropolis of the Nabathæi, and giving name to the division of the country called Arabia Petræa. It was situate about midway between Palestine and the Ælanitic gulf. It obtained its name from its situation on a rock, for which reason it appears to be called Selah in the Scriptures, and sometimes merely the Rock It was also known by the names of Recem and Arce, and was taken by Amaziah, son of Joash It was attacked by the troops of Antigonus, Alexander's successor, but they were obliged to retreat from it. It is now, however, nothing but a heap of ruins, tenanted only by wild beasts, by birds of prey, and poisonous reptiles, and as bad been merely prophesied concerning it in Holy Writ, Edom is cut off for ever, it is made a desolate wilderness, and none shall pass through it without being cut off. The ruins of Petra are scattered about a spot called *Wady Mousa*, or *The Valley of Moses*, above which rises mount Hor or *Haroun*, where Aaron was buried, and where the Arabs still show his sepulchre. 2 *Kings*. 14, 7.—2 *Chron* 25, 12. - *Jud*. 1, 36. - *Isaiah*, 16, 1. 34, 5 ?? 42, 11 *Jerem* 49, 7—18.— *Ezek* 35 —*Amos* 1, 11 et 12 — *Diod, Sic*. 19 55 et 100.— *Dio Cass*. 68, 14 — *Strab* 16.——A fortress of Macedonia among the mountains beyond Libethra, the possession of which was disputed by the Perrhæbi of Thessaly, and the kings of Macedonia. It commanded a pass which led to Pythium in Thessaly by the back of Olympus. *Liv* 39, 26 41, 32 —— A fortress on mount Hæmus *Liv* 40, 22.——A Corinthian borough or village, of which Bœton the father of Cypselus was a native. *Herod* 5, 91 —— A rock fortress in Sogdiana, taken by Alexander. It was also called *Oxi Petra*, probably from its being near the river Oxus. *Quint Curt* 7, 11.

PETRÆA, the smallest of the three divisions of Arabia. It was bounded on the east by Arabia Deserta, on the west by Egypt and the Mediterranean, on the south by the Red Sea, which here divides and runs north in two branches, and on the north by Palestine. It derived its name from its metropolis Petra. Its principal tribe were the Nabathæi, so called from Nebaioth the son of Ishmael. They are said, as were all the Nomadic tribes, to have lived by robbing their neighbours, who again plundered them in their turn; a character still maintained by all the descendants of Ishmael, concerning whom it was prophecied that he should be a wild man, that his hand should be against every man, and every man's hand against him. *Gen*. 16, 12.

PETREIUS, a Roman soldier who killed his tribune during the Cimbrian wars, because he hesitated to attack the enemy. He was rewarded for his valour with a crown of grass. *Plin*. 22, 6 ——A lieutenant of C. Antonius, who defeated the troops of Catiline. He took the part of Pompey against Julius Cæsar, by whom he was defeated in Spain When Cæsar had been victorious in every part of the world, Petreius, who had retired into Africa, attempted to destroy himself by fighting with his friend, king Juba, in single combat Juba was killed first, and Petreius obliged one of his slaves to run him through. *Sallust. Catil.* – *Appian.*— *Cæs. B C* 1 2, 3

PETRINUM, a village in the district of Smuessa, in Italy *Horat Epist* 1, 5, 5

PETROCORII, a people of Gallia Aquitanica, whose territory corresponded to the modern *Perigord Cæs B G* 7, 75

PETRONIUS, Titus, surnamed Arbiter, because Nero had named him *Arbiter elegantiæ* He was born, according to some modern scholars, at Massilia (*Marseilles*), or somewhere in its vicinity, of a good family; but received his education at Rome. No one knew better how to unite the love of letters with the most unrestrained desire for pleasure. His portrait has been drawn by Tacitus, with the hand of a master. It must be confessed, however, that the Petronius of Tacitus has the prænomen of Titus, and the Petronius of whom we are now treating that of Titus. There prevails, indeed, much uncertainty respecting the prænomen of Petronius. Pliny calls the Petronius of Tacitus, Titus, while the scholiast on Juvenal gives him the name of Publius. We will here insert the passage of the historian above mentioned, which gives so graphic a description of the character of the man. "He passed his days in sleep, and his nights in business or pleasure. Indolence was at once his passion and his road to fame What others did by vigour and industry, he accomplished by his love of pleasure and luxurious ease Unlike the men who profess to understand social enjoyment, and ruin their fortunes, he led a life of expense, without profusion; an epicure, yet not a prodigal; addicted to his appetites, but with taste and judgment, a refined and elegant voluptuary Gay and airy in his conversation, he charmed by a certain graceful negligence, the more engaging as it flowed from the natural frankness of his disposition. With all his delicacy and carelessness he showed, when he was governor of Bithynia, and afterwards in the year of his consulship, that vigour of mind and softness of manners may well unite in the same person From his public station, he returned to his usual gratifications, fond of vice, or of pleasures that bordered upon it His gaiety recommended him to the notice of the prince. Being in favour at court, and cherished as the companion of Nero in all his select parties, he was allowed to be the *arbiter* of taste and elegance. Without the sanction of Petronius nothing was exquisite nothing rare or delicious. Hence the jealousy of Tigellinus, who dreaded a rival in the good graces of the emperor almost his equal; in the science of luxury his superior. Tigellinus determined to work his downfall, and accordingly addressed himself to the cruelty of the prince; that master passion to which all other affections

and every motive were sure to give way. He charged Petronius with having lived in close intimacy with Sevinus the conspirator; and, to give colour to that assertion, he bribed a slave to turn informer against his master. The rest of the domestics were loaded with irons. Nor was Petronius suffered to make his defence. Nero at that time happened to be on one of his excursions into Campania. Petronius had followed him as far as Cumæ, but was not allowed to proceed farther than that place. He seemed, to linger in doubt and fear, and yet he was not in a hurry to leave a world which he loved. He opened his veins and closed them again, at intervals losing a small quantity of blood, then binding up the orifice, as his own inclinations prompted. He conversed during the whole time with his usual gaiety, never changing his habitual manner, nor talking sentences to show his contempt of death. He listened to his friends, who endeavoured to entertain him, not with grave discourses on the immortality of the soul, or the moral wisdom of philosophers, but with strains of poetry, and verses of a gay and natural turn. He distributed presents to some of his servants, and ordered others to be chastised. He walked out for his amusement, and even lay down to sleep. In his last scene of life he acted with such calm tranquillity, that his death, though an act of necessity, seemed no more than the decline of nature. In his will, he scorned to follow the example of others, who, like himself, died under the tyrant's stroke: he neither flattered the emperor, nor Tigellinus, nor any of the creatures of the court; but having written, under the fictitious names of profligate men and women, a narrative of Nero's debauchery, and his new modes of vice, he had the spirit to send it to the emperor the tablets, sealed with his own seal, which he took care to break, that, after his death, it might not be used for the destruction of any person whatever. It is a matter of considerable doubt, whether it was this Petronius who was the author of the work that has come down to us, entitled *Satyricon*, for while its contents are not at all unsuitable to a man of such a character, the style and other circumstances have been thought more appropriate to a later period of Roman literature. The Satyricon is a farrago of verse and prose, of topics and stories, serious and ludicrous, intermixed with the most detestable obscenity, and so mutilated that no connection can be made out. It has been thought that some of the scenes in it were intended as a satire against Nero, written by Petronius in his last moments. A new fragment was discovered at Trau, in Dalmatia, and published in 1664; its genuineness was warmly discussed among critics, but it has generally obtained an admission among the rest. On the other hand, some additional fragments produced by Nodot, in 1694, have been rejected. The difficulties of this author, and, it is probable, the nature of his subjects, have caused him to be much studied by the curious; his text and have produced numerous editions and commentators, chiefly French, German and Dutch. It is to the credit of England that none of her scholars have contaminated themselves with the attempt to elucidate him. The best edition is that of Burman, 4to Ultraj. 1709; to which may be added that of Reinesius, 1731, 8vo., and that of Antonius, Lips. 1781, 8vo.

PEUCE, a name applied to the land inundated by the two principal arms of the Danube at its mouth. The ancient appellation still partly remains in that of *Picenna*. It was called Peuce from πεύκη, *a pine-tree*, with which species of tree it abounded. From this island the Peucini, who dwelt in and adjacent to it, derived their name. We find them as appearing in the Lower Empire, under the names of *Pecenages*, and *Patzinacites*. *Lucan.* 3, 202. – *Plin.* 4, 12.

PEUCESTES, a Macedonian set over Egypt by Alexander. He received Persia at the general division of the Macedonian empire at the king's death. He behaved with great cowardice after he had joined himself to Eumenes. *C. Nep. in Eum. Plut. Cart* 4, 8.

PEUCETIA, a region of Apulia, on the coast, below Daunia. It is fabled to have received its name from Peucetius, son of Lycaon, king of Arcadia, who migrated to Italy with his brother Œnotrus. *Dion. Hal.* 1, 13.

PEUCINI. *Vid* Peuce.

PHACUSA, a town of Egypt, on the Pelusine or Bubastic arm of the Nile. The ruins are found near the modern *Tel Fakhous* (hill of Phacusa).

PHACUSSA, one of the Sporades, now *Gaidhanisi*. *Plin* 4, 12.

PHÆA, a celebrated sow which infested the neighbourhood of Cromyon. It was destroyed by Theseus as he was travelling from Troezene to Athens to make himself known to his father. Some supposed that the boar of Calydon sprang from this sow. Phæa, according to some authors, was no other than a woman who prostituted herself to strangers, whom she murdered, and afterwards plundered. *Plut. in Thes.— Strab* 8.

PHÆACIA, an island of the Ionian sea, near the coast of Epirus, anciently called *Scheria*, and afterwards *Corcyra* [*Vid.* Corcyra.] The inhabitants, called *Phæaces*, were a luxurious and dissolute people, from which reason a glutton was generally stigmatized by the epithet of *Phæax*. When Ulysses was shipwrecked on the coast of Phæacia, Alcinous was then king of the island, whose gardens have been greatly celebrated. *Horat ep.* 1, 15, 21.— *Ovid. Met.* 13, 719. *Propert* 3, 2, 13.

PHÆAX, an inhabitant of the island of Phæacia. *Vid* Phæacia.

PHÆDON, an Athenian put to death by the thirty tyrants. His daughters, to escape the oppressors and preserve their chastity, threw themselves together into a well.—A disciple of Socrates. He had been seized by pirates in his younger days, and the philosopher, who seemed to discover something uncommon and promising in his countenance, bought his liberty for a sum of money, and ever after esteemed him. Phædon, after the death of Socrates, returned to Elis, his native country, where he founded a sect of philosophers called *Eleans*. The name of Phædon is given to one of the dialogues of Plato. *Macrob. Sat* 1, 11 – *Dogs*.—An archon at Athens, when the Athenians were directed by the oracle to remove the bones of Theseus to Attica. *Plut. in Thes.*

PHÆDRA, a daughter of Minos and Pasiphae, who married Theseus, by whom she became mother of Acamas and Demophoon. They had already lived for some time in conjugal felicity, when Venus, who hated all the descendants of

amours with Mars, inspired Phædra with an unconquerable passion for Hippolytus, the son of Theseus, by the Amazon Hippolyte. This shameful passion Phædra long attempted to still-, but in vain; and therefore, in the absence of Theseus, she addressed Hippolytus with all the impatience of a desponding lover. Hippolytus rejected her with horror and disdain; but Phædra, incensed on account of the reception she had met, resolved to punish his coldness and refusal. At the return of Theseus, she accused Hippolytus of attempts upon her virtue. The credulous father listened to the accusation, and without hearing the defence of Hippolytus, he banished him from his kingdom and implored Neptune, who had promised to grant three of his requests, to punish him in some exemplary manner. As Hippolytus fled from Athens, his horses were suddenly terrified by a huge sea-monster, which Neptune had sent on the shore. He was dragged through precipices and over rocks, and he was trampled under the feet of his horses, and crushed under the wheels of his chariot. When the tragical end of Hippolytus was known at Athens, Phædra confessed her crime, and hung herself in despair, unable to survive one whose death her wickedness and guilt had occasioned. The death of Hippolytus, and the infamous passion of Phædra, are the subject of one of the tragedies of Euripides, and of Seneca. Phædra was buried at Trœzene, where her tomb was still seen in the age of the geographer Pausanias, near the temple of Venus, which she had built to render the goddess favourable to her incestuous passion. There was near her tomb a myrtle, whose leaves were all full of small holes and it was reported that Phædra had done this with a hair pin, when the vehemence of her passion had rendered her melancholy and almost desperate. She was represented in a painting in Apollo's temple at Delphi as suspended in the air, while her sister Ariadne stood near to her, and fixed her eyes upon her. *Plut. in Thes. Paus.* 1, 22. 2, 32.—*Hygin. fab.* 47, et 243. *Eurip. et Senec. in Hippol.*—*Virg. Æn.* 6 445.—*Ovid Heroid.* 4

PHÆDRUS, one of the disciples of Socrates. *Cic. de Nat. D.* 1.——An Epicurean philosopher.——A Latin fabulist was a native of Thrace, and probably brought to Rome at an early age in the condition of a slave. He came into the service of the emperor Augustus, by whom he was enfranchised, as appears from the title prefixed to his work of "Augusti Libertus." Of his life nothing more is known, except that in the reign of Tiberius he was a sufferer under the injustice and tyranny of Sejanus, whom he survived. It is probable he lived to an advanced age. He was author of five books of fables, composed in iambic verse. They are valuable for their precision, purity, elegance, and simplicity. The matter of these fables is generally borrowed from Æsop but Phædrus intermixes stories or historical pieces of his own. This work appears to have been little known in his own time, for no extant writer of antiquity alludes to it. This circumstance, together with the assertion of Seneca, "that the Romans had not attempted fables or Æsopean compositions," might throw suspicion on the genuineness of the work, did not its style and manner refer it to the best age of Roman literature. It remained unknown to the moderns till 1595 or 1596 when Francis Pithou discovered a copy in the library of St Remi at Rheims, and sent it to his brother Peter, who published it. Two manuscripts of Phædrus are said to exist, both of which are not only imperfect but, being transcribed from the same copy very carelessly, are full of errors; hence few ancient works have given more trouble and room for conjecture to critics. The best edition of Phædrus is that of Burmann, Lug. Bat. 1727, 4to. The editions of Hoogstraten, Amst. 1701, 8vo., of Brotier, Paris, 1783, 12mo., of Schwabe, Brunsvig. 1806 8vo., and of Eichstædt, Jenæ, 1812 fol. are also deserving of commendation.

PHÆDYMA, a daughter of Otanes, who first discovered that Smerdis who had ascended the throne of Persia at the death of Cambyses, was an impostor. *Herod* 3, 69

PHÆNARÊTE, the mother of the philosopher Socrates. She was a midwife by profession.

PHÆNIAS, a peripatetic philosopher, disciple of Aristotle. He wrote a history of tyrants. *Diog. Laert.*

PHÆNNA, one of the Graces worshipped at Sparta. *Paus.* 9, 35.

PHÆNNIS, a famous prophetess in the age of Nimrod. *Paus.* 10, 15.

PHAETON, a son of the Sun, or Phœbus, and Clymene, one of the Oceanides. He was son of Cephalus and Aurora, according to Hesiod and Pausanias, or of Tithonus and Aurora, according to Apollodorus. He is, however, more generally acknowledged to be the son of Phœbus and Clymene. Phaeton was naturally of a lively disposition, and a handsome figure. Venus became enamoured of him, and entrusted him with the care of one of her temples. This distinguishing favour of the goddess rendered him vain and aspiring; and when Epaphus, the son of Io, had told him, to check his pride, that he was not the son of Phœbus, Phaeton resolved to know his true origin, and at the instigation of his mother, he visited the palace of the Sun. He begged Phœbus, that if he really were his father, he would give him incontestible proofs of his paternal tenderness, and convince the world of his legitimacy. Phœbus swore by the Styx that he would grant him whatever he required, and no sooner was the oath uttered, than Phaeton demanded of him to drive his chariot for one day. Phœbus represented the impropriety of such a request and the dangers to which it would expose him; but in vain; and, as the oath was inviolable, and Phaeton unmoved, the father instructed his son how he was to proceed in his way through the regions of the air. His explicit directions were forgotten, or little attended to, and no sooner had Phaeton received the reins from his father, than he betrayed his ignorance and incapacity to guide the chariot. The flying horses became sensible of the confusion of their driver, and immediately departed from the usual track. Phaeton repented too late of his rashness, and already heaven and earth were threatened with an universal conflagration, when Jupiter who had perceived the disorder of the horses of the sun, struck the rider with one of his thunderbolts, and buried him headlong from heaven into the river Po. His body, consumed with fire, was found by the nymphs of the place, and honoured with a decent burial. His sisters mourned his unhappy end, and were changed into poplars by

Jupiter. [*Id* Phaetontiades.] According to the poets, while Phaeton was unskilfully driving the chariot of his father, the blood of the Æthiopians was dried up, and their skin became black, a colour which is still preserved among the greatest part of the inhabitants of the torrid zone. The territories of Libya were also parched up, according to the same tradition, on account of their too great vicinity to the sun; and ever since, Africa, unable to recover her original verdure and fruitfulness, has exhibited a sandy country, and uncultivated waste. According to those who explain this poetical fable, Phaeton was a Ligurian prince, who studied astronomy and in whose age the neighbourhood of the Po was visited with uncommon heats. The horses of the Sun are called *Phaetontis equa* either because they were guided by Phaeton, or from the Greek word (φαίνω), which expresses the splendour and lustre of that luminary. *Virg Æn* 5, 105. *Hesiod. Theog* 985.—*Ovid Met* 1, 17. 2, 1, &c. — *Apollon. Arg* 4. - *Hor t. od* 4, 11 — *Senec in Medea. Apollod* - *Hygin fab* 156

PHAETONTIADES, or PHAETONTIDES the sisters of Phaeton, who were changed into poplars by Jupiter. *Ovid. Met* 2, 346. *Vid.* Heliades.

PHAETUSA, one of the Heliades changed into poplars after the death of their brother Phaeton *Ovid Met* 2, 346 —— A daughter of Nol and Nesæra. She is represented as keeping her father's herds in Sicily *Homer Odyss* 12, 132.

PHAGESIA, a festival among the Greeks, observed during the celebration of the Dionysia. It received its name from the *good eating* and living that then universally prevailed φαγεῖν.

PHALACRINE a village of the Sabines, where Vespasian was born *Suet Vesp.* 2

PHALÆ, or FALÆ, wooden towers at Rome, erected in the circus They were seven in number, and placed near the spot whence the chariots started. They were either of an oval form, or had oval spheres on their tops called *Ova*, which were raised or rather taken down to denote how many rounds the charioteers had completed, one for each round; for they usually ran seven times round the course. *Juv.* 6, 589

PHALÆCUS a general of Phocis against the Bœotians, killed at the battle of Chæronæa. *Diod* 16.

PHALANTHUS, a Lacedæmonian, who founded Tarentum in Italy, at the head of the Parthenie His father's name was Aracus. As he went to Italy he was shipwrecked on the coast, and carried to shore by a dolphin, and for that reason there was a dolphin placed near his statue in the temple of Apollo at Delphi. [*Id* Parthenie.] He received divine honours after death *Justin* 3. - *Paus.* 10, 10. - *Horat. od* 2. 6 11. *Sil Ital* 11. 16.

PHALARIS, a tyrant of Agrigentum, who made use of the most excruciating torments to punish his subjects on the smallest suspicion. Perillus made him a brazen bull, and when he had presented it to Phalaris, the tyrant ordered the inventor to be seized and the first experiment to be made on his body. These cruelties did not long remain unrevenged, the people of Agrigentum revolted in the tenth year of his reign, and put him to death in the same manner as he had tortured Perillus, and many of his subjects after him. B. C. 552. The brazen bull of Phalaris was carried by Amilcar to Carthage; when that city was taken by Scipio, it was delivered again to the inhabitants of Agrigentum by the Romans. There is extant a series of letters under the names of Phalaris and Abaris, the genuineness of which has been the subject of much controversy, especially between the honourable Charles Boyle and the celebrated Dr Bentley. Boyle, who gave an edition of those epistles with a new Latin version, in 1695, made a reflection upon the conduct of Bentley in his preface, which induced the critic to undertake to prove that the letters were spurious, and consequently the labour bestowed upon them useless. He carried his point, and the spuriousness of the epistles of Phalaris is now generally admitted: hence the circumstances of his life deduced from them lose their authority. *Cic in Verr.* 4. *ad Attic* 7, 12. *de Offic* 2. *Ovid. de Art. Am.* 1 653. - *Juv* 8, 81 *Plin* 34, 8.— *Dionl.*——A Trojan killed by Turnus *Virg. Æn.* 9, 762.

PHALARIUM, a citadel of Syracuse, where Phalaris's bull was placed.

PHALARUS, a river of Bœotia, falling into the Cephisus *Paus* 9, 34

PHALERUM, the most ancient of the Athenian ports, but which, after the erection of the docks in the Piræus ceased to be of any importance in a maritime point of view. It was, however, enclosed within the fortifications of Themistocles, and gave its name to the southernmost of the long walls, by means of which it was connected with Athens. Phalerum supplied the Athenian market with abundance of the little fish named Aphyæ, so often mentioned by the comic writers. The lands around it were marshy, and produced very fine cabbages. The modern name of Phalerum is *Porto Fanari. Aristoph. Acharn.* 101 *Ar.* 76. —*Aristot. Hist. Anim.* 6, 15. - *Xen. Œcon.* 19.

PHALLICA, festivals observed by the Egyptians in honour of Osiris. They receive their name from φαλλὸς *membrum igneum mentri virile.* The institution originated in this: after the murder of Osiris, Isis was unable to recover among the other limbs the privities of her husband, and therefore, as she paid particular honour to every part of his body, she distinguished that which was lost with more honour, and paid it more attention. Its representation, called *phallus*, was made with wood, and carried during the sacred festivals which were instituted in honour of Osiris. The people held it in the greatest veneration, it was looked upon as an emblem of fecundity, and the mention of it among the ancients never conveyed any impure thought or lascivious reflection. The festivals of the *phallus* were imitated by the Greeks, and introduced into Europe by the Athenians, who made the procession of the *phallus* part of the celebration of the Dionysia of the god of wine. Those that carried the *phallus* at the end of a long pole were called *phallophori*. They generally appeared among the Greeks, besmeared with the dregs of wine, covered with skins of lambs, and wearing on their heads a crown of ivy. *Lucian. de Dea Syr Plut. de Isid et Osir.*

PHANÆ, a harbour of the island of Chios, with a temple of Apollo and a palm grove in its vicinity. Near it also was a promontory of the same name. Phanæ was in the southern part of the island, and the neighbourhood was remarkable for its excellent wine The promontory is now called *Cape Mastico. Strab* 14. - *Virg. Georg.* 2, 98.

PHANOTE, a town of Chaonia in Epirus, cor-

responding to the modern *Gardiki* a fortress once belonging to the Suliots

PHANTASIA, a daughter of Nicharchus of Memphis in Egypt. Some have supposed that she wrote a poem on the Trojan war, and another on the return of Ulysses to Ithaca, from which compositions Homer copied the greatest part of his Iliad and Odyssey, when he visited Memphis, where they were deposited

PHAON, a boatman of Mitylene in Lesbos. He received a small box of ointment from Venus, who had presented herself to him in the form of an old woman, to be carried over into Asia, and as soon as he had rubbed himself with what the box contained, he became one of the most beautiful men of his age. Many were captivated with the charms of Phaon, and among others, Sappho, the celebrated poetess. Phaon gave himself up to the pleasures of Sappho's company; but, however, he soon conceived a disdain for her, and Sappho, mortified at his coldness, threw herself into the sea. Some say that Phaon was beloved by the goddess of beauty, who concealed him for some time among lettuces. [*Vid.* Leucadia.] Ælian says, that Phaon was killed by a man whose bed he was defiling. *Ovid. Heroid.* 21, 44.—*Palæphat. de Iner.* 49.

PHARÆ, a borough of Tanagra in Bœotia. *Strab.* 9.——One of the twelve cities of Achaia, situate on the river Pirus, about 70 stadia from the sea, and 120 from Patræ. It was annexed by Augustus to the colony of Patræ. It possessed an extensive forum, with an image of Mercury, and near it an oracle of the god. Its ruins are to be seen on the left bank of the *Camenitza*. *Paus.* 7, 22. *Strab.* 8.——A town of Crete.

PHARIS, a town of Laconia, whose inhabitants are called *Pharitæ*. *Paus.* 3, 20.

PHARMACOSA, or Pharmacusæ, two islets a short distance from the Attic shore, in the Sinus Saronicus, east of Salamis. In the larger of these Circe was said to have been buried. They are now called *Kyra*. *Strab.* 9.——An island of the Ægean sea, south-west from Miletus, and about 120 stadia distant from that place. It is known as the place where Julius Cæsar was taken by pirates. *Plut. Vit. Cæs.*—*Sueton. Cæs.* 4.

PHARNABAZUS, a satrap of Persia, son of a person of the same name, B. C 491. He assisted the Lacedæmonians against the Athenians, and gained their esteem by his friendly behaviour and support. His conduct, however, towards Alcibiades, was of the most perfidious nature, and he did not scruple to betray to his mortal enemies the man whom he had long honoured with his friendship. *C. Nep. in Alc.* *Plut.*

PHARNACES, a son of Mithridates, king of Pontus, who favoured the Romans against his father. He revolted against Mithridates, and even caused him to be put to death, according to some accounts. In the civil wars of Julius Cæsar and Pompey, he interested himself for neither of the contending parties, but hoped from their dissensions to raise the fallen power of Pontus, and regain the extensive dominions lost by his father. Cæsar was aware of his ambitious views, and therefore, after the conquest of Egypt he marched against the unsuspecting monarch and easily defeated him. It was to express the celerity of his operations in conquering Pharnaces, that the victorious Roman made use of these words, *Veni, vidi, vici.* *Flor.* 3.—*Suet in Cæs.* 37.—*Paterc* 2, 55.——A king of Pontus, who made war with Rumenes, B. C 181.

PHARNACIA, a town of Pontus, in Asia Minor *Vid.* Cerasus.

PHAROS, a small island in the bay of Alexandria, about seven furlongs distant from the continent. It was joined to the Egyptian shore with a causeway by Dexiphanes, B. C. 281, and upon it was built a celebrated tower, in the reign of Ptolemy Soter, and Philadelphus, by Sostratus, the son of Dexiphanes This tower which was called the tower of Pharos, and which passed for one of the seven wonders of the world, was built with white marble, and could be seen at the distance of 100 miles It had several stories raised one above another, adorned with columns, balustrades, and galleries, of the finest marble and workmanship. On the top fires were constantly kept to direct sailors in the bay, which was dangerous and difficult of access. The building of this tower cost the Egyptian monarch 800 talents, which are equivalent to above 165 000l. English, if Attic, or if Alexandrian double that sum There was this inscription upon it, *King Ptolemy to the gods the saviours for the benefit of sailors;* but Sostratus, the architect, wishing to claim all the glory, engraved his own name upon the stones, and afterwards filled the hollow with mortar, and wrote the above-mentioned inscription. When the mortar had decayed by time, Ptolemy's name disappeared, and the following inscription then became visible: *Sostratus, the Cnidian, son of Dexiphanes, to the gods the saviours, for the benefit of sailors.* The word *Pharus* is often used as Egyptian. *Lucin* 2, 63b. 3, 260. 6, 308. 9, 1004, &c.—*Ovid A. A.* 3, 385.—*Plin.* 4, 31 *et* 35. 36, 13.—*Mel.* 2, 7.—*Stat. Sylv.* 3, 2, 102——An island off the coast of Illyricum, to the east of Issa, and answering to the modern *Lesina*. It was formerly called Paros from a colony of Parians who settled there *Scymn. Ch* 425.——The emperor Claudius ordered a tower to be built at the entrance of the port of Ostia, for the benefit of sailors and it likewise bore the name of *Pharos*, an appellation afterwards given to every other edifice which was raised to direct the course of sailors, either with lights or by signals *Juv.* 11, 76.

PHARSALUS, now *Pharsala*, a city of Thessaly, south west of Larissa, on the river Enipeus, which falls into the Apidanus, one of the tributaries of the Peneus. Although a city of considerable size and importance, we find no mention of it prior to the Persian invasion. Thucydides reports that it was besieged by the Athenian general Myronides after his success in Bœotia, but without avail. The same historian speaks of the services rendered to the Athenian people by Thucydides the Pharsalian, who performed the duties of proxenos to his countrymen at Athens; and he also states that the Pharsalians generally favoured that republic during the Peloponnesian war. Livy seems to make a distinction between the old and new town, as he speaks of Palæ-Pharsalus. In the neighbourhood of Pharsalus was a large plain called *Pharsalia*, famous for a battle which was fought there between Julius Cæsar and Pompey, in which the former obtained the victory. In that battle, which was fought on the 12th of May, B. C. 48, Cæsar lost about 200 men, or according to others, 1200. Pompey's loss was 15000, or 25000, according to others, and 24000 of his army were made prisoners of war

by the conqueror. *Thucyd.* 1, 111. 8, 92. *Liv.* 44, 1.—*Cæs. Bell. Civ.* 3, 88. &c.—*Appian. Bell. Civ.* 2. *Eutrop.* 6, 16.—*Plut. Vit. Cæs.*—The poem of Lucan, in which he gives an account of the civil wars of Cæsar and Pompey, bears the name of Pharsalia. *Vid.* Lucanus.

PHARUS, a Rutulian killed by Æneas. *Virg. Æn.* 10, 322.

PHARUSII, or PHAURUSII, a people of Africa, beyond Mauritania, situate perhaps to the east of the Autolotes, which latter people occupied the Atlantic coast of Africa, opposite to the Insulæ Fortunatæ. *Mela*, 1, 4.

PHASELIS, a town of Lycia, on the eastern coast, near the confines of Pamphylia, and a short distance south of mount Climax. Livy remarks that it was a conspicuous point for those sailing from Cilicia to Rhodes, since it advanced out towards the sea, and, on the other hand, a fleet could easily be descried from thence. Hence the epithet of *σκοπιόεσσα* applied to it by Dionysius Periegetes, who, it may be observed, ascribes it to Pamphylia. We are informed by Herodotus, that this town was colonized by some Dorians. Stephanus asserts that it was once name Pityussa. Though united to Lycia, it did not form part of the Lycian confederacy, but was governed by its own laws. It is mentioned by Thucydides as a place of some importance to the Athenian commerce, with Phœnicia and Cilicia. Phaselis, at a later period, having become the haunt of pirates, was attacked and taken by Servilius Isauricus. Cicero, in his orations against Verres, explains how, from the opportunity of its situation, it had fallen into the hands of the Cilician pirates. Lucan speaks of it as nearly deserted when visited by Pompey in his flight after the defeat of Pharsalus. Nevertheless, Strabo states that it was a considerable town, and possessed three ports: he observes also, that it was taken by Alexander, as an advantageous post for the prosecution of his conquests into the interior. Phaselis, according to Athenæus, was celebrated for the manufacture of rose-perfume. Nicander certainly recommends its roses. Pausanias reports that the spear of Achilles was pretended to be shown in the temple of Minerva in that town. The modern name of Phaselis is *Tekrova*. *Liv.* 37, 23.—*Dion. Perieg.* 514. *Herod.* 2, 178.—*Strab.* 14.—*Thucyd.* 2, 69. *Flor.* 4, 6.—*Eutrop.* 6, 3.—*Lucan.* 8, 23.—*Paus* 3, 3.

PHASIANA, a district of Armenia Major, through which the river Phasis or Araxes flows, hence the name of the region. The beautiful birds, which we call pheasants, still preserve in their name the traces of this their native country.

PHASIAS, a patronymic given to Medea, as being born near the Phasis. *Ovid. Met* 7.

PHASIS, now the *Phas*, a river of Asia, rising in the Moschian mountains, and flowing westward into the Euxine sea. It is a calm and gentle river and was considered by some as the boundary between Europe and Asia. From it the ancients often denoted Colchis by the epithet Phasiacus. The Phasis was remarkable for the beautiful birds which frequented its banks, some of which are said to have been brought by the Argonauts to Greece, and called *φασιανοι φασιανικαι αves*, Anglice pheasants, after the river. *Strab* 11.—*Plin* 6, 4.—*Apoll Argon.* 2, 401.—*Properl.* 1, 20, 15.——A city at the mouth of the Colchian Phasis, said to have been founded by a Milesian colony. *Mela*, 1, 85.——A river of Armenia Major, the same with the Araxes. *Vid.* Araxes

PHAVORINUS, a native of Italy, born near *Camerino*. His true name was Guarino de Favera, which he changed for Varinus Phavorinus. He was the disciple of Politian and Lascaris; after which he became preceptor to John de Medici, who, when he ascended the papal throne, by the name of Leo 10th, made him bishop of Nocera. He died in 1537. He published a Greek Lexicon in 1523, but the best edition is that of Bortoli, Venet. 1712, fol.

PHAZANIA, a region of Africa, lying to the south of Tripolis. It is now *Fezzan*.

PHEGEUS, or PHLEGEUS, a companion of Æneas, killed by Turnus *Virg Æn.* 9, 765.——Another, likewise killed by Turnus *Id.* 12, 371, &c.——A son of Alphæus, king of a small town in Arcadia, which afterwards bore his name. He had two sons Temenus and Axion, and a daughter called Arsinoe, by Apollodorus, and Alphesiboea, by Pausanias. When Alcmæon, after the murder of his mother, fled to him, he hospitably received him, and when he had purified him of the foul crime, he gave him his daughter in marriage. He was afterwards put to death by the children of Alcmæon by Callirhoe, because he had ordered Alcmæon to be killed when he had attempted to recover a collar which he had given to his daughter. [*Vid.* Alcmæon.] *Ovid. Met.* 9, 412.——A Trojan prince, son of Dares, killed by Diomedes after many acts of valour in defence of his country. *Homer Il.* 5, 11.——A priest of Bacchus, who accompanied the god in his Indian expedition. *Stat. Theb.* 2, 609. 7, 803.

PHEMIUS, a man introduced by Homer as a musician among Penelope's suitors. Some say that he taught Homer, for which the grateful poet immortalized his name. *Homer Od.* 1 et 22.——A man, who, according to some, wrote an account of the return of the Greeks from the Trojan war. The word is applied by Ovid, *Am.* 3, 7, indiscriminately to any person who excels in music.

PHENEUS, a city in the northern part of Arcadia, at the foot of mount Cyllene. It was a town of great antiquity, since Hercules is said to have resided there after his departure from Tiryns, and Homer has mentioned it among the principal Arcadian cities. The place was surrounded by some extensive marshes, which are said to have once inundated the whole country, and to have destroyed the ancient town. They are more commonly called the lake of Pheneus, and were principally formed by the river Aroanius, or Olonus, which descends from the mountains to the north of Pheneus, and usually finds a vent in some natural caverns or katabathra at the extremity of the plain; but when, by accident, these happened to be blocked up, the waters filled the whole valley, and, communicating with the Ladon and Alphæus, overflowed the beds of those rivers as far as Olympia. Pausanias reports that vestiges of some great works undertaken to drain the Pheneus marshes, and ascribed by the natives to Hercules, were to be seen near the city The vestiges of the town itself are to be seen near the village of *Phonia*, upon an insulated rock. The lake is very small, and varies according to the season of the year. *Homer. Il.* 2, 605.—*Eratosth. ap.*

Strab. 8. *Paus.* 8, 14. *Catull.* 68, 109. *Ovid. Met.* 15, 332

PHERÆ, a city of Pelasgiotis, in Thessaly, one of the most ancient and important places in the country. It was the capital of Admetus and Eumetus, as we learn from Homer and Apollonius Pherræ was formed at a later period as the native city of Jason, who, having raised himself to the head of affairs by his talents and ability, became master not only of his own city, but of nearly the whole of Thessaly. [*Vid.* Jason.] After the death of Jason, Pherræ was ruled over by Polydorus and Polyphron, his two brothers. The latter of these was succeeded by Alexander, who continued for eleven years the scourge of his native city and of the whole of Thessaly. His evil designs were for a time checked by the brave Pelopidas, who entered that province at the head of a Bœotian force, and occupied the citadel of Larissa; but on his falling into the hands of the tyrant, the Bœotian army was placed in a most perilous situation, and was only saved by the presence of mind and ability of Epaminondas, then serving as a volunteer. The Thebans subsequently rescued Pelopidas, and under his command made war upon Alexander of Pherræ whom they defeated, but at the expense of the life of their gallant leader, who fell in the action Alexander was not long after assassinated by his wife and her brothers, who continued to tyrannize over this country until it was liberated by Philip of Macedon. Many years after, Alexander fortified Pherræ, but Demetrius Poliorcetes contrived, by secret negotiations, to obtain possession both of the town and citadel. In the invasion of Thessaly by Antiochus, Pherræ was forced to surrender to the troops of that monarch after some resistance. It afterwards fell into the hands of the Roman consul Acilius Strabo observes that the constant tyranny under which this city laboured had hastened its decay Its territory was most fertile, and the suburbs were surrounded by gardens and walled enclosures *Hom. Il.* 2, 711 —*Apoll. Argon.* 1, 49 —*Xen. Hist. Gr.* 6, 4 et 5.—*Diod. Sic.* 15, 16 et 20 —*Plut. in Pelop.* —*Pol.* b. 8, 1, 6, &c. 18, 2. —*Liv.* 36, 9 et 14 *Strab.* 9 —A town of Messenia, to the east of the river Pamisus It was one of the seven towns offered by Agamemnon to Achilles. It was annexed by Augustus to Laconia, after the battle of Actium. *Hom. Il.* 9, 151 *Paus.* 4, 30

PHERÆUS, a surname of Jason, as being a native of Pherræ.

PHERECRATES a comic poet of Athens, in the age of Plato and Aristophanes. He is supposed to have written twenty one comedies, of which only a few verses remain. He introduced living characters on the stage, but never abused the liberty which he had taken, either by satire or defamation. He invented a sort of verse which from him has been called *Pherecratean*. It is composed of a spondee, a choriambus, and a catalectic syllable. The first foot is sometimes a trochee or an anapæst, rarely an iambus. When this species of verse has a spondee in the first station, it may then be scanned as a dactylic trimeter.

PHERECYDES a Grecian philosopher, contemporary with Thespander and Thales, who flourished about 660 B C., and was a native of the Island of Scyros. Some writers suppose that he derived his principles of philosophy from the sacred books of the Phœnicians; but others, who have carefully examined into the matter think that he had them from the Grecian philosophers. Josephus advances the opinion that he studied in Egypt, which is not improbable, since that country, in his time, was universally resorted to as the seat of learning. It was pretended that he had the power of predicting future events, that he foretold the destruction of a vessel at sea, and the approach of an earthquake, and that the event in both cases justified the prophecy. Admitting, however, the truth of these stories, it is easy to imagine that his knowledge was the result of a careful observation of those phenomena which commonly precede storms and earthquakes, in a country where they frequently happen; and it is not improbable that Pherecydes, like many other ancient philosophers, availed himself of his superior knowledge of nature to impose upon the ignorant multitude, by pretending to powers that he did not possess He is said to have been the first among the Greeians who wrote concerning the nature of the gods, that is, who wrote upon that subject in prose, since, before his time, Orpheus, Museus, and others, had written theogonies in verse Pherecydes died at the age of eighty five. It is not easy to ascertain the nature of the doctrines which he taught: he probably believed in an eternal first cause of all things; and in the immortality of the soul According to Cicero, he was the first philosopher whose writings this doctrine appeared. He is said to have taught the belief of the transmigration of the soul, this is probably true, it being a tenet commonly received among the Egyptians, and afterwards taught by Pythagoras, who was a pupil of Pherecydes *Diog. Luc. Tusc.* 1, 16. *Dio.* 1, 50.

PHERELEATTE a name of Proserpine

PHILERS, a son of Cretheus and Tyro, who built Pherræ in Thessaly, where he reigned He married Clymene by whom he had Admetus and Lycurgus *Apollod* 1, 9 —A son of Medea, stoned to death by the Corinthians, on account of the poisonous clothes which he had given to Glauce, Creon's daughter [*Vid.* Medea.] *Paus* 2, 3. —A friend of Æneas, killed by Halesus, *Virg. Æn* 10 413.

PHERETIMA the wife of Battus, king of Cyrene, and mother of Arcesilaus After her son's death, she recovered the kingdom by means of Amasis, king of Egypt, and to avenge the murder of Arcesilaus, she caused all his assassins to be crucified around the walls of Cyrene, and she cut off the breasts of their wives, and hung them up near the bodies of their husbands. It is said that she was devoured alive by worms, a punishment, which, according to some of the ancients, was inflicted by Providence for her unparalleled cruelties. *Polyæn.* 8 —*Herod.* 4, 201, &c.

PHERON, a king of Egypt, who succeeded Sesostris. He was blind, and he recovered his sight by washing his eyes, according to the directions of the oracle, in the urine of a woman who had never had any unlawful connexions He tried his wife first, but she appeared to have been faithless to his bed, and she was buried with all those whose urine could not restore sight to the king. He married the woman whose urine proved beneficial *Herod* 2, 111.

PHIDIAS, a celebrated statuary of Athens, son of Charmidas, and pupil to Eladas of Argos, who

died P. C. 432. He made a statue of Minerva, at the request of Pericles, which was placed in the Parthenon. It was made with ivory and gold, and measured thirty-nine feet in height. It was universally admired, not only for its majestic appearance, but for the mythological representations with which it was judiciously adorned, for the battles of the Centaurs, the Amazons, the birth of Pandora, and of twenty of the gods, in which the workman had shown, not only his taste, but his learning and superior judgment. The serpent and the sphynx on which the lance in the hand of the goddess was supported were particularly entitled to approbation, as Pliny mentions in his circumstantial description of it, but as most of these historical events were represented on the shield of the statue, which was ten feet in diameter, their effect was in a great degree lost, as the image placed on a pedestal rendered a distant examination very difficult and indistinct. So celebrated a statue, while it displayed the merit of the artist, did not however diminish satirical reflections and malevolent insinuations, and Phidias, charged with arrogance and presumption, was no sooner accused of having carved his own image and that of Pericles on the shield of the goddess, than he was banished from Athens by the clamorous populace. He retired to Elis, where he determined to revenge the ill treatment he had received from his countrymen, by making a statue which should eclipse the fame of that of Minerva. He was successful in the attempt, and the statue which he made of Jupiter Olympius, likewise in gold and ivory, sixty feet high, was always reckoned the best of all his pieces, and has passed for one of the wonders of the world. The people of Elis were so sensible of his merit, and of the honour he had done to their city, that they appointed his descendants to the honourable office of keeping clean that magnificent statue, and of preserving it from injury. *Pous.* 9, 4. - *Cic. de Orat. Plin.* 36, 5 et 8. - *Strab.* 8. - *Quintil.* 12, 10. - *Flut. in Per.*

PHIDIPPIDES, a celebrated courier, who ran from Athens to Lacedæmon, about 152 English miles, in two days, to ask of the Lacedæmonians assistance against the Persians. The Athenians raised a temple to his memory. *Herod.* 6, 105.— *C. Nep. in Mill.*

PHIDITIA, a public entertainment at Sparta, where much frugality was observed, as the word (φείδεσθαι from φείδομαι, parco,) denotes. Persons of all ages were admitted, the younger frequented it as a school of temperance and sobriety, where they were trained to good manners and useful knowledge, by the example and the discourse of their elders. *Cic. Tusc.* 5, 34. - *Pous.* 3, 10.

PHIDON, a man who enjoyed the sovereign power at Argos, and is supposed to have invented scales and measures, and coined silver at Ægina. He died B. C. 854. *Arist.* - *Herod.* 6, 127. —An ancient legislator at Corinth.

PHILA, the eldest daughter of Antipater, who married Craterus. She afterwards married Demetrius, and when her husband had lost the kingdom of Macedonia, she poisoned herself. *Plut.*

PHILADELPHIA, a city of Lydia, south east of Sardes. It owed its foundation to Attalus Philadelphus, brother of Eumenes, king of Pergamus. Pliny reports, that it was seated on the river Cogamus, at the foot of mount Tmolus. Strabo places it on the border of Catacecaumene, and observes, that it suffered repeatedly from violent shocks of earthquakes. The walls and houses were constantly liable to be demolished, and as the inhabitants were continually apprehensive of some disaster to themselves and their property, it had nearly become deserted. Tacitus mentions it among the towns restored by Tiberius, after a more than ordinary calamity of this kind. In the midst of these alarms Christianity however flourished in Philadelphia, a fact which is well attested by the Book of Revelations, where it is mentioned as one of the seven churches. It is now called *Allah sher*, and preserves some remains of Christianity, and also a few monuments of heathen antiquity. *Plin.* 5, 29. *Strab.* 12 et 13. *Tacit. Ann.* 2, 47. *Rev.* 3, 7. —A city of Cilicia Trachea, on the river Calycadnus, to the north of Seleucia Trachea. It is supposed to be represented by the modern *Moul*, or *Mood*.— A city of the Ammonites, and their capital, situate among the mountains of Gilead, near the sources of the Jabok, or Jebacus. It received its name from Ptolemy Philadelphus. Its oriental appellation was Rabbath Ammon. *Steph. Byz.*

PHILADELPHUS, a king of Paphlagonia, who followed the interests of M. Antony. —The surname of one of the Ptolemies, king of Egypt, by antiphrasis, because he destroyed all his brothers. *Vid.* Ptolemæus second.

PHILÆ, an island and town of Egypt, south of Syene. The town appears to have owed its existence to the Ptolemies, who intended it as a friendly meeting place, and a common emporium, for the Egyptians and the Æthiopians from Meroe. The island contains at present many splendid remains of antiquity. The modern name is *Gezeret ellharbe* ("Temple-Island"), in allusion to the remains of antiquity upon it.

PHILÆNI, two brothers of Carthage. When a contest arose between the Cyreneans and Carthaginians, about the extent of their territories, it was mutually agreed, that, at a stated hour, two men should depart from each city, and that wherever they met, there they should fix the boundaries of their country. The Philæni accordingly departed from Carthage, and met the Cyreneans, when they had advanced far into their territories. This produced a quarrel, and the Cyreneans supported, that the Philæni had left Carthage before the appointment and that therefore they must return, or be buried in the sand. The Philæni agreed to the latter of these conditions, and they were accordingly buried in the sand. The Carthaginians to commemorate the patriotic deed of the Philæni, who had sacrificed their lives that the extent of their country might not be diminished, raised two altars on the place where their bodies had been buried, which they called *Philænorum aræ*. These altars were the boundaries of the Carthaginian dominions, which on the other side extended as far as the columns of Hercules, which is about 2000 miles, or according to the accurate observations of the moderns, only 14.0 geographical miles. *Sall. de Bell. Jug.* 19 et 79. — *Mel. li.* 15, 704.

PHILAMMON, the son of Chrysothemis of Crete. He was distinguished for his musical powers, and was the second person who obtained a prize at the Pythian games. His father was the first who carried off the prize at them, and his son Thamyris the third.

PHILEMON, a comic poet, the rival of Menander. According to some authorities, he was a native of Syracuse, while others make him to have been born at Soloe in Cilicia. He seems to have been a writer of considerable powers. His wit, ingenuity, skill in depiction of character, and expression of sentiment, are praised by Apuleius, while he pronounces him inferior to his more celebrated antagonist. Temperance of body, with cheerfulness of mind, prolonged his life to the great age of 101 years, during which period he composed ninety-seven comedies. The manner of his death is variously related. The account of Apuleius is the most probable, which makes him to have expired without pain or disease, from the mere exhaustion of nature. The fragments of Philemon are usually printed along with those of Menander. The best edition of these conjointly is that of Meineke, Berol 1823, 8vo. *Suidas. Strab* 14 — *Lucian, Macrob* 25. *Val Max.* 12, 6.——A son of the preceding, also a comic poet, and called, for distinction sake, Philemon the younger (*ὁ νεώτερος*). *Athen.* 7

PHILENE, a town of Attica between Athens and Tanagra. *Stat. Theb* 4, 102

PHILETÆRUS, an eunuch, made governor of Pergamus by Lysimachus. He quarrelled with Lysimachus, and made himself master of Pergamus, where he laid the foundations of a kingdom called the kingdom of Pergamus, B.C 283. He reigned there for twenty years, and at his death he appointed his nephew Eumenes as his successor. *Paus* 1, 8.

PHILETAS, a grammarian and poet of Cos, in the reign of king Philip, and of his son Alexander the Great. He was made preceptor to Ptolemy Philadelphus. The elegies and epigrams which he wrote have been greatly commended by the ancients, and some fragments of them are still preserved in Athenæus. He was so small and slender, according to the improbable accounts of Ælian, that he always carried pieces of lead in his pockets, to prevent being blown away by the wind. *Ælian. V. H.* 9, 14 — *Ovid. Fast.* 1, 5. &c

PHILINUS, a native of Agrigentum, who fought with Annibal against the Romans. He wrote a partial history of the Punic wars. *C. Nep. in Annib.* —*Polyb.*

PHILIPPEI, or PHILIPPI, certain pieces of money coined in the reign of Philip of Macedonia, and with his image. *Horat ep.* 2, 1. 234 *Liv* 31, 52. 37, 59. 39, 5 et 7.

PHILIPPI, a city of Thrace, to the north-east of Amphipolis, and in the immediate vicinity of mount Pangæus It was founded by the Thasians, and by them called Crenides from its many *springs*, (*κρῆναι, fontes.*) Philip of Macedon subsequently increased it, naming it Philippi after himself. It is celebrated in history from the great victory gained there by Antony and Augustus over the forces of Brutus and Cassius, by which the republican party was completely subdued. It is likewise rendered very interesting from the circumstance of its being the first place in Europe where the Gospel was preached by St Paul, (A D 51) as we know from the 16th of the Acts of the Apostles, and also from the Epistle he has addressed to his Philippian converts, where the zeal and charity of the Philippians towards their apostle received a just commendation. Its ruins still retain the name of *Filibah. Dicd Sic*, 16.— *Appian. Bel Civ.* 4, 107 &c. —*Dio. Cass.* 47, 41 *Fig. G.* 1, 490. —*Lucan.* 1, 680.

PHILIPPIDES, a Greek comic poet, son of Philocles. He flourished B C. 335. He was in great favour with Lysimachus, the general, and afterwards one of the successors of Alexander This intimacy was the cause of many benefits to the Athenians, bestowed by Lysimachus at the intercession of the patriotic poet. Philippides died at an advanced age, from excess of joy on obtaining the comic prize contrary to his expectations The number of his plays was forty-five; the titles of nine have been collected. *Plut in Dem. Aul. Gell.* 3, 15.

PHILIPPOPOLIS, a city in the interior of Thrace, on the south-east side of the Hebrus, and some distance to the north-west of Hadrianopolis. It was situate in a large plain on a mountain with three summits, and hence received also the appellation of Trimontium. It was founded by Philip of Macedon. Its modern name is *Filibe* or *Philippopoli Tacit An.* 3, 38. *Polyb.* 5, 100 —*Plin. Nat. Hist.* 4, 10

PHILIPPUS 1st, son of Argæus, succeeded his father on the throne of Macedonia, and reigned thirty eight years, B C. 640 ——The second of that name was the fourth son of Amyntas, king of Macedonia. He was sent to Thebes as an hostage by his father, where he learned the art of war under Epaminondas, and studied with the greatest care the manners and the pursuits of the Greeks. He was recalled to Macedonia, and at the death of his brother Perdiccas, he ascended the throne as guardian and protector of the youthful years of his nephew His ambition, however, soon discovered itself, and he made himself independent. The valour of a prudent general, and the policy of an experienced statesman, seemed requisite to ensure his power. The neighbouring nations, ridiculing the youth and inexperience of the new king of Macedonia, appeared in arms, but Philip soon convinced them of their error Unable to meet them as yet in the field of battle, he suspended their fury by presents, and soon turned his arms against Amphipolis, a colony tributary to the Athenians. Amphipolis was conquered and added to the kingdom of Macedonia, and Philip meditated no less than the destruction of a republic which had rendered itself so formidable to the rest of Greece, and had even claimed submission from the princes of Macedonia. His designs, however, were as yet immature, and before he could make Athens an object of conquest, the Thracians and the Illyrians demanded his attention. He made himself master of a Thracian colony, to which he gave the name of Philippi, and from which he received the greatest advantages on account of the golden mines in the neighbourhood. In the midst of his political prosperity, Philip did not neglect the honour of his family. He married Olympias, the daughter of Neoptolemus, king of the Molossi; and when some time after he became father of Alexander, the monarch, conscious of the inestimable advantages which arise from the lessons, the example, and the conversation of a learned and virtuous preceptor wrote a letter with his own hand to the philosopher Aristotle, and begged him to retire from his usual pursuits, and to dedicate his whole time to the instruction of the young

prince. Every thing seemed now to conspire to his aggrandizement, and historians have observed, that Philip received in one day the intelligence of three things which could gratify the most unbounded ambition, and flatter the hopes of the most aspiring monarch: the birth of a son, an honourable crown at the Olympic games, and a victory over the barbarians of Illyricum. But all these increased rather than satiated his ambition he declared his inimical sentiments against the power of Athens, and the independence of all Greece, by laying siege to Olynthus, a place which, on account of its situation and consequence, would prove most injurious to the interests of the Athenians, and most advantageous to the intrigues and military operations of every Macedonian prince. The Athenians, roused by the eloquence of Demosthenes, sent seventeen vessels and 2,000 men to the assistance of Olynthus, but the money of Philip prevailed over all their efforts. The greatest part of the citizens suffered themselves to be bribed by the Macedonian gold, and Olynthus surrendered to the enemy, and was instantly reduced to ruins. His successes were as great in every part of Greece; he was declared head of the Amphictyonic council, and was entrusted with the care of the sacred temple of Apollo at Delphi. If he was recalled to Macedonia, it was only to add fresh laurels to his crown, by victories over his enemies in Illyricum and Thessaly. By assuming the mask of a moderator and peace maker he gained the confidence of his weak and too credulous neighbours, and in attempting to protect the Peloponnesians against the encroaching power of Sparta, he rendered his cause popular, and by ridiculing the insults that were offered to his person as he passed through Corinth, he displayed to the world his moderation and philosophic virtues. In his attempts to make himself master of Eubœa, Philip was unsuccessful, and Phocion, who despised his gold as well as his meanness, obliged him to evacuate an island whose inhabitants were as insensible to the charms of money, as they were unmoved at the horrors of war, and the bold efforts of a vigilant enemy. From Eubœa he turned his arms against the Scythians, but the advantages which he obtained over this indigent nation were inconsiderable, and he again made Greece an object of plunder and rapine. He advanced far into Bœotia, and a general engagement was fought at Chæronea. The fight was long and bloody, but Philip obtained the victory. His behaviour after the battle reflects great disgrace upon him as a man, and as a monarch. In the hour of festivity, and during the entertainment which he had given to celebrate the trophies which he had won, Philip sallied from his camp, and with the inhumanity of a brute, he insulted the bodies of the slain, and gloried in the calamities of the prisoners of war. His insolence, however, was checked when Demades, one of the Athenian captives, reminded him of the brutal indecency of his conduct by exclaiming, *Why do you, O king! act the part of a Thersites, when you can represent with so much dignity the elevated character of an Agamemnon?* The reproof was felt. Demades received his liberty, and Philip learned how to gain popularity even among his fallen enemies, by relieving their wants and easing their distresses. At the battle of Chæronea the independence of Greece was extinguished; and Philip, unable to find new enemies in Europe, formed new enterprises and meditated new conquests. He was by the influence of his conquests and the flattery of his slaves nominated general of the Greeks against the Persians, and was called upon as well from inclination as duty to revenge those injuries which Greece had suffered from the invasions of Darius and Xerxes. But he was stopped in the midst of his [illegible] preparations, he was stabbed by Pausanias as he entered the theatre, at the celebration of the nuptials of his daughter Cleopatra. This murder has given rise to many reflections upon the causes which produced it; and many who consider the recent repudiation of Olympias, and the resentment of Alexander, are apt to trace the causes of his death into the bosom of his family. The ridiculous honours which Olympias paid to her husband's murderer strengthened the suspicion, yet Alexander declared that he invaded the kingdom of Persia to revenge his father's death upon the Persian satraps and princes, by whose immediate intrigues the assassination had been committed. The character of Philip is that of a sagacious, artful, prudent, and intriguing monarch: he was brave in the field of battle, eloquent and dissimulating at home; and he possessed the wonderful art of changing his conduct according to the disposition and caprice of mankind, without ever altering his purpose, or losing sight of his ambitious aims. He possessed much perseverance, and in the execution of his plans he was always vigorous. The hand of an assassin prevented him from achieving the boldest and the most extensive of his undertakings; and he might have acquired as many laurels, and conquered as many nations, as his son Alexander did in the succeeding reign, and the kingdom of Persia might have been added to the Macedonian empire, perhaps with greater moderation, with more glory, and with more lasting advantages. The private character of Philip lies open to censure, and raises indignation. The admirer of his virtues is disgusted to find him amongst the most abandoned prostitutes, and disgracing himself by the most unnatural crimes and lascivious indulgences, which can make even the most debauched and the most profligate to blush. He was murdered in the 47th year of his age and the 24th of his reign, about 336 years before the Christian era. His reign is become uncommonly interesting, and his administration a matter of instruction. He is not only the first monarch whose life and actions are described with peculiar accuracy and historical faithfulness, but the sagacious prince who elevated Macedonia to an eminent rank among nations, and laid the foundations of those victorious armies which a few years after changed the face of the world, by the destruction of an ancient monarchy, and the introduction of the arts, the language, the manners, and intrigues of Greece into Asia. Philip was the father of Alexander the Great and of Cleopatra, by Olympias; he had also by Audata, an Illyrian Cyna, who married Amyntas, the son of Perdiccas, Philip's elder brother; by Nicesipolis, a Thessalian, Nicesa, who married Cassander; by Philinna, a Larissean dancer, Aridæus, who reigned some time after Alexander's death; by Cleopatra, the niece of Attalus, Caranus and Europa,

who were both murdered by Olym las, and Ptolemy, the first king of Egypt, by Arsinoe, who in the first month of her pregnancy was married to Lagus. *Demosth. in Phil. et Olynth. Justin* 7, &c.—*Plut. in Alex. Dem. et Apoph.*—The last king of Macedonia of that name, was son of Demetrius. His infancy, at the death of his father, was protected by Antigonus, one of his friends, who ascended the throne, and reigned for twelve years, with the title of independent monarch. When Antigonus died, Philip recovered his father's throne, though only fifteen years of age, and he early distinguished himself by his boldness and his ambitious views His cruelty, however, to Aratus, soon displayed his character in its true light; and to the gratification of every vice, and every extravagant propensity, he had the meanness to sacrifice the faithful and virtuous Athenian Not satisfied with the kingdom of Macedonia, Philip aspired to become the friend of Annibal, and wished to share with him the spoils which the distresses and long continued defeats of the Romans seemed soon to promise But his expectations were frustrated, the Romans discovered his intrigues, and though weakened by the valour and artifice of the Carthaginians, yet they were soon enabled to meet him in the field of battle. The consul Lævinus entered without delay his territories of Macedonia, and after he had obtained a victory over him near Apollonia, and reduced his fleet to ashes, he compelled him to sue for peace This peaceful disposition was not permanent, and when the Romans discovered that he had assisted their immortal enemy Annibal, with men and money, they appointed T Q. Flaminius to punish his perfidy, and the violation of the treaty. The Roman consul, with his usual expedition, invaded Macedonia; and in a general engagement which was fought near Cynocephalæ, the hostile army was totally defeated, and the monarch saved his life with difficulty by flying from the field of battle. Destitute of resources, without friends either at home or abroad, Philip was obliged to submit to the mercy of the conqueror, and to demand peace by his ambassadors. It was granted with difficulty, the terms were humiliating; but the poverty of Philip obliged him to accept the conditions, however disadvantageous and degrading to his dignity. In the midst of these public calamities, the peace of his family was disturbed; and Perses, the eldest of his sons by a concubine, raised seditions against his brother Demetrius, whose condescension and humanity had gained popularity among the Macedonians, and who, from his residence at Rome, as an hostage, had procured the good graces of the senate, and by the modesty and innocence of his manners, had obtained forgiveness from that venerable body for the hostilities of his father. Philip listened with too much avidity to the false accusation of Perses; and when he heard it asserted that Demetrius wished to rob him of his crown, he no longer hesitated to punish with death so unworthy and so ungrateful a son. No sooner was Demetrius sacrificed to credulity than Philip became convinced of his cruelty and rashness, and to punish the perfidy of Perses, he attempted to make Antigonus, another son, his successor on the Macedonian throne But he was prevented from executing his purpose by death, in the forty-second year of his reign, 179 years before the Christian era. The assassin of Demetrius succeeded his father; and with the same ambition, with the same rashness and oppression, renewed the war against the Romans till his empire was destroyed and Macedonia became a Roman province. Philip has been compared with his great ancestor of the same name, but though they possessed the same virtues, the same ambition, and were tainted with the same vices, yet the father of Alexander was more sagacious and more intriguing, and the son of Demetrius was more suspicious, more cruel, and more implacable; and according to the pretended prophecy of one of the Sibyls, Macedonia was indebted to one Philip for her rise and consequence among nations, and under another Philip she lamented the loss of her power, her empire, and her dignity. *Polyb* 16, &c.—*Justin.* 29, &c.—*Plut. in Flam. Paus* 7, 8.——M. Julius, a Roman emperor, of an obscure family in Arabia, from which he was surnamed *Arabian*. From the lowest rank in the army he gradually rose to the highest offices, and when he was made general of the prætorian guards he assassinated Gordian to make himself emperor. To establish himself with more certainty on the imperial throne, he left Mesopotamia a prey to the continual invasions of the Persians, and hurried to Rome, where his election was universally approved by the senate and the Roman people. Philip rendered his cause popular by his liberality and profusion; and it added much to his splendour and dignity that the Romans during his reign commemorated the foundation of their city, a solemnity which was observed but once every hundredth year, and which was celebrated with more pomp and more magnificence than under the preceding reigns The people were entertained with games and spectacles, the theatre of Pompey was successively crowded during three days and three nights, and 2000 gladiators bled in the circus at once, for the amusement and pleasure of a gazing populace. His usurpation, however, was short, Philip was defeated by Decius, who had proclaimed himself emperor in Pannonia, and he was assassinated by his own soldiers near Verona, in the forty-fifth year of his age, and the fifth of his reign, A. D. 249. His son who bore the same name, and who had shared with him the imperial dignity, was also massacred in the arms of his mother. Young Philip was then in the twelfth year of his age, and the Romans lamented in him the loss of rising talents, of natural humanity, and endearing virtues. *Aurel Victor.*—*Zosim.*——A native of Acarnania, physician to Alexander the Great. When the monarch had been suddenly taken ill, after bathing in the Cydnus, Philip undertook to remove the complaint, when the rest of the physicians believed that all medical assistance would be ineffectual. But as he was preparing his medicine, Alexander received a letter from Parmenio, in which he was advised to be aware of his physician Philip, as he had conspired against his life. The monarch was alarmed; and when Philip presented him his medicine, he gave him Parmenio's letter to peruse, and began to drink the potion. The serenity and composure of Philip's countenance, as he read the letter, removed every suspicion from Alexander's breast. He pursued the directions of his physician, and in a few days

recovered. *Plut. in Alex.*——A son of Alexander the Great, murdered by order of Olympias.——A man who pretended to be the son of Perses, that he might lay claim to the kingdom of Macedonia. He was called *Pseudophilippus*——A brother of Alexander the Great, called also Aridæus. [*Vid* Aridæus.]——A freed man of Pompey the Great. He found his master's body deserted on the sea-shore, in Egypt, and he gave it a decent burial, with the assistance of an old Roman soldier, who had fought under Pompey.

PHILISCUS, a famous sculptor, whose statues of Latona, Venus, Diana, the Muses, and a naked Apollo, were preserved in the portico belonging to Octavia.

PHILISTION, a comic poet of Nicæa, in the age of Socrates, who is said to have died from excessive laughter *Martial.* 2, 11.

PHILISTUS, a Syracusan, who, during his banishment from his native country, wrote a history of Sicily in twelve books, which was commended by some, though censured for inaccuracy by Pausanias. He was afterwards sent against the Syracusans by Dionysius the Younger, and he killed himself when overcome by the enemy, 356 B. C. *Plut in Dion*

PHILO, a learned Jewish writer who flourished in the first century, and under the reign of Caligula, was of the sacerdotal family, and brother to the chief magistrate of his race at Alexandria, where he was born. He received his education at his native place, and distinguished himself by his proficiency in eloquence, philosophy, and scriptural knowledge. Eusebius says of him, that "he was a man copious in speech, rich in sentiments, and eminent and sublime in his acquaintance with the holy scriptures." He was particularly versed in the Platonic philosophy. If we attend to the nature of Jewish learning at this period, and compare it with the spirit of the Alexandrian schools, we shall perceive the manner in which Plato studied philosophy. From the time of the Ptolemies, the use of allegories had been borrowed by the Jews from their Egyptian neighbours, and by the help of these, Platonic and Pythagorean learning was introduced among them, as the concealed and symbolical sense of their own law. In this manner they were enabled to make what use they pleased of their systems, without appearing to be indebted to heathen philosophers. These systems likewise were adulterated with many dogmas from the oriental philosophy, particularly on the subject of the divine nature. This philosophy, which had been well received in Alexandria, Philo embraced, and he appears to have interwoven the Platonic learning and opinions with the doctrines of the sacred oracles, and ascribed them to Moses. It is also probable that he was, in part, influenced by the example of the Essenes and Therapeutæ, whose method of philosophising he imitated, though he did not adopt their manner of living. for he always speaks of them in the highest terms of commendation. Philo was not so completely immersed in philosophical studies as to neglect the cultivation of eloquence, and to withdraw his attention from civil affairs. On the contrary, he seems to have acquired a high reputation as an orator, and as a man of wisdom and prudence in the conduct of important negotiations: hence we find him placed at the head of a deputation sent by his countrymen to Rome in the year 40, with the design of vindicating them from the calumnies with which they were loaded by the Alexandrians, and of defending their cause against Appian. Though his mission proved fruitless, he committed the substance of his apology for the Jews to writing, and in it gave a favourable specimen of his learning, talents, and integrity. Eusebius relates, that after the death of Caligula this apology was read in the Roman senate. The best edition of the works of Philo is that of Mangey, Lond. 1742, 2 vol. fol.

PHILOCLES, one of the admirals of the Athenian fleet, during the Peloponnesian war. He recommended to his countrymen to cut off the right hand of such of the enemies as were taken, that they might be rendered unfit for future service. His plan was adopted by all the ten admirals except one; but their expectations were frustrated, and instead of being conquerors, they were totally defeated at Ægospotamos by Lysander, and Philocles with 3000 of his countrymen were put to death, and refused the honours of sepulture. *Plut in Lys* —— A tragic poet of Athens, nephew to Æschylus. He was ugly in his person and morose in his temper. He had a son of the same name who cultivated the muses with equal success *Suidas*

PHILOCTETES, son of Pœan and Demonassa, was one of the Argonauts according to Hyginus and Hyginus, and the arm-bearer and particular friend of Hercules. He was present at the death of Hercules, and because he had erected the burning pile on which the hero was consumed, he received from him the arrows which had been dipped in the gall of the hydra, after he had bound himself by a solemn oath not to betray the place where his ashes were deposited. He had no sooner paid the last offices to Hercules, than he returned to Melibœa, where his father reigned. From thence he visited Sparta, where he became one of the numerous suitors of Helen, and soon after, like the rest of those princes who had courted the daughter of Tyndarus, and who had bound themselves to protect her from injury, he was called upon by Menelaus to accompany the Greeks to the Trojan war, and he immediately set sail from Melibœa with seven ships, and repaired to Aulis, the general rendezvous of the combined fleet. He was here prevented from joining his countrymen, and the offensive smell which arose from a wound in his foot, obliged the Greeks, at the instigation of Ulysses, to remove him from the camp, and he was accordingly carried to the island of Lemnos, or as others say to Chryse, where Phimachus, the son of Dolophion, was ordered to wait upon him. In this solitary retreat he was suffered to remain for some time, till the Greeks, on the tenth year of the Trojan war, were informed by the oracle that Troy could not be taken without the arrows of Hercules, which were then in the possession of Philoctetes. Upon this Ulysses, accompanied by Diomedes, or according to others, by Pyrrhus, was commissioned by the rest of the Grecian army to go to Lemnos, and to prevail upon Philoctetes to come and finish the tedious siege. Philoctetes recollected the ill treatment which he had received from the Greeks, and particularly from Ulysses, and therefore he not only refused to go to Troy, but he even persuaded Pyrrhus to conduct him to Melibœa,

As he embarked, the manes of Hercules forbade him to proceed, but immediately to repair to the Grecian camp, where he should be cured of his wounds, and put an end to the war. Philoctetes obeyed; and after he had been restored to his former health by Æsculapius, or, according to some, by Machaon, or Podalirus, he destroyed a great number of the Trojan enemy, among whom was Paris, the son of Priam, with the arrows of Hercules. When by his valour Troy had been ruined, he set sail from Asia, but as he was unwilling to visit his native country, he came to Italy, where, by the assistance of his Thessalian followers, he was enabled to build a town in Calabria, which he called Petilia. Authors disagree about the causes of the wound which Philoctetes received on the foot. The most ancient mythologists support, that it was the bite of the serpent which Juno had sent to torment him, because he had attended Hercules in his last moments, and had buried his ashes. According to another opinion, the princes of the Grecian army obliged him to discover where the ashes of Hercules were deposited, and as he had made an oath not to mention the place, he only with his foot struck the ground where they lay, and by this means concluded he had not violated his solemn engagement. For this, however, he was soon after punished, and the fall of one of the poisoned arrows from his quiver upon the foot which had struck the ground, occasioned so offensive a wound, that the Greeks were obliged to remove him from their camp. The sufferings and adventures of Philoctetes are the subject of one of the best tragedies of Sophocles. *Virg Æn.* 3. 46. - *Dictys Cret* 1, 14.—*Senec in Herc*—*Sophocl Phil*—*Quint. Calab.* 9 et 10 *Hygin. fab* 26. 97, et 102—*Diod.* 2 et 4.—*Ovid. Met.* 13, 329 9, 234. *Trist.* 5. 2

PHILOCYPRUS, a prince of Cyprus in the age of Solon, by whose advice he changed the situation of a city, which in gratitude he called Soli *Plut. in Sol.*

PHILOLAUS, a son of Minos, by the nymph Paria, from whom the island of Paros received its name. Hercules put him to death, because he had killed two of his companions. *Apollod.* 3. 1. — A Pythagorean philosopher of Crotona, B. C. 374, who first supported the diurnal motion of the earth round its axis, and its annual motion round the sun. Cicero has ascribed this opinion to the Syracusan philosopher Nicetas, and likewise to Plato; and from this passage some suppose that Copernicus derived the idea of the system which he afterwards established. *Cic in Acad* 4, 39. *de Orat* 3, 34.—*Plut.*—— A lawgiver of Thebes. He was a native of Corinth, and of the family of the Bacchiades, &c. *Aristot. Polit* 2, *cap. ult*

PHILOMBROTUS, an archon at Athens, in whose age the state was entrusted to Solon, when torn by factions *Plut in Sol.*

PHILOMELA, a daughter of Pandion, king of Athens, and sister to Procne, who had married Tereus king of Thrace. Procne separated from Philomela, to whom she was particularly attached, spent her time in great melancholy till she prevailed upon her husband to go to Athens, and bring her sister to Thrace. Tereus obeyed his wife's injunctions, but he had no sooner obtained Pandion's permission to conduct Philomela to Thrace, than he became enamoured of her and resolved to gratify his passion. He dismissed the guards, whom the suspicions of Pandion had appointed to watch his conduct, and he offered violence to Philomela, and afterwards cut off her tongue, that she might not be able to discover his barbarity, and the indignities which she had suffered. He confined her also in a lonely castle, and after he had taken every precaution to prevent a discovery he returned to Thrace, and he told Procne that Philomela had died by the way, and that he had paid the last offices to her remains. Procne, at this sad intelligence put on mourning for the loss of Philomela; but a year had scarcely elapsed before she was secretly informed that her sister was not dead. Philomela, during her captivity, described on a piece of tapestry her misfortunes and the brutality of Tereus, and privately conveyed it to Procne. She was then going to celebrate the orgies of Bacchus when she received it; she disguised her resentment, and as during the festivals of the god of wine, she was permitted to rove about the country, she hastened to deliver her sister Philomela from her confinement, and she concerted with her on the best measures of punishing the cruelty of Tereus She murdered her son Itylus, who was in the sixth year of his age, and served him up as food before her husband during the festival Tereus, in the midst of his repast, called for Itylus, but Procne immediately informed him, that he was then feasting on his flesh, and that instant Philomela, by throwing on the table the head of Itylus, convinced the monarch of the cruelty of the scene. He drew his sword to punish Procne and Philomela, but as he was going to stab them to the heart, he was changed into a hoopoe, Philomela into a nightingale, Procne into a swallow, and Itylus into a pheasant. This tragical scene happened at Daulis in Phocis; but Pausanias and Strabo, who mention the whole of the story, are silent about the transformation; and the former observes, that Tereus, after this bloody repast, fled to Megara, where he destroyed himself. The inhabitants of the place raised a monument to his memory, where they offered yearly sacrifices, and placed small pebbles instead of barley It was on this monument that the birds called hoopoes were first seen, hence the fable of his metamorphosis. Procne and Philomela died through excess of grief and melancholy, and as the notes of the nightingale and of the swallow are peculiarly plaintive and mournful, the poets have embellished the fable by supposing that the two unfortunate sisters were changed into birds. *Apollod.* 3, 14.—*Paus* 1. 42. 10. 4. - *Hygin. fab.* 45 —*Strab.* 9.— *Ovid. Met.* 6, *fab.* 9 et 10.— *Virg. G.* 4, 15 et 511.

PHILONIDES, a courier of Alexander, who ran from Sicyon to Elis, 160 miles, in nine hours, and returned the same journey in 15 hours. *Plin.* 2. 71.——A Greek comic poet of Athens, before the age of Aristophanes. He was tall in stature, but unpolished in mind, whence the proverb of Philonide indoctior *Suidas.*

PHILOPATOR, a surname of one of the Ptolemies, king of Egypt. *Vid.* Ptolemæus.

PHILOPŒMEN, a celebrated general of the Achæan league, born at Megalopolis. His father's name was Grangis. His education was begun and finished under Cassander, Ecdemus, and Demophanes, and he early distinguished himself in the field of battle, and appeared fond

of agriculture and a country life. He proposed to himself Epaminondas for a model, and he was not unsuccessful in imitating the prudence and the simplicity, the disinterestedness and activity of this famous Theban. When Megalopolis was attacked by the Spartans, Philopœmen, then in the 30th year of his age, gave the most decisive proofs of his valour and intrepidity. He afterwards assisted Antigonus, and was present in the famous battle in which the Ætolians were defeated. Raised to the rank of chief commander, he showed his ability by the faithful discharge of that important trust, and his personal valour by killing with his own hand Mechanidas, the tyrant of Sparta; and if he was defeated in a naval battle by Nabis, he soon after repaired his losses by taking the capital of Laconia, B. C. 188, and by abolishing the laws of Lycurgus, which had flourished there for such a length of time. Sparta, after its conquest, became tributary to the Achæans, and Philopœmen enjoyed the triumph of having reduced to ruins one of the greatest and the most powerful of the cities of Greece. Some time after the Messenians revolted from the Achæan league, and Philopœmen, who headed the Achæans, unfortunately fell from his horse, and was dragged to the enemy's camp. Dinocrates, the general of the Messenians, treated him with great severity; he was thrown into a dungeon, and obliged to drink a dose of poison. When he received the cup from the hand of the executioner, Philopœmen asked him how his countrymen had behaved in the field of battle; and when he heard that they had obtained the victory, he drank the whole with pleasure, exclaiming, that this was comfortable news. The death of Philopœmen, which happened about 183 years before the Christian era, in his 70th year, was universally lamented, and the Achæans, to revenge his fate, immediately marched to Messenia, where Dinocrates, to avoid their resentment, killed himself. The rest of his murderers were dragged to his tomb, where they were sacrificed; and the people of Megalopolis, to show farther their great sense of his merit, ordered a bull to be yearly offered on his tomb, and hymns to be sung in his praise, and his actions to be celebrated in a panegyrical oration. He had also statues raised to his memory, which some of the Romans attempted to violate, and to destroy, to no purpose, when Mummius took Corinth. Philopœmen has been justly called by his countrymen the last of the Greeks. *Plut. in Vita.—Justin.* 32, 4.—*Polyb.*

PHILOSTRATUS, a famous sophist, born at Lemnos, or according to some, at Athens. He came to Rome, where he lived under the patronage of Julia, the wife of the emperor Severus, and he was entrusted by the empress with all the papers which contained some account, or anecdotes of Apollonius Thyaneus, and he was ordered to review them, and with them to compile an history. The life of Apollonius is written with elegance, but the improbable accounts, the fabulous stories, and exaggerated details which it gives, render it disgusting. There is, besides, another treatise remaining of his writings, &c. He died A. D. 244. The best edition of his writings is that of Olearius, fol. Lips. 1709.——His nephew, who lived in the reign of Heliogabalus, wrote an account of sophists.

PHILOTAS, a son of Parmenio, distinguished for bravery in the battles of Alexander, and at last accused of conspiring against his life. He was in consequence tortured and stoned to death, or, according to some, struck through with darts by the soldiers, B. C. 330. *Curt.* 6, 11.—*Plut. in Alex.—Arrian.*

PHILOTIS, a servant-maid at Rome, who saved her countrymen from destruction. After the siege of Rome by the Gauls, the Fidenates assembled an army under the command of Lucius Posthumius, and marched against the capital, demanding all the wives and daughters in the city, as the conditions of peace. This extraordinary demand astonished the senators, and when they refused to comply, Philotis advised them to send all their female slaves disguised in matrons' clothes, and she offered to march herself at the head. Her advice was followed, and when the Fidenates had feasted late in the evening, and were quite intoxicated, and fallen asleep, Philotis lighted a torch as a signal for her countrymen to attack the enemy. The whole was successful, the Fidenates were conquered, and the senate, to reward the fidelity of the female slaves, permitted them to appear in the dress of the Roman matrons. *Plut. in Rom.* —*Varro de L. L* 5.—*Ovid de Art. Am.* 2.

PHILOXENUS, an officer of Alexander, who received Cilicia, at the general division of the provinces.——A son of Ptolemy who was given to Polopidas as an hostage.——A native of Cythera, poet of Dionysius, tyrant of Sicily, for some time, till he offended him by seducing one of his female singers. During his confinement, Philoxenus composed an allegorical poem, called Cyclops, in which he had delineated the character of the tyrant under the name of Polyphemus, and represented his mistress under the name of Galatæa, and himself under that of Ulysses. The tyrant, who was fond of writing poetry, and of being applauded, removed Philoxenus from his dungeon, but the poet refused to purchase his liberty, by saying things unworthy of himself, and applauding the wretched verses of Dionysius, and therefore he was sent to the quarries. When he was asked his opinion at a feast about some verses which Dionysius had just repeated, and which the courtiers had received with the greatest applause, Philoxenus gave no answer, but he ordered the guards that surrounded the tyrant's table to take him back to the quarries. Dionysius was pleased with his pleasantry and with his firmness, and immediately forgave him. Philoxenus died at Ephesus, about 380 years before Christ. *Cic. Att.* 4, 6.—*Plut. de Virt. Alex.*——A painter of Eretria, who made for Cassander an excellent representation of the battle of Alexander with Darius. He was pupil to Nicomachus. *Plin.* 31, 10.

PHILYRA, one of the Oceanides, who was met by Saturn in Thrace. The god, to escape from the vigilance of Rhea, changed himself into a horse, to enjoy the company of Philyra, by whom he had a son, half a man and half a horse, called Chiron. Philyra was so ashamed of giving birth to such a monster, that she entreated the gods to change her nature. She was metamorphosed into the linden tree, called by her name among the Greeks. *Hygin. fab.* 183.

PHILYRIDES, a patronymic of Chiron, the

son of Philyra. *Ovid. Art. Am. Virg G.* 3. 550.

PHINEUS, a son of Agenor, king of Phœnicia, or, according to some, of Neptune, who became king of Thrace, or, as the greater part of the mythologists support, of Bithynia. He married Cleopatra, the daughter of Boreas, whom some call Cleobula, by whom he had Plexippus and Pandion. After the death of Cleopatra, he married Idæa, the daughter of Dardanus. Idæa, jealous of Cleopatra's children, accused them of attempts upon their father's life and crown, or, according to some, of attempts upon her virtue, and they were immediately condemned by Phineus to be deprived of their eyes. This cruelty was soon after punished by the gods, Phineus suddenly became blind, and the Harpies were sent by Jupiter to keep him under continual alarm, and to spoil the meats which were placed on his table. He was some time after delivered from these dangerous monsters by his brothers-in-law, Zetes and Calais, who pursued them as far as the Strophades He also recovered his sight by means of the Argonauts, whom he had received with great hospitality, and instructed in the easiest and speediest way by which they could arrive in Colchis. The causes of the blindness of Phineus are a matter of dispute among the ancients, some supposing that this was inflicted by Boreas, for his cruelty to his grandson, whilst others attribute it to the anger of Neptune, because he had directed the sons of Phrixus how to escape from Colchis to Greece. Many, however, think that it proceeded from his having rashly attempted to develope futurity, while others assert that Zetes and Calais put out his eyes on account of his cruelty to their nephews. The second wife of Phineus is called by some Dia, Eurytia, Danae, and Idothea Phineus was killed by Hercules *Apollod.* 1, 9 3, 15 —*Hygin. fab* 19.—The brother of Cepheus, king of Æthiopia. He was going to marry his niece Andromeda, when her father Cepheus was obliged to give her up to be devoured by a sea-monster, to appease the resentment of Neptune. She was, however, delivered by Perseus, who married her by the consent of her parents, for having destroyed the sea-monster. This marriage displeased Phineus; he interrupted the ceremony, and with a number of attendants, attacked Perseus and his friends. Perseus defended himself, and turned into stone Phineus, and his companions, by showing them the Gorgon's head. *Apollod.* 2, 1 et 4 — *Ovid. Met.* 5, *fab.* 1 et 2.—*Hygin. fab.* 64.

PHINTIAS, a city of Sicily, to the east of Gela, on the southern coast. It was founded by Phintias, tyrant of Agrigentum, who began to reign the next year after the death of Agathocles. Phintias transferred to his new city the inhabitants of Gela, which latter place from this time became deserted and ceased to exist. *Diod. Sic.* 22. 2. — *Strab.* 6. —A tyrant of Agrigentum, the year after the death of Agathocles.

PHINTO, a small island between Sardinia and Corsica, now *Figo*.

PHLEGĔTHON, a river of hell, whose waters were *burning*, as the word φλεγέθω, from which the name is derived, seems to indicate. *Virg. Æn.* 6. 550.—*Ovid. Met* 15, 532. — *Senec. in Hip. —Sil.* 13, 564.

PHLEGON, a native of Tralles, in Lydia, one of the emperor Adrian's freedmen. He wrote different treatises on the long lived, on wonderful things, besides an historical account of Sicily, sixteen books on the Olympiads, an account of the principal places in Rome, three books of *Fasti*, &c. Of these some fragments remain. His style was not elegant, and he wrote without judgment or precision. His name is particularly noticed by the moderns, as he is said to have made mention of the darkness which prevailed during the crucifixion of our Saviour. The passage is now lost, though the substance is preserved by Eusebius. The works of Phlegon have been edited by Meursius, 4to. L. Bat. 1620.—One of the horses of the sun. The word signifies *burning*. *Ovid. Met.* 2, 154.

PHLEGRA, or **PHLEGRÆUS CAMPUS**, a place of Macedonia, afterwards called Pallene, where the giants attacked the gods and were defeated by Hercules, (φλέγω, *uro*) The combat was afterwards renewed in Italy, in a place of the same name near Cumæ. The territory of Italy, which is thus denominated, forms a district of Campania; and appears to have experienced in a great degree the destructive effects of subterraneous fires. Accordingly we here find mount Vesuvius; the *Solfatara*, still smoking, as the poets have pretended, from the effects of Jupiter's thunder; the *Monte Nuovo*, which was suddenly thrown up from the bowels of the earth on the day of St Michael's feast, in the year 1538, the *Monte Barbaro*, formerly Mons Gaurus; the grotto of the Sybil; the noxious and gloomy lakes of Avernus and Acheron; the green bowers of Elysium, &c. It is not improbable that these objects terrified the Greeks in their first voyages to the coast, and that they were afterwards embellished and exaggerated by the fancy and fiction of the poets.

PHLEGYÆ, a people of Thessaly. Some authors place them in Bœotia. They received their name from Phlegyas, the son of Mars, with whom they plundered and burned the temple of Apollo at Delphi. Few of them escaped to Phocis, where they settled. *Paus* 9, 36.

PHLEGYAS, a son of Mars by Chryse, daughter of Halmus, was king of the Lapithæ in Thessaly. He was father of Ixion and Coronis, to whom Apollo offered violence. When the father heard that his daughter had been so wantonly abused, he marched an army against Delphi, and reduced the temple of the god to ashes. This was highly resented Apollo killed Phlegyas and placed him in hell, where a huge stone hangs over his head, and keeps him in continual alarms, by its appearance of falling every moment. *Paus.* 9, 36. *Apollod* 3, 5 — *Ovid. Met.* 5, 87. — *Servius ad Virg. Æn.* 6, 618

PHLIASIA, a small independent state of the Peloponnesus, adjoining Corinth and Sicyon on the north, Arcadia on the west, and the Nemean and Cleonæan districts of Argolis on the south and south-east. Its chief city was Phlius, so called from Phlius, a son of Asopus, who was one of the Argonauts, but it was formerly known by the name of Arathyrea. It was at first dependent on the kingdom of Mycenæ, but in later times it espoused the Lacedæmonian cause, from which it suffered not a little. It joined the Achæan league soon after its organization, and met the common lot of that soci-

federacy when it fell into the hands of the Romans. The city possessed, amongst many splendid edifices, a temple and grove of Hebe, where criminals found an inviolable asylum. The inhabitants were noted for their fidelity and bravery. —*Strab.* 8.—*Homer. Il.* 2, 572 et 604.

PHOBETOR, one of the sons of Somnus, and his principal minister. His office was to assume the shape of serpents and wild beasts, to inspire terror into the minds of men, as his name intimates, (φοβέτωρ, from φοβέω). The other two ministers of Somnus were Phantasia and Morpheus.—*Ovid Met.* 11, 640.

PHOCÆA, a city of Ionia, in Asia Minor, south-west of Cyme. It was founded by some emigrants of Phocis under the guidance of two Athenian chiefs named Philogenes and Damon. It was built, with the consent of the Cymæans, on part of their territory; nor was it included in the Ionian confederacy till its citizens had consented to place at the head of the government princes of the line of Codrus. Phocæa, from the excellence of its harbours, and the enterprising spirit of its inhabitants, soon obtained a distinguished name among the early maritime states of the world. Herodotus observes that the Phocæans were the first Greeks who undertook distant voyages, and made their countrymen acquainted with the Adriatic, and the coasts of Tyrrhenia and Spain. Tartessus, in the latter country, was the spot which they most frequented, and they so conciliated the favour of Arganthonius, sovereign of the country, that he sought to induce them to leave Ionia, and settle in his dominions. On their declining this offer he munificently presented them with a large sum of money, for the purpose of raising a strong line of fortifications round their city, a precaution which the growing power of the Median empire seemed to render necessary. The liberality of this Iberian sovereign was attested by the circuit of the walls, which were several stadia in length, and by the size and solid construction of the stones employed. Phocæa was one of the first Ionian cities besieged by the army of Cyrus under the command of Harpagus. Having invested the place, he summoned the inhabitants to surrender, declaring that it would be a sufficient token of submission, if they would pull down one battlement of their wall, and consecrate one dwelling in the city. The Phocæans, aware that to comply with this demand was to forfeit their independence, but conscious also of their inability to resist the overwhelming power of Cyrus, determined to abandon their native soil, and seek their fortune in another clime. Having formed this resolution, and obtained from the Persian general a truce of one day, under the pretence of a wish to deliberate on his proposal, they launched their ships, and embarking with their wives and children, and their most valuable effects, sailed to Chios. On their arrival in that island they sought to purchase the Œnussæ, a neighbouring group of islands belonging to the Chians; but as they refused to comply with their wishes, they resolved to sail for Corsica, where, twenty years prior to these events, they had founded a town named Alalia. On their way thither they touched at Phocæa, and having surprised the Persian garrison left there by Harpagus, put it to the sword. They then bound themselves by a solemn oath to continue the voyage on which they had determined: nevertheless one half of their number, overcome by the feelings which the sight of their native city recalled to their minds, could not be prevailed upon to forsake it a second time. The rest continued their voyage to Corsica, and were well received by their countrymen already settled in the island. During the five years in which they remained there, they rendered themselves formidable to the surrounding nations by their piracies and depredations, so that at length the Tuscans and Carthaginians united their forces to check these aggressions and destroy their power. The hostile fleets met in the Sardinian sea, and, after a most obstinate engagement, the Phocæans succeeded in beating off the enemy. They sustained however so great a loss in the conflict, and their ships were so crippled, that, despairing of being able to continue the contest against their powerful foes, they abandoned Corsica and retired to the coast of Gaul, where they founded Massilia. Phocæa, however, always remained a considerable city under the Persian dominion; and even at a later period, when the Romans became masters of Asia Minor, it continued to be a place of importance, as well from its size, as from its position and fortifications. The site of Phocæa retains the name of *Phoggia*. *Herod.* 1, 163–168. *Liv.* 37, 31 et 32.—*Paus.* 7, 3.—*Strab.* 14.—*Hor. Epod.* 16. *Ovid. Met.* 6, 9.

PHOCION, an Athenian, celebrated for his virtues, private as well as public. He was educated in the school of Plato, and of Xenocrates, and as soon as he appeared among the statesmen of Athens, he distinguished himself by his prudence and moderation, his zeal for the public good, and his military abilities. He often checked the violent and inconsiderate measures of Demosthenes, and when the Athenians seemed eager to make war against Philip, king of Macedonia, Phocion observed that war should never be undertaken without the strongest and most certain expectations of success and victory. When Philip endeavoured to make himself master of Eubœa, Phocion stopped his progress, and soon obliged him to relinquish his conquest. During the time of his administration he was always inclined to peace, though he never suffered his countrymen to become indolent, and to forget the jealousy and rivalship of their neighbours. He was forty-five times appointed governor of Athens, and no greater encomium can be passed upon his talents as a minister and statesman, than that he never solicited that high, though dangerous office. In his rural retreat, or at the head of the Athenian armies, he always appeared barefooted, and without a cloak, whence one of his soldiers had occasion to observe, when he saw him dressed more warmly than usual during a severe winter, that since Phocion wore his cloak it was a sign of the most inclement weather. If he was the friend of temperance and discipline, he was not a less brilliant example of true heroism. Philip, as well as his son Alexander, attempted to bribe him, but to no purpose; and Phocion boasted in being one of the poorest of the Athenians, and in deserving the appellation of *the Good*. It was through him that Greece was saved from an impending war, and he advised Alexander rather to turn his arms against Persia, than to shed the blood of the Greeks, who were either

his allies or his subjects. Alexander was so sensible of his merit, and of his integrity, that he sent him a hundred talents from the spoils which he had obtained from the Persians, but Phocion was too great to suffer himself to be bribed; and when the conqueror had attempted a second time to oblige him, and to conciliate his favour, by offering him the government and possession of five cities, the Athenian rejected the presents with the same indifference, and with the same independent mind. But not totally to despise the favours of the monarch, he begged Alexander to restore to their liberty four slaves that were confined in the citadel of Sardis. Antipater, who succeeded in the government of Macedonia after the death of Alexander, also attempted to corrupt the virtuous Athenian, but with the same success as his royal predecessor; and when a friend had observed to Phocion, that if he could so refuse the generous offers of his patrons, yet he should consider the good of his children, and accept them for their sake, Phocion calmly replied, that if his children were like him they could maintain themselves as well as their father had done, but if they behaved otherwise he declared that he was unwilling to leave them any thing which might either supply their extravagances, or encourage their debaucheries. But virtues like these could not long stand against the insolence and fickleness of an Athenian assembly. When the Piræus was taken, Phocion was accused of treason, and therefore, to avoid the public indignation, he fled for safety to Polyperchon. Polyperchon sent him back to Athens, where he was immediately condemned to drink the fatal poison. He received the indignities of the people with uncommon composure; and when one of his friends lamented his fate, Phocion exclaimed, "This is no more than what I expected; this treatment the most illustrious citizens of Athens have received before me." He took the cup with the greatest serenity of mind, and as he drank the fatal draught, he prayed for the prosperity of Athens, and bade his friends to tell his son Phocus not to remember the indignities which his father had received from the Athenians. He died about 318 years before the Christian era. His body was deprived of a funeral by order of the ungrateful Athenians, and if it was at last interred, it was by stealth, under a hearth, by the hand of a woman, who placed this inscription over his bones: "Keep inviolate, O sacred hearth, the precious remains of a good man till a better day restores them to the monuments of their forefathers, when Athens shall be delivered of her phrensy and shall be more wise." It has been observed of Phocion, that he never appeared elated in prosperity, or dejected in adversity, he never betrayed pusillanimity by a tear, or joy by a smile. His countenance was stern and unpleasant, but he never behaved with severity, his expressions were mild, and his rebukes gentle. At the age of eighty he appeared at the head of the Athenian armies like the most active officer, and to his prudence and cool valour in every period of life his citizens acknowledged themselves much indebted. His merits were not buried in oblivion, the Athenians repented of their ingratitude, and honoured his memory by raising him statues, and putting to a cruel death his guilty accusers. *Plut. et C. Nep. in Vita.*

PHOCIS, a small tract of country in Greece proper, bounded on the east by Bœotia, on the north by the Locri Opuntii, on the west by Doris and the Locri Ozolæ, and on the south by the Corinthian gulf. Its appellation was said to be derived from Phocus the son of Æacus. The more ancient inhabitants of the country were probably of the race of the Leleges; but the name of Phocians already prevailed at the time of the siege of Troy, since we find them enumerated in Homer's catalogue of Grecian warriors. Phocis is rendered famous for a war which it maintained against some of the Grecian republics, and which has received the name of the *Phocian war*. This celebrated war originated in the following circumstances: When Philip, king of Macedonia, had, by his intrigues and well concerted policy, fomented divisions in Greece, and disturbed the peace of every republic, the Greeks universally became discontented in their situation, fickle in their resolutions, and jealous of the prosperity of the neighbouring states. The Amphictyons, who were the supreme rulers of Greece, and who, at that time were subservient to the views of the Thebans, the inveterate enemies of the Phocians, showed the same spirit of fickleness, and like the rest of their countrymen were actuated by the same fears, the same jealousy and ambition. As the supporters of religion, they accused the Phocians of impiety for ploughing a small portion of land which belonged to the god of Delphi. They immediately commanded, that the sacred field should be laid waste, and that the Phocians, to expiate their crime, should pay a heavy fine to the community. The inability of the Phocians to pay the fine, and that of the Amphictyons to enforce their commands by violence, gave rise to new events. The people of Phocis were roused by the eloquence and the popularity of Philomelus, one of their countrymen, and when this ambitious ringleader had liberally contributed the great riches he possessed for the good of his countrymen, they resolved to oppose the Amphictyonic council by force of arms. He seized the rich temple of Delphi, and employed the treasures which it contained to raise a mercenary army. During two years hostilities were carried on between the Phocians and their enemies, the Thebans and the people of Locris, but no decisive battles were fought; and it can only be observed, that the Phocian prisoners were always put to an ignominious death, as guilty of the most abominable sacrilege and impiety, a treatment which was liberally retaliated on such of the army of the Amphictyons as became the captives of the enemy. The defeat and death of Philomelus, however, for a while checked their successes; but the deceased general was soon succeeded in the command by his brother, called Onomarchus, his equal in boldness and ambition, and his superior in activity and enterprize. Onomarchus rendered his cause popular, the Thessalians joined his army, and the neighbouring states observed at least a strict neutrality, if they neither opposed nor favoured his arms. Philip of Macedonia, who had assisted the Thebans, was obliged to retire from the field with dishonour, but a more successful battle was fought near Magnesia, and the monarch, by crowning the head of his soldiers with auræ, and telling them that they fought in the cause of Delphi and heaven, obtained a complete victory. Onomarchus was slain, and his body

exposed on a gibbet; 6000 shared his fate, and their bodies were thrown into the sea, as unworthy of funeral honours, and 3000 were taken alive. This fatal defeat, however, did not ruin the Phocians: Phayllus, the only surviving brother of Philomelus, took the command of their armies, and doubling the pay of his soldiers, he increased his forces by the addition of 2000 men from Athens, Lacedæmon, and Achaia. But all this numerous force at last proved ineffectual, the treasures of the temple of Delphi, which had long defrayed the expences of the war, began to fail, dissensions arose among the ringleaders of Phocis, and when Philip had crossed the straits of Thermopylæ, the Phocians relying on his generosity, claimed his protection, and implored him to plead their cause before the Amphictyonic council. His feeble intercession was not attended with success, and the Thebans, the Locrians, and the Thessalians, who then composed the Amphictyonic council, unanimously decreed, that the Phocians should be deprived of the privilege of sending members among the Amphictyons. Their arms and their horses were to be sold, for the benefit of Apollo, they were to pay the annual sum of 60,000 talents till the temple of Delphi had been restored to its ancient splendour and opulence; their cities were to be dismantled, and reduced to distinct villages, which were to contain no more than sixty houses each, at the distance of a furlong from one another, and all the privileges and the immunities of which they were stripped, were to be conferred on Philip, king of Macedonia, for his eminent services in the prosecution of the Phocian war. The Macedonians were ordered to put these cruel commands into execution. The Phocians were unable to make resistance, and ten years after they had undertaken the sacred war, they saw their country laid desolate, their walls demolished, and their cities in ruins, by the wanton jealousy of their enemies, and the inflexible cruelty of the Macedonian soldiers, B. C. 348. They were not, however, long under this disgraceful sentence, their well known valour and courage recommended them to favour, and they gradually regained their influence and consequence by the protection of the Athenians, and the favours of Philip. *Liv* 32. 18.—*Ovid. Am.* 2, 6. 15.—*Met.* 5, 276.—*Justin* 8, &c.—*Diod.* 16, &c.—*Plut. in Dem. Lys. Per.* &c.—*Strab.* 9.—*Paus.* 4, 5.

PHOCUS, son of Phocion, was dissolute in his manners and unworthy of the virtues of his great father. He was sent to Lacedæmon to imbibe there the principles of sobriety, of temperance, and frugality. He cruelly revenged the death of his father, whom the Athenians had put to death. *Plut. in Phoc. et Apoph* ——A son of Æacus by Psamathe, killed by Telamon, *Apollod.* 3, 12.

PHOCYLIDES, a Greek poet and philosopher, born at Miletus, flourished about B. C. 540, and was in high esteem for the purity of his style and of his sentiments. The Greek verses extant at this day under the name of Phocylides are falsely attributed to this writer, being manifestly of a later age, probably that of Adrian or Trajan, and apparently by a Christian, since they contain some of the forged Sibylline verses. They have been several times printed, separately or with others of the minor Greek poets. The best edition is that of Schier, Lips. 1751, 8vo.

PHŒBAS, a name applied to the priestess of Apollo's temple at Delphi. *Lucan.* 5, 183, &c.

PHŒBE, a name given to Diana, or the moon, on account of the brightness of that luminary. She became, according to Apollodorus, mother of Asteria and Latona. *Vid.* Diana.

PHŒBIDAS, a Lacedæmonian general sent by the Ephori to the assistance of the Macedonians against the Thracians. He seized the citadel of Thebes; but though he was disgraced and banished from the Lacedæmonian army for this perfidious measure, yet his countrymen kept possession of the town. He died B. C. 377. *C. Nep. in Pelop.*

PHŒBIGENA, a surname of Æsculapius &c. as being descended from Phœbus. *Virg. Æn.* 7, 773.

PHŒBUS, a name given to Apollo or the sun. This word expresses the brightness and splendour of that luminary, (φοιβος) *Vid.* Apollo.

PHŒNICE, or PHŒNICIA, a country of Asia, between mount Libanus and the sea, corresponding with the modern *Pachalic of Acre*, and the southern part of the *Pachalic of Tripoli*. It extended from the river Cherseus on the south, to beyond the island Aradus on the north, though its limits in the latter direction were subsequently formed by the river Eleutherus. To the north and east it touched upon Syria, to the south upon Palestine; it was nearly the same in size as the island of Cyprus, and contained 2000 square miles. The Phœnicians are said to have owed their appellation to the great number of *palm-trees* (φοινικες) which grew in their country, though there are other accounts, which deduce their name from Phœnix, one of their early kings. They were descendants of Canaan, and from their not having been driven out by the children of Israel, their country preserved the name of Canaan much longer than the other portions of it, which were better inhabited by the Israelites; the more inland part of Phœnicia, touching upon Syria, was termed Syro-Phœnicia. The Phœnicians were originally governed by their own laws, each great city choosing its particular ruler; such matters as concerned the whole nation being always debated at Tripolis. They were conquered by the Persians, and afterwards by Alexander, to whom and to the Romans they became tributary. Under the Persians they extended their boundaries on all sides, obtaining dominion over the northern part of Palestine, and along its coast as far as Joppa, and the limits of Egypt. They were the early merchants of the world, having sent out colonies to all parts of the Mediterranean, and ventured beyond the straits of Gibraltar to the Cassiterides, and to the western coasts of Africa; commerce and navigation were amongst them in the most flourishing state. They were the first who invented arithmetic, and steered their ships by the stars; and according to the Greeks, Cadmus, a Phœnician, was the inventor of letters. They were a most ingenious people, and excelled all the other nations of the earth, in their elegant and beautiful manufactures; so great indeed was their fame, that the temple of Solomon, the most magnificent building mentioned in the Holy Scriptures was raised under the direction of Tyrian artists. *Herod.* 4, 42. 5, 58.—*Homer. Odyss* 15, 415.—*Mela*, 1, 11. 2, 7.—*Strab* 16.—*Apollod* 3, 1.—*Lucret.* 2, 829.—*Plin.* 2, 47. 5, 12.—*Curt.* 4, 2.—*Virg. Æn.* 1,

&c. — *Ovid. Met* 12, 104. 14, 345. 15, 283. — *Propert.* 2. 20. 61.

PHŒNICIA *Vid.* Phœnice.

PHŒNICŪSA, now *Feliculà*, one of the Æolian islands at the north of Sicily.

PHŒNISSA, a patrynomic given to Dido as a native of Phœnicia. *Virg Æn.* 4. 529.

PHŒNIX, a fabulous bird, of which Herodotus gives the following account, in that part of his work which treats of Egypt "The Phœnix is another sacred bird which I have never seen except in effigy. He rarely appears in Egypt; once only in five hundred years, immediately after the death of his father, as the Heliopolitans affirm. If the painters describe him truly, his feathers represent a mixture of crimson and gold; and he resembles the eagle in outline and size. They affirm that he contrives the following thing, which to me is not credible. They say that he comes from Arabia, and, bringing the body of his father enclosed in myrrh, buries him in the temple of the sun; and that he brings him in the following manner. First he moulds as great a quantity of myrrh into the shape of an egg, as he is well able to carry; and, after having tried the weight, he hollows out the egg, and puts his parent into it, and stops up with some more myrrh the hole through which he had introduced the body, so that the weight is the same as before: he then carries the whole mass to the temple of the sun in Egypt. Such is the account they give of the Phœnix. *Herod.* 2, 73. —Son of Amyntor, king of Argos, by Cleobule, or Hippodamia, was preceptor to young Achilles. When his father proved faithless to his wife, on account of his fondness for a concubine called Clitia, Cleobule, jealous of her husband, persuaded her son Phœnix to ingratiate himself into the favours of his father's mistress. Phœnix easily succeeded, but when Amyntor discovered his intrigues, he drew a curse upon him, and the son was soon after deprived of his sight by divine vengeance. According to some, Amyntor himself put out the eyes of his son, which so cruelly provoked him, that he meditated the death of his father. Reason and piety, however, prevailed over passion, and Phœnix, not to become a parricide, fled from Argos to the court of Peleus, king of Phthia. Here he was treated with tenderness, Peleus carried him to Chiron, who restored him to his eye-sight, and soon after he was made preceptor to Achilles, his benefactor's son. He was also presented with the government of many cities, and made king of the Dolopes. He accompanied his pupil to the Trojan war, and Achilles was ever grateful for the instructions and precepts which he had received from Phœnix. After the death of Achilles, Phœnix, with others, was commissioned by the Greeks to return into Greece, to bring young Pyrrhus to the war. This commission he performed with success, and after the fall of Troy he returned with Pyrrhus, and died in Thessaly. He was buried at Æon, or according to Strabo, near Trachinia, where a small river in the neighbourhood received the name of Phœnix, and after joining the Asopus fell into the sea near Thermopylæ. *Ovid. in Ib.* 259. — *Apollod.* 2, 7. — *Virg. Æn.* 2, 762. —A son of Agenor, by a nymph who was called Telephassa, according to Apollodorus and Moschus, or, according to others, Epimeduse, Perimeda, or Agriope. He was, like his brothers Cadmus and Cilix, sent by his father in pursuit of his sister Europa, whom Jupiter had carried away under the form of a bull, and when his inquiries proved unsuccessful, he settled in a country, which according to some, was from him called *Phœnicia. Hygin. fab* 178.

PHOLOE, a mountain of Elis, at the base of which stood the city of Pylos, between the heads of the rivers Peneus and Selleis *Strab.* 8 — A female servant of Cretan origin, given with her two sons to Sergestus by Æneas. *Virg. Æn.* 5, 285.

PHOLUS, one of the Centaurs, son of Silenus and Melia, or, according to others, of Ixion and the cloud. He kindly entertained Hercules when he was going against the boar of Erymanthus, but he refused to give him wine, as that which he had, belonged to the rest of the Centaurs. Hercules, upon this, without ceremony, broke the cask and drank the wine. The smell of the liquor drew the Centaurs from the neighbourhood to the house of Pholus, but Hercules stopped them when they forcibly entered the habitation of his friend, and killed the greatest part of them. Pholus gave the dead a decent funeral, but he mortally wounded himself with one of the arrows which were poisoned with the venom of the hydra, and which he attempted to extract from the body of one of the Centaurs. Hercules, unable to cure him, buried him when dead, and called the mountain, where his remains were deposited, by the name of *Pholoe. Virg. G.* 2, 456. *Æn* 8, 294 — *Lucan.* 3, 6 et 7 — One of the friends of Æneas, killed by Turnus. *Virg. Æn.* 12, 341.

PHORBAS, a son of Priam and Epithesia, killed during the Trojan war, by Menelaus. The god Somnus borrowed his features when he deceived Palinurus, and threw him into the sea near the coast of Italy. *Virg. Æn.* 5, 843. —A son of Lapithus, who married Hyrmine, the daughter of Epeus, by whom he had Actor. Pelops, according to Diodorus, shared his kingdom with Phorbas, who also, says the same historian, established himself at Rhodes, at the head of a colony from Elis and Thessaly, by order of the oracle which promised, by his means only, deliverance from the numerous serpents which infested the island. *Diod.* 2. — *Paus* 5, 1. —A native of Syene, son of Methion, killed by Perseus. *Ovid. Met* 5, *fab* 3.

PHORCUS, or PHORCYS, a sea-deity son of Pontus and Terra, who married his sister Ceto, by whom he had the Gorgons, the dragon that kept the apples of the Hesperides, and other monsters. *Heniod. Theogn* 270 et 352. — *Apollod.* —One of the auxiliaries of Priam, killed by Ajax, during the Trojan war. — *Homer. Il.* 17. —A man whose seven sons assisted Turnus against Æneas. — *Virg. Æn.* 10, 338.

PHORMIO, an Athenian general, whose father's name was Asopicus. He impoverished himself to maintain and support the dignity of his army. His debts were some time after paid by the Athenians, who wished to make him their general, an office which he refused, while he had so many debts, observing that it was unbecoming an officer to be at the head of an army, when he knew that he was poorer than the meanest of his soldiers. —A Peripatetic philosopher of Ephesus, who once gave a lecture upon the duties of an officer, and a military profession. The philoso

pher was himself ignorant of the subject which he treated, upon which Hannibal the Great, who was one of his auditors, exclaimed that he had seen many doating old men, but never one worse than Phormio. *Cic. de Nat. D.* 3, 18.——A disciple of Plato, chosen by the people of Elis, to make a reformation in their government, and their jurisprudence.

PHORMIS, an Arcadian who acquired great riches at the court of Gelon and Hiero in Sicily. He dedicated the brazen statue of a mare to Jupiter Olympius in Peloponnesus, which so much resembled nature, that horses came near it, as if it had been alive. *Paus.* 5, 27.

PHORONEUS, the god of a river of Peloponnesus of the same name. He was son of the river Inachus, by Melissa, and he was the second king of Argos. He married a nymph called Cerdo, or Laodice, by whom he had Apis, from whom Argolis was called Apia, and Niobe, the first woman of whom Jupiter became enamoured. Phoroneus taught his subjects the utility of laws, and the advantages of a social life, and of friendly intercourse, whence the inhabitants of Argolis are often called *Phoronæ*. Pausanias relates that Phoroneus, with the Cephisus, Asterion, and Inachus, were appointed as umpires in a quarrel between Neptune and Juno, concerning their right of patronizing Argolis. Juno gained the preference, upon which Neptune, in a fit of resentment, dried up all the four rivers, whose decision he deemed partial. He afterwards restored them to their dignity and consequence. Phoroneus was the first who raised a temple to Juno. He received divine honours after death. His temple still existed at Argos, under Antoninus, the Roman emperor. *Paus.* 2, 15, &c.—*Apollod* 2, 1.—*Hygin fab* 143.

PHORONIS, a patronymic of Io as sister of Phoroneus. *Ovid Met* 1, 625.

PHOTINUS, an eunuch who was prime minister to Ptolemy, king of Egypt. When Pompey fled to the court of Ptolemy, after the battle of Pharsalia, Photinus advised his master not to receive him, but to put him to death. His advice was strictly followed. Julius Cæsar some time after visited Egypt, and Photinus raised seditions against him, for which he was put to death. When Cæsar triumphed over Egypt and Alexandria, the pictures of Photinus and of some of the Egyptians, were carried in the procession at Rome. *Plut.*——A heretic of the fourth century, was a native of Ancyra, and bishop of Sirmium, in Illyricum. He espoused the opinions of Paul of Samosata, and opposed the doctrine of the divinity of Christ with great zeal; for which he was banished in 351. He died in 377.

PHOTIUS, patriarch of Constantinople in the 9th century, was a native of that city. He rose to the highest offices of the state, before he entered into orders, which took place on the deposition of Ignatius in 858. Photius was deprived in his turn by Basilius in 867, but after living in exile eleven years, he forcibly regained his seat, which he kept till 886 and was then deprived by the emperor Leo, who sent him into Armenia, where he died. His Bibliotheca contains the substance of near three hundred ancient authors. It was printed at Vienna in 1601, but the best edition is that of Rouen in 1653, folio. The Nomoeanon of this author is a valuable digest of the canons of councils and imperial laws on ecclesiastical affairs. Photius's letters were printed in 1651, folio; and a Greek Lexicon by him was published at Leipsic, in 1808, *from* two inaccurate manuscripts. There is a very correct one, with a beautiful copy, in the library of Trinity college, Cambridge.

PHRAATES 1st, a king of Parthia, who succeeded Arsaces the 3d, called also Priapatius. He made war against Antiochus, king of Syria, and was defeated in three successive battles. He left many children behind him, but as they were all too young, and unable to succeed to the throne, he appointed his brother Mithridates king, of whose abilities, and military prudence, he had often been a spectator. *Justin.* 41, 5.—— The 2d, succeeded his father Mithridates as king of Parthia; and made war against the Scythians, whom he called to his assistance against Antiochus, king of Syria, and whom he refused to pay, on the pretence that they came too late. He was murdered by some Greek mercenaries, who had been once his captives, and who had enlisted in his army, B. C. 129. *Justin.* 42, 1.—*Plut. in Pomp.*——The 3d, succeeded his father Pacorus on the throne of Parthia, and gave one of his daughters in marriage to Tigranes, the son of Tigranes king of Armenia. Soon after he invaded the kingdom of Armenia, to make his son-in-law sit on the throne of his father. His expedition was attended with ill success. He renewed a treaty of alliance which his father had made with the Romans. At his return into Parthia, he was assassinated by his sons Orodes and Mithridates. *Justin.*—— The 4th, was nominated king of Parthia by his father Orodes, whom he soon after murdered, as also 30 of his own brothers, that he might the more securely possess the supreme power. He made war against M. Antony with great success, and obliged him to retire with much loss. Some time after he was dethroned by the Parthian nobility, but by the assistance of the Scythians, he soon regained his power, and drove away the usurper, called Tiridates. The usurper claimed the protection of Augustus, the Roman emperor, and Phraates sent ambassadors to Rome to plead his cause, and gain the favour of his powerful judge. He was successful in his embassy: he made a treaty of peace and alliance with the Roman emperor, restored the ensigns and standards which the Parthians had taken from Crassus and Antony, and gave up his four sons with their wives as hostages, till his engagements were performed. Some suppose that Phraates delivered his children into the hands of Augustus to be confined at Rome, that he might reign with greater security, as he knew his subjects would revolt, as soon as they found any one of his family inclined to countenance their rebellion, though, at the same time, they scorned to support the interest of any usurper, who was not of the royal house of the Arsacidæ. He was, however, at last murdered by one of his concubines, who placed her son called Phraatices on the throne. *Vel. Max.* 7, 6.—*Justin.* 42, 5.—*Plut in Anton. &c.*—*Tacit. Ann.* 6, 32.

PHRAATICES, a son of Phraates 4th. He, with his mother, murdered his father, and took possession of the vacant throne. His reign was short: he was deposed by his subjects, whom he had offended by his cruelty, avarice, and oppression.

PHRAMATES, the same as Phraates. *Vid.* Phraates.

PHRAORTES succeeded his father Deioces on the throne of Media. He made war against the neighbouring nations, and conquered the greatest part of Asia. He was defeated and killed in a battle by the Assyrians, after a reign of 22 years, B. C. 625. His son Cyaxares succeeded him. It is supposed that the Arphaxad mentioned in Judith is Phraortes. *Herod.* 1, 102.

PHRICÔNIS a more ancient name for Cumæ in Æolis. According to Strabo, the early settlers from Locris established themselves for a considerable space of time in the vicinity of mount Phricium. Hence they gave to the new state, when they had founded it, the name of Phriconis

PHRIXA, a town of Elis, on the left bank of the Alpheus, and a little to the east of Olympia. It was founded by the Minyæ. Its site is now called *Palaio Phanari*. *Herod.* 4, 148.

PHRONIMA, a daughter of Etearchus, king of Crete. She was delivered to a servant to be thrown into the sea, by order of her father, at the instigation of his second wife. The servant was unwilling to murder the child, but as he was bound by an oath to throw her into the sea, he accordingly let her down into the water by a rope, and took her out again unhurt. Phronima was afterwards in the number of the concubines of Polymnestus, by whom she became mother of Battus, the founder of Cyrene. *Herod.* 4, 154.

PHRONTIS, son of Onetor, pilot of the ship of Menelaus, after the Trojan war, was killed by Apollo just as the ship reached Sunium. *Hom Od.* 3, 282.—*Paus.* 10, 25.——One of the Argonauts. *Apollod.* 1.

PHRYGIA, the second in size amongst the provinces of Asia Minor. Its limits were altogether undefined by nature, and so very irregular that they touched upon all the other provinces of the peninsula with the exception of Paphlagonia and Pontus. To the east it bordered on Galatia and Cappadocia; to the south on Cilicia, Pisidia, and Lycia; to the west on Caria, Lydia, and Mysia; and to the north on Bithynia and Galatia. These limits include the district of Lycaonia. Phrygia is supposed by some critics to have obtained its name from the Greek word φρύγω *torreo*, owing to the volcanic or *burnt-up* appearance presented by its surface. It was called Major in contradistinction to Phrygia Minor, which lay along the southern shore of the Propontis: prior to the irruptions of the Gauls it included the province of Galatia. During the confusion which ensued after the death of Alexander, the Bithynians seized upon that part of Phrygia, which was contiguous to their own territory, but it was subsequently regained from them by its original possessors, and hence obtained the epithet of Epictetus. The southern part of the province bordering upon mount Taurus was called from this circumstance Paroreios; but the Romans during the fourth century took it from Phrygia, and added it to their new province of Pisidia; about the same time too, they divided Phrygia into Salutaris and Pacatiana, the former lying between Galatia and Pisidia, the latter between Bithynia and Caria: the district of Lycaonia retained its name. The Phrygians are said by the profane writers to have wandered under the conduct of Midas, the pupil of Orpheus, from the southern part of Macedonia into the districts on the southern shores of the Propontis, many years before the Trojan war; it is likewise stated that they were called Briges in their original settlements, and that those of them who did not join in the great migration of their race, preserved the latter name through all subsequent ages. Their power and numbers are represented as having been exceedingly great, for they took possession of the whole interior of the peninsula; they are also mentioned as the first people dwelling there, and their own traditions, as well as those of the Egyptians, are said to have maintained that they were the most ancient race of men in the world. They were remarkable in an early age for the high state of civilization to which they had attained; they are said to have invented the pipe of reeds, and all sorts of needle-work, and to have brought music and dancing to such perfection that they were copied even by the Greeks. Their chief deity was Cybele, whose festivals they observed with the greatest solemnity. *Mela*, 1, 19 —*Strab.* 2, &c. —*Ovid Met.* 13, 629, &c. —*Cic. ad Fam.* 7, 16 —*Flacc* 27.—*Dio.* 1, 50. —*Plin.* 8, 48. —*Horat. od.* 2, 9, 16 —*Paus.* 5, 25. —*Herod.* 7, 73.

PHRYNE a celebrated prostitute who flourished at Athens about 328 years before the Christian era. She was mistress to Praxiteles, who drew her picture. [*Vid.* Praxiteles] This was one of his best pieces, and it was placed in the temple of Apollo at Delphi: It is said that Apelles painted his Venus Anadyomene after he had seen Phryne on the sea-shore naked, and with dishevelled hair. Phryne became so rich by the liberality of her lovers, that she offered to rebuild, at her own expence, Thebes, which Alexander had destroyed, provided this inscription was placed on the walls: *Alexander diruit, sed meretrix Phryne refecit.* This was refused. *Plin.* 34, 8.——There was also another of the same name who was accused of impiety, though some consider her to be the same person as the mistress of Praxiteles. When she saw that in spite of the eloquence of her defender Hyperides she was going to be condemned, she unveiled her bosom, which it is said so influenced her judges, that she was immediately acquitted. *Quintil.* 2, 15.

PHRYNICUS, a tragic poet of Athens, disciple to Thespis. He was the first who introduced a female character on the stage. The characters of females were always played by males on the ancient stage; it would have been more correct therefore to have said that Phrynichus was the first who introduced a female mask. In some of his pieces the chorus very probably was composed of female characters thus represented. The tragedies of this poet were remarkable for the frequent dances that were intermingled with them. He himself taught the art. Phrynichus composed among others a tragedy which Themistocles caused to be represented with great magnificence, and which bore away the prize. The memory of this action was perpetuated by an inscription. The tragedy was probably *The Phœnicians* or *The Persians*. His piece entitled *The Taking of Miletus* made such an impression upon the audience at Athens, that the Athenians actually condemned the poet to pay a fine for having opened anew so deep a national wound, and one so dishonourable to the Greeks. Suidas, however, attributes this piece to another Phrynichus, but Bentley has shown that only one poet of the name composed trage-

dies.——A comic poet anterior to Aristophanes.——A Greek sophist, a native of Bithynia, who flourished in the reign of Marcus Antoninus and Commodus. Two works are attributed to him, viz. "Apparatus Sophisticus," and "Lectiones Atticæ." There is extant an abridgment of the latter, which was first printed at Rome under the title of "Eclogæ nominum et verborum Atticorum," Gr. et Lat. 1517. The best edition of this work is that of Lobeck, Lips. 1820. 8vo.

PHRYNIS, a musician of Mitylene, the first who obtained a musical prize at the Panathenæa at Athens. He added two strings to the lyre, which had always been used with seven, by all his predecessors, B. C. 438. It is said that he was originally a cook at the house of Hiero, king of Sicily, who observed his musical genius and recommended him to the care of Aristoclitus. *Suidas.*——A writer in the reign of Commodus, who made a collection, in thirty-six books, of phrases and sentences from the best Greek authors, &c.

PHRYXUS, a son of Athamas, king of Thebes, by Nephele. After the repudiation of his mother, he was persecuted with the most inveterate fury by his step-mother Ino, because he was to sit on the throne of Athamas, in preference to the children of a second wife. He was apprized of Ino's intentions upon his life, by his mother Nephele, or, according to others, by his preceptor, and the better to make his escape, he secured part of his father's treasures, and privately left Bœotia with his sister Helle, to go to their friend and relation Æetes, king of Colchis. They embarked on board a ship, or according to the fabulous account of the poets and mythologists, they mounted on the back of a ram whose fleece was of gold, and proceeded on their journey through the air. The height to which they were carried made Helle giddy, and she fell into the sea. Phryxus gave her a decent burial on the sea-shore, and after he had called the place Hellespont from her name, he continued his flight, and arrived safe in the kingdom of Æetes, where he offered the ram on the altars of Mars. The king received him with great tenderness, and gave him his daughter Chalciope in marriage. She had by him Phrontis, Melias, Argos, Cylindrus, whom some call Cytorus, Catis, Lorus, and Hellen. Some time after he was murdered by his father-in-law, who envied him the possession of the golden fleece; and Chalciope, to prevent her children from sharing their father's fate, sent them privately from Colchis to Bœotia, as nothing was to be dreaded there from the jealousy or resentment of Ino, who was then dead. The fable of the flight of Phryxus to Colchis on a ram has been explained by some, who observe, that the ship on which he embarked was either called by that name, or carried on her prow the figure of that animal. The fleece of gold is explained by recollecting that Phryxus carried away immense treasures from Thebes. Phryxus was placed among the constellations of heaven after death. The ram which carried him to Asia, is said to have been the fruit of Neptune's amour with Theophane, the daughter of Altis. This ram had been given to Athamas by the gods, to reward his piety and religious life, and Nephele procured it for her children, just as they were going to be sacrificed to the jealousy of Ino. The murder of Phryxus was some time after amply revenged by the Greeks. It gave rise to a celebrated expedition which was achieved under Jason and many of the princes of Greece, and which had for its object the recovery of the golden fleece, and the punishment of the king of Colchis for his cruelty to the son of Athamas. *Herod.* 7, 197.—*Apollon. Arg. Orpheus.*—*Flaccus.*—*Strab.*—*Apollod.* 1, 9.—*Pindar. Pyth.* 4.—*Hygin. fab.* 14, 188, &c.—*Ovid. Heroid.* 18.

PHTHIA. *Vid.* Phthiotis.

PHTHIÔTIS, a district of Thessaly, comprehending the southern part of that country, from the Pelasgic gulf to the Pindus. It included the districts of Phthia and Hellas, mentioned by Homer, as well as the tract of country inhabited by the Dolopians. It was anciently called Achaia. *Strab.* 9.—*Homer. Il.* 2, 683. 9, 476.

PHYA, a tall and beautiful woman of Attica, whom Pisistratus, when he wished to re-establish himself a third time in his tyranny, dressed like the goddess Minerva, and led to the city on a chariot, making the populace believe that the goddess herself came to restore him to power. The artifice succeeded. *Herod.* 1, 59.—*Polyæn.* 1, 40.

PHYCUS, (*untis,*) a promontory near Cyrene, and east of Ptolemais, now called *Rasat. Mela,* 1, 8.—*Plin.* 4, 12.

PHYLACE, a town of Macedonia, in the interior of Pieria. *Plin.* 4, 10.——A town of Epirus, thought to correspond with the vestiges to be seen near the village of *Velchista,* on the western side of the lake of *Joannina.*——A town of Thessaly, in the Magnesian district, near Phthiotic Thebes, and on the river Sperchius. It was the native place of Protesilaus, who is hence sometimes called Phylacides. There was a temple here consecrated to him. The ruins of this town probably exist near the present village of *Agios Theodoros. Homer. Il.* 2, 698.—*Pind. Isthm.* 1, 83.

PHYLE, a place celebrated in the history of Athens, as the scene of Thrasybulus' first exploit in behalf of his oppressed country. It was situate about 100 stadia from Athens, to the north-west, according to Diodorus, but Demosthenes estimates the distance at more than 120 stadia. The fortress of Phyle is now *Biglia Castro. Diod.* 41.—*Paspbin. Or. de Cor.*

PHYLLIS, a daughter of Sithon, or, according to others, of Lycurgus, king of Thrace, who hospitably received Demophoon, the son of Theseus, who at his return from the Trojan war, had stopped on her coasts. She became enamoured of him, and did not find him insensible to her passion. After some months of mutual tenderness and affection, Demophoon set sail for Athens, where his domestic affairs recalled him. He promised faithfully to return as soon as a month was expired; but either his dislike for Phyllis, or the irreparable situation of his affairs, obliged him to violate his engagement; and the queen, grown desperate on account of his absence, hanged herself, or, according to others, threw herself down a precipice into the sea, and perished. Her friends raised a tomb over her body, where there grew up certain trees, whose leaves, at a particular season of the year, suddenly became wet, as if shedding tears for the death of Phyllis. According to an old tradition mentioned by Servius, Virgil's commentator, Phyllis was changed by the gods into an almond tree, which is called

Phyllo by the Greeks. Some days after this metamorphosis, Demophoon revisited Thrace, and when he heard of the fate of Phyllis, he ran and clasped the tree, which, though at that time stripped of its leaves, suddenly shot forth and blossomed, as if still sensible of tenderness and love. The absence of Demophoon from the house of Phyllis has given rise to a beautiful epistle of Ovid, supposed to have been written by the Thracian queen, about the fourth month after her lover's departure. *Ovid, Heroid.* 2 *de Art. Am.* 2, 353 *Trist.* 2, 457.—*Hygin. fab.* 59.——The nurse of the emperor Domitian, who buried him when murdered. *Suet. in Dom.* 17.——A region of Thrace, forming part of Edonis, and situate to the north of mount Pangæus. *Herod.* 7, 114.

PHYLLUS, a general of Phocis during the Phocian or sacred war against the Thebans. He had assumed the command after the death of his brothers Philomelus and Onomarchus. He is called by some Phayllus. *Vid.* Phocis.

PHYSCON, a surname of one of the Ptolemies, king of Egypt, from the great prominency of his belly (*φύσκων*, "the paunch;" from *φύσα*, "the lower belly.")

PHYSCOS, a town of Caria, opposite Rhodes, and subject to that island. It contained a grove sacred to Latona. Its site is occupied by *Castro Marmora. Strab.* 14.

PIA, or PIALIA, festivals instituted in honour of Adrian, by the emperor Antoninus They were celebrated at Puteoli, on the second year of the Olympiads

PICENI, or PICENTES, a people of Italy, occupying what was called Picenum. *Vid* Picenum.

PICENTIA, a city of Campania, about seven miles beyond Salernum, and once the capital of the Picentini. It is now called *Vicenza. Strab.* 5.—*Mel.* 2, 4.—*Plin.* 3, 5. - *Flor.* 3, 18.

PICENTINI, a people of Italy, south of Campania, occupying an inconsiderable extent of territory, from the promontory of Minerva to the mouth of the river Silarus. They were a colony from Picenum, whom the Romans, after their conquest of that province, compelled to settle here. The principal cities in their territory were Salernum and Picentia. *Strab.* 5.—*Plin.* 3, 5.

PICENUM, a district of Italy, bounded on the west by the Appennines, on the north by the Æsis, on the east by the Adriatic, and on the south by the Salnus, although its limits in this last direction are sometimes extended to the Aternus. To the north it bordered on the Senones, to the west on Umbria and the Sabini, and to the south on the Vestini. It included the southern part of *Ancona* in the *Papal States*, and northern *Abruzzo Ulra* in the *kingdom of Naples*. The Piceni were a branch of the Sabini, who settled here under the conduct of Picus; their territory was very fruitful, and noted for its apples. The Praetutii, who inhabited Picenum south of the Helvinus, were of a different race from the Piceni, probably of Liburnian origin; their country was famed for its wine. *Sil. Ital.* 8, 441. - *Plin.* 3, 13.—*Strab.* 5.—*Liv.* 22, 9.—*Horat. Sat.* 2, 3, 272. 2, 4, 70. —*Juv. Sat.* 11, 74.

PICTÆ, or PICTI, one of the nations inhabiting North Britain in the time of the Romans, and supposed to be a branch of the Caledonians, possessing the eastern and north-eastern coasts. The principal seat of the Pictish kings was at Abernethy. In the ninth century, they were totally subdued by the Scots under Kenneth II., and since that time, their name has been lost in that of their conquerors. Their name has been supposed to refer to the practice of *painting* their bodies; but, as the same custom prevailed among other nations, this has been questioned. The word *Plochdach*, the Gaelic for Piet, is used in the sense of *plunderer*.

PICTONES, or PICTAVI, a people of Aquitanic Gaul, a short distance below the Ligeris, or *Loire*. Their territory corresponds to the modern *Poitou. Cæs B. G.* 3, 7.—*Plin.* 4, 19.

PICUMNUS and PILUMNUS, two deities at Rome, who presided over the auspices, that were required before the celebration of nuptials. Pilumnus was supposed to patronize children, as his name seems in some manner to indicate, *quod pellat mala infantia*. The manuring of lands was first invented by Picumnus, for which reason he is called *Sterquilinius*. Pilumnus is also invoked as the god of bakers and millers, as he is said to have first invented how to grind corn. Turnus boasted of being one of his lineal descendants. *Virg. Æn.* 9, 4.—*Varro de Vit. P. R.* 2.

PICUS, a king of Latium, son of Saturn, who married Venilia, who is also called Canens, by whom he had Faunus. He was tenderly loved by the goddess Pomona, and he returned a mutual affection. As he was one day hunting in the woods, he was met by Circe, who became deeply enamoured of him, and who, upon finding her addresses treated with contempt, struck him with her wand, and changed him into a woodpecker, called by the name of *picus* among the Latins. His wife Venilia was so disconsolate when she was informed of his death, that she pined away. Some suppose that Picus was the son of Pilumnus, and that he gave out prophecies to his subjects, by means of a favourite woodpecker, from which circumstance originated the fable of his being metamorphosed into a bird. *Virg. Æn.* 7, 48, 171, &c.—*Ovid. Met.* 14, 320, &c.

PIERIA, a region of Macedonia, on the coast of the Thermaic gulf, bounded on the north by the Axius, and on the south by the Haliacmon; although other authorities extend its boundary to the Peneus. It formed one of the most interesting parts of Macedonia, both in consideration of the traditions to which it has given birth, as being the first seat of the Muses, and the birth-place of Orpheus; and also of the important events which occurred there at a later period, involving the destiny of the Macedonian empire, and many other parts of Greece. The name of Pieria was derived apparently from the Pieres, a Thracian people, who were subsequently expelled by the Temenidæ, the conquerors of Macedonia, and driven north beyond the Strymon and mount Pangæus, where they formed a new settlement. *Homer. Il.* 14, 226. —*Thucyd.* 2, 99.—*Herod.* 7, 112.—*Strab.* 7.—— An appellation given to the city of Seleucia in Syria, from its being situate at the foot of mount Pierus, which mountain was so called by the Macedonians after one in their native country.

PIERIDES, a name given to the Muses, either because they were born in Pieria, in Thessaly,

or because they were supposed by some to be the daughters of Pierus, a king of Macedonia, who settled in Bœotia.——Also, the daughters of Pierus, who challenged the Muses to a trial in music, in which they were conquered, and changed into magpies. It may perhaps be supposed, that the victorious Muses assumed the name of the conquered daughters of Pierus and ordered themselves to be called Pierides, in the same manner as Minerva was called, Pallas, because she had killed the giant Pallas. *Ovid. Met.* 5, 300.

PIERUS, a rich man of Thessaly, whose nine daughters, called Pierides, challenged the Muses, and were changed into magpies when conquered.——A mountain in Macedonia, in the district of Pieria.——A mountain in Syria, near the city of Seleucia. *Vid.* Pieria.

PIETAS, a virtue which denotes veneration for the deity, and love and tenderness to our friends. It received divine honours among the Romans, and was made one of their gods. Acilius Glabrio first erected a temple to this new divinity, on the spot where a woman had fed with her own milk her aged father who had been imprisoned by the order of the senate, and deprived of all aliments. *Ov. de Dv.* 1. 42. *Val. Max* 5, 4.—*Plin.* 7, 36.

PIGRUM MARE, a name applied to the northern sea, from its being frozen. *Plin.* 4, 13.—*Tacit. G.* 45.

PILUMNUS, the god of bakers at Rome. *Vid.* Picumnus.

PIMPLEA, a small town of Macedonia, not far from Dium and Libethra, where Orpheus was said by some to have been born. *Strab. Epit.* 7.—*Apoll. Rhod.* 1, 23. *Lycophr.* 273.

PINARA, a town of Lycia, at the foot of mount Cragus. It was colonized by the Xanthians *Strab* 14.

PINARIUS and POTITIUS, two old men of Arcadia, who came with Evander to Italy They were instructed by Hercules, who visited the court of Evander, how they were to offer sacrifices to his divinity, in the morning, and in the evening, immediately at sun-set. The morning sacrifice they punctually performed, but on the evening Potitius was obliged to offer the sacrifice alone, as Pinarius neglected to come till after the appointed time This negligence offended Hercules, and he ordered, that for the future, Pinarius and his descendants should preside over the sacrifices, but that Potitius, with his posterity, should wait upon the priests as servants, when the sacrifices were annually offered to him on mount Aventine. This was religiously observed till the age of Appius Claudius, who persuaded the Potiti, by a large bribe, to discontinue their sacred office, and to have the ceremony performed by slaves. For this negligence, as the Latin authors observe, the Potiti were deprived of sight, and the family became a little time after totally extinct. *Liv.* 1, 7.—*Virg. Æn.* 8, 269, &c.

PINARUS, a river of Cilicia Campestris, rising in mount Amanus, and falling into the Sinus Issicus, near Issus. It is now the *Deli sou. Polyb* 19. 17.—*Plin.* 5 27.

PINDARUS, the most celebrated of the lyric poets of Greece, was a native of Thebes, the metropolis of Bœotia, which country his name alone might well redeem from the stigma of dulness. His birth seems to have taken place about B. C. 520. According to some writers, the name of his father was Daiphantus, according to others, Scopelinus, and that of his mother Myrto, or Myrtis. It is related of him, that when he was an infant, a swarm of bees settled on his lips, and left their honey there; an omen of his future excellence in the arts of poetry and music The history of Pindar's early days seems to refute, in some degree, the opinions of those who think education has a tendency to repress originality of genius, and to tame it down into dexterous imitation or humble correctness. No poet, perhaps, ever dared so much as Pindar, and yet none was ever instructed in the finest arts with greater care. It is singular, that for much of his instruction he was indebted to the female sex, at a time when they were themselves in general excluded from the higher departments of knowledge, and regarded as scarcely endowed with intellectual faculties. According to Suidas, he was first taught to combine simplicity with elegance in the composition of his verses by Myrtis—probably his mother, who was herself the author of poems adapted to the lyre. At a subsequent period the beautiful and accomplished Corinna became his instructor. Not only poetry, but also the sister art of music, was carefully studied by Pindar. Athenæus informs us that Lasus of Hermione, an excellent musician, and dithyramble poet, imparted to him his skill in playing on the lyre. Certain it is, that he was prepared by no common attention for that high and glorious career in which he was about to leave every competitor behind him. Pindar seems to have been early received with great honour by Alexander, son of Amyntas, at the court of Macedon. He overcame his teacher Myrtis in a contest of musical skill; but was no less than five times defeated by Corinna in striving for the reward of poetry. It is intimated, indeed, by some, that the judges were inclined to favour the female candidate rather by the admiration of her personal charms, than of her poetical genius. Pindar must, however, have been very young at this time, as Diodorus Siculus asserts that he had only attained the age of forty at the time of the battle of Salamis. In the public assemblies of Greece, Pindar no sooner appeared than he attained a height of popular favour, which seems never to have left him; nor was his fame confined to the people. As he sung the praises of the conquerors in those games at which kings and the people strove for the prize, he naturally acquired the favour and patronage of the great. He particularly enjoyed the favour of Hiero, king of Syracuse, whose munificence he delighted to repay by his songs. His partiality to the Athenians, however, drew on him the resentment of his countrymen. Because he had celebrated Athens as the chief support of Greece, they laid on him a heavy fine on which the Athenians presented him with a sum of double the amount. Authors are divided respecting the time in which he died, some asserting that he only reached the age of fifty-six, while others maintain that he was eighty six at the time of his decease. His departure from life was gentle, for it took place while he was sitting in a public assembly, and, till the spectators retired, he was thought to be slumbering. As a prodigy is fixated of his birth, so attempts were made by the Greeks to surround his death by mystery, It is said, that having in one of his poems represented Agamedes and Trophonius as

rewarded by sudden death, for having built the temple of Apollo, he was referred by the priestess, on his inquiring what was best for mankind, to his own verses. This reply he understood as an intimation of approaching and sudden dissolution, which soon after took place. Extraordinary honours were paid to Pindar, both during his life and after his decease. His odes and religious hymns were chanted in the temples of Greece before the most crowded assemblies and on the most solemn occasions. The priestess of Apollo, at Delphi, declared that it was the will of that divinity that he should receive half of the first fruits annually offered at his shrine. The Athenians erected a statue of brass in honour of him, representing him with a diadem, and a lyre, and a book folded on his knees, which was remaining in the time of Pausanias; and a portion of the sacrifices at the great festivals of Greece was, for a long time, set apart for his descendants. When the Lacedæmonians took Thebes, they spared the house and family of Pindar; and, when afterwards, the city was taken by Alexander, the same mark of veneration was shown to his memory. His works have been extolled in terms of the most ardent admiration by some of the first ancient writers. Quintilian says of him in his Institutes, "of the nine Greek lyric poets, Pindar is the chief, in spirit, in magnificence, in moral sentiment, and in metaphor; most happy both in the abundance of his matter and of his diction, and, as it were, with a certain torrent of eloquence, so that Horace says no man can imitate him." A yet higher authority, Horace himself, has thus expressed his admiration of our poet:

Pindarum quisquis studet æmulari,
Jule, ceratis ope Dædalea
Nititur pennis, vitreo daturus
Nomina ponto.
Monte decurrens velut amnis, imbres
Quem super notas aluere ripas,
Fervet immensusque ruit profundo
Pindarus ore

We cannot sufficiently regret the loss of the compositions which called forth these eulogies, because, though compared with the works of many other renowned authors, a considerable number of Pindar's odes have reached us, those which survive are not the most interesting in their subjects, nor probably the most felicitous in their execution. The works of Pindar consisted of hymns and paeans in honour of the gods; hyporchemata, songs accompanied by dances in honour of Apollo; dithyrambic verses to Bacchus; and some minor effusions; with the odes on the Olympic, Nemæan Isthmian, and Pythian games. Of these latter forty-five remain, which, with a few fragments, form the only ground on which we can now form any opinion of the extent, or peculiar character of Pindar's genius. No subjects, at first sight, could seem more unfitted for sublime poetry than those of the Pindaric remains: but the poet has, with characteristic impetuosity, overcome this difficulty by almost invariably abandoning the professed objects of his panegyric, and bursting into celebrations of the heroes of former days, the mighty exploits of demi-gods, and the gorgeous fables of oldest time. In the transition he uses little art; but seems to rely, as he safely might, on its being, in itself, most welcome. He is chiefly remarkable for the gigantic boldness of his conceptions and the daring sublimity of his metaphors; and may be called the Æschylus of lyric poetry. The flights of his imagination are not, however, like those of the great tragedian, mingled with the intensity of human passion, which, while they carry us beyond ourselves, still come home to the heart. He has the light without the heat; his splendours dazzle, but do not warm us. There is very little of human feeling in his works; they are little more than exhibitions which excite our surprise, but no our sympathy. His compositions have something hard and stony about them—the sublimity and the nakedness of the rock. The sunshine glitters on the top, but no verdure or foliage adorns the declivity. All the interest, such as it is, arises from the earnestness of the poet himself, and the intense ardour with which he is ever impelled in his lofty career. Hence we think more of him than of his work, while in Homer and the Greek tragedians the author is entirely forgotten. His conception is so ardent that he cannot wait to develope his metaphors; he often but half unfolds them, and suffers them to blend with the literal descriptions and form part of the subject; and hence, it appears to us, the obscurities so frequently complained of in Pindar have, in a great degree, arisen. In the mechanical composition of his odes, however, Pindar is by no means so irregular as some have been disposed to imagine. He commonly preserves the arrangement of strophe, antistrophe, and epode; and though the construction of these vary in different odes, all the strophes and antistrophes in the same ode are framed on the same principles, and all the epodes are composed in similar measures to each other. The imitators of Pindar, from the days of Horace to Cowley, have been numerous; but the judgment of Horace, that he can never, in his own peculiar excellencies, be equalled, has not been yet disproved. Gray, in his happiest passages, has, perhaps, most nearly approached him. West has done all that could be accomplished towards a translation; and Mr Pye and subsequent writers have attempted the same task. It is one in which to have failed is no disgrace; faithfully to translate Pindar into modern verse, without losing his spirit, appears to us impossible, even could it be undertaken by a congenial lyrist. The best editions of Pindar are, that of Heyne, Lips. 1817, 3 vols. 8vo., and that of Boeckh, Lips. 1811—21, 3 vols. 4to.

PINDENISSUS, a town of Cilicia, on a mountain that formed part of the range of Amanus. It was a strongly fortified place; and Cicero, when proconsul of Cilicia, could only take it after a siege of fifty-seven days. *Cic Epist ad Fam.* 15, 4. ad *Att.* 5, 20

PINDUS, a name applied by the Greeks to the elevated chain which separates Thessaly from Epirus, and the waters falling into the Ionian sea and Ambracian gulf, from those streams which discharge themselves into the Ægean. Towards the north it joined the great Illyrian and Macedonian ridges of Bora and Scardus, while to the south it was connected with the ramifications of Œta, and the Æolian and Acarnanian mountains. *Herod* 7, 129.—*Strab.* 9.—*Pand. Pyth.* 9. 27.—*Virg. Ecl* 10, 11.—*Ovid Met.* 2, 225.—*Lucan.* 6. 379.——A town and river of Doris in Greece. The river flowed into the Cephissus near its source. *Strab.* 9.

PION, one of the descendants of Hercules who built *Priene* near the Caycus in Mysia. It is said that smoke issued from his tomb as often as sacrifices were offered to him. *Paus.* 9, 18.

PIRÆUS, or PIRÆEUS, a celebrated and capacious harbour of Athens, at some distance from it, but joined to it by *long walls*, called μακρὰ τείχη. The northern wall was built by Pericles at a great expense, and contained 40 stadia. The southern was built by Themistocles, of huge square stones, not cemented together with mortar, but fastened on the outside by iron and leaden cramps. The height of it was 40 cubits, but Themistocles wished to have raised it to 80 cubits. Its length was 35 stadia. Upon both of the walls was erected a great number of turrets, which, after the Athenians became so numerous that the city could not contain them, were converted into dwelling-houses. The wall that encompassed the Munychia, and joined it to the Pirœus, contained 60 stadia, and the exterior wall on the other side of the city was 43 stadia in length. Athens had three harbours, of which the Pirœus was by far the largest. East of it was the second one, called Munychia; and still farther east, the third, called Phalerus, the least frequented of the three. The Pirœus contained three docks: the first was called Cantharus, from a hero of that name, the second, Aphrodisium, from *Ἀφροδίτη, Venus*, who had there two temples, one of which was consecrated by Themistocles, the other by Conon; and the third Zea, from ζέα, *bread-corn*. In this harbour were five porticoes, which being joined together formed a very large one, called on that account Macra Stoa. The Pirœus also contained two forums: one was near the long portico and the sea; the other farther distant, and, therefore, chiefly frequented by those who lived in the neighbourhood of the city. One of these forums was called Hippodameia, from the architect Hippodamus, who had been employed by Themistocles to fortify the Pirœus, and to lay out its streets as well as those of the capital. Here the productions of all countries were accumulated; and this was not the market of Athens only, but of all Greece. Hence originated the proverb, τὸν Πειραῖα σιταρχίαν μὴ φέρειν, *that the Pirœus does not produce want and famine*. In this harbour 300 galleys have sometimes been collected at once; and it was sufficiently capacious to contain 400. The advantages of this place were first observed by Themistocles, when he devised the plan of giving a navy to Athens. Markets and magazines were presently erected, and an arsenal capable of furnishing every thing necessary for the equipment of a great number of vessels. Hither the body of Themistocles was brought after his death, from the place of his exile; and a square stone, devoid of ornaments, resting on a simple base, and placed upon the neighbouring promontory, formed the sepulchral monument of that great and remarkable man. This harbour, which was once very populous and well inhabited was burnt by Sylla in the Mithridatic war, and reduced to a very few houses in the time of Strabo, who lived in the reigns of Augustus and Tiberius. *Plut. in Per. et Them.—Appian. in Mithridat.—Thucyd.* 1 et 2. —*Isocrat. Panegyr.—Strab.* 9.—*Diod. Sic.* 11.—*Pl.* 1.

PIRENE, a daughter of Danaus.—A daughter of Œbalus, or, according to others, of the Achelous. She had by Neptune two sons, called Leches and Cenchrius, who gave their names to two of the harbours of Corinth. Pirene was so disconsolate at the death of her son Cenchrius, who had been killed by Diana, that she pined away, and was dissolved by her continual weeping into a fountain of the same name, which was still seen at Corinth in the age of Pausanias. The fountain Pirene was sacred to the Muses, and, according to some, the horse Pegasus was then drinking some of its waters, when Bellerophon took it to go and conquer the Chimæra. *Paus.* 2, 3.—*Ovid. Met.* 2. 240.

PIRITHOUS, a son of Ixion and the cloud, or, according to others, of Dia, the daughter of Deioneus. Some make him son of Jupiter, who assumed the shape of a horse whenever he paid his addresses to his mistress. He was king of the Lapithæ, and, as an ambitious prince, he wished to become acquainted with Theseus, king of Athens, of whose fame and exploits he had heard so many reports. To see him, and at the same time to be a witness of his valour, he resolved to invade his territories with an army. Theseus immediately met him on the borders of Attica, yet at the sight of one another the two enemies did not begin the engagement, but struck with the appearance of each other, they stepped between the hostile armies. Their meeting was like that of the most cordial friends, and Pirithous, by giving Theseus his hand as a pledge of his sincerity, promised to repair all the damages which his hostilities in Attica might have occasioned. From that time, therefore, the two monarchs became the most intimate and the most attached of friends, so much so, that their friendship, like that of Orestes and Pyiades, is become proverbial. Pirithous some time after married Hippodamia, and invited not only the heroes of his age but also the gods themselves, and his neighbours the Centaurs, to celebrate his nuptials. Mars was the only one of the gods who was not invited, and to punish this neglect, the god of war was determined to raise a quarrel among the guests, and to disturb the festivity of the entertainment. Eurytion, captivated with the beauty of Hippodamia, and intoxicated with wine, attempted to offer violences to the bride, but he was prevented by Theseus, and immediately killed. This irritated the rest of the Centaurs: the contest became general, but the valour of Theseus, Pirithous, Hercules, and the rest of the Lapithæ triumphed over their enemies. Many of the Centaurs were slain, and the rest saved their lives by flight. [*Vid.* Lapithus.] The death of Hippodamia left Pirithous very disconsolate, and he resolved, with his friend Theseus, who had likewise lost his wife, never to marry again, except to a goddess, or one of the daughters of the gods. This determination occasioned the rape of Helen by the two friends: the lot was drawn, and it fell to the share of Theseus to have the beautiful prize. Pirithous upon this undertook with his friend to carry away Proserpine, and to marry her. They descended into the infernal regions: but Pluto, who was apprized of their machinations to disturb his conjugal peace, stopped the two friends, and confined them there. Pirithous was tied to his father's wheel, or according to Hyginus, he was delivered to the Furies to be continually tormented. His punishment, however, was short, and when Hercules visited the kingdom

of Pluto, he obtained from Proserpine the pardon of Pirithous, and brought him back to his kingdom safe and unhurt. Some, however, assert that only Theseus was liberated by the intercession of Hercules, and that the punishment of Pirithous became more severe, while others suppose that he was torn to pieces by the dog Cerberus. [*Id.* Theseus.] *Ovid Met* 12, *fab.* 4 et 5.—*Hesiod. in Scut Her.* 176.—*Paus.* 5, 10.—*Apollod.* 1, 8, 2, 5.—*Hygin fab.* 14, 79, 155.—*Plut. in Thes.*—*Horat. od.* 4, 7.—*Virg. Æn.* 7, 304. *Mart.* 7, *ep.* 23.

PISA, an ancient city of Elis, giving name to the district of Pisatis, in which it was situated. Tradition assigned its foundation to Pisus, grandson of Æolus, but, as no trace of it remained, its very existence was questioned in later ages, some affirming it to have been only a fountain, whilst others maintained it to have been the ancient name of Olympia, or to have once stood close to it. It is generally agreed that the Pisatæ were in possession of the temple of Olympia, and presided at the celebration of the games from the earliest period of their institution, till their rights were usurped by the Eleans and Heraclidæ. They did not, however, tamely submit to this injury on the part of their more powerful neighbours, and, having procured the assistance of Phidon, tyrant of Argos, recovered Olympia, where, in the eighth Olympiad, they again celebrated the festival; but the Eleans in their turn, obtaining succour from Sparta, defeated Phidon, and once more expelled the Pisatæ from Olympia. These during the thirty-fourth Olympiad, being at that time under the authority of Pantaleon, who had possessed himself of the sovereign power, made another effort to regain their ancient prerogative, and, having succeeded in vanquishing their opponents, retained possession of the disputed ground for several years. The final struggle took place in the forty-eighth Olympiad, when the people of Pisa, supported by the Triphylians, and other neighbouring towns, which had revolted from Elis, made war upon that state. The Eleans, however, aided by Sparta, proved victorious, and put an end for ever to this contest by the destruction of Pisa and the other confederate towns. *Paus* 6, 22.—*Strab.* 8.—*Pind. Olymp.* 2, 4, 10, 51.—*Herod* 2, 7. *Plin* 4, 5.

PISÆ, or PISA, a city of Etruria, on the river Arnus, or *Arno*, about a league from its mouth. Its origin stretches far back into the fabulous age of history. According to a tradition recorded by Strabo, it owed its foundation to some of the followers of Nestor, in their wanderings after the fall of Troy. That it received its name from Greek colonists, can scarcely be doubted, nor is it improbable, that the ancient capital of Elis in the Olympian plain, was the mother city of the Etrurian Pisa. Both cities might, indeed, take their name from their situation; and *Pisæ* (as the name was generally written) may have simply denoted the meadows of the Arnus. The Portus Pisanus was at the mouth of that river. There it was that Scipio landed his army, when returning from the mouths of the Rhone, to oppose Hannibal in Italy; and its harbour was much frequented by the Romans in their intercourse with Sardinia, Gaul, and Spain. Pisa became a colony A. U. C. 572. Strabo speaks of it as having been in former times an important naval station in his day, it was still a flourishing commercial town, from which were exported large supplies of timber for ship building, costly marbles, wine, and wheat. The modern *Pisa* occupies the site of the ancient city. *Strab* 5.—*Virg. Æn.* 10, 179.—*Polyb* 2, 16 et 27.—*Liv* 21, 39. 41, 43.—*Plin.* 14, 3. 18, 9.—*Rutil. Itin.* 1 & 3.

PISANDER, a son of Bellerophon, killed by the Solymi.—A Trojan chief killed by Menelaus. *Homer. Il* 13, 601.—One of Penelope's suitors, son of Polyctor. *Ovid Heroid.* 1, 91.—*Hom. Od.* 18, 298, 22, 243.—A son of Antimachus, killed by Agamemnon during the Trojan war. He had recourse to entreaties and promises, but in vain, as the Grecian wished to resent the advice of Antimachus, who opposed the restoration of Helen. *Homer. Il.* 11, 123.—An admiral of the Spartan fleet during the Peloponnesian war. He abolished the democracy at Athens and established the aristocratical government of the four hundred tyrants. He was killed in a naval battle by Conon, the Athenian general, near Cnidus, in which the Spartans lost 50 galleys, B. C 394. *C. Nep.* 9, 2.—*Diod.*—A poet of Rhodes, who composed a poem called *Heraclea*, in which he gave an account of all the labours and all the exploits of Hercules. He was the first who ever represented his hero armed with a club. *Paus* 8, 22.

PISATÆ, or PISÆI, the inhabitants of Pisa in the Peloponnesus.

PISAURUM, a city of Umbria, on the sea-coast, below Ariminum, and near the river Pisaurus. Its origin is uncertain. It became a Roman colony, A. U. C. 568, but whether it was colonized again by Julius Cæsar or Augustus is uncertain. Its present name is *Pesaro*. *Liv.* 39, 44.—*Mela*, 2, 4.—*Plin.* 3, 15.

PISAURUS, a river of Umbria, running into the Adriatic near Pisaurum. It is now called *la Foglia*.

PISEUS, a king of Etruria, about 260 years before the foundation of Rome. *Plin.* 7, 26.

PISIDIA, an inland country of Asia Minor, having around it Caria on the west, Lycia on the south-west, Phrygia on the north, Lycaonia and Isauria on the east and south-east, and Pamphylia on the south. The ancients seem to have known but little respecting the origin of the Pisidians. They generally, however, agreed as to the fact of their having succeeded to a portion of the territory once occupied by the Homeric Solymi. Strabo states that, according to some accounts, they were intermixed with the Leleges, which is not improbable, considering their proximity to the Carians. Occupying a wild and mountainous district around the highest summits of the chain of Taurus, their character and habits naturally partook of the rugged and untractable features of this highland region. As early as the epoch of the Peloponnesian war, we hear them spoken of as a marauding race, hostile to the Persian monarchs, and whom it was found necessary to curb and repress by force of arms. The younger Cyrus had more than once led expeditions into their country, and they furnished him with a pretext for collecting the troops intended to overthrow his brother. These turbulent and savage habits had undergone but little change even in the time of Strabo, since he assures us that, like the Cilicians and Pamphylians, they were governed by petty chiefs, and subsisted principally by plundering their more peaceful

neighbours. The Romans endeavoured, by establishing colonies in the country, to civilize, or keep in check this rude and lawless people; Christianity, too, lent its softening influence, and many a church was erected throughout the country; but the wars with the Saracens and Turks, and the final ascendency of the latter, have plunged it once more into its original wild and barbarous state. — *Plin.* 5, 24. — *Strab.* 12.

PISISTRATIDÆ, the descendants of Pisistratus, tyrant of Athens. *Vid.* Pisistratus.

PISISTRATUS, an Athenian, son of Hippocrates, who early distinguished himself by his valour in the field, and by his address and eloquence at home. After he had rendered himself the favourite of the populace by his liberality, and by the intrepidity with which he had fought their battles, particularly near Salamis, he resolved to make himself master of his country. Every thing seemed favourable to his ambitious views; but Solon alone, who was then at the head of affairs and who had lately instituted his celebrated laws, opposed him, and discovered his duplicity and artful behaviour before the public assembly. Pisistratus was not disheartened by the measures of his relation Solon, but he had recourse to artifice. In returning from his country house, he cut himself in various places, and after he had exposed his mangled body to the eyes of the populace, deplored his misfortunes, and accused his enemies of attempts upon his life, because he was the friend of the people, the guardian of the poor, and the reliever of the oppressed; he claimed a chosen body of fifty men from the populace to defend his person in future from the malevolence and the cruelty of his enemies. The unsuspecting people unanimously granted his request, though Solon opposed it with all his influence; and Pisistratus had no sooner received an armed band on whose fidelity and attachment he could rely, than he seized the citadel of Athens, and made himself absolute. The people too late perceived their credulity, yet, though the tyrant was popular, two of the citizens, Megacles and Lycurgus, conspired together against him, and by their means he was forcibly ejected from the city. His house and all his effects were exposed to sale, but there was found in Athens only one man who would buy them. The private dissensions of the friends of liberty proved favourable to the expelled tyrant, and Megacles, who was jealous of Lycurgus, secretly promised to restore Pisistratus to all his rights and privileges in Athens, if he would marry his daughter. Pisistratus consented, and by the assistance of his father-in-law, he was soon enabled to expel Lycurgus, and to re-establish himself. By means of a woman called Phya, whose shape was tall, and whose features were noble and commanding, he imposed upon the people, and created himself adherents even among his enemies. Phya was conducted through the streets of the city, and showing herself subservient to the artifice of Pisistratus, she was announced as Minerva, the goddess of wisdom, and the patroness of Athens, who was come down from heaven to re establish her favourite Pisistratus, in a power which was sanctioned by the approbation of the gods, and favoured by the affection of the people. In the midst of his triumph, however, Pisistratus found himself unsupported; and some time after, when he repudiated the daughter of Megacles, he found that not only the citizens, but even his very troops were alienated from him by the influence, the intrigues, and the bribery of his father-in-law. He fled from Athens, where he could no longer maintain his power, and retired to Eubœa. Eleven years after, he was drawn from his obscure retreat, by means of his son Hippias, and he was a third time received by the people of Athens as their master and sovereign. Upon this he sacrificed to his resentment the friends of Megacles, but he did not lose sight of the public good; and while he sought the aggrandizement of his family, he did not neglect the dignity and the honour of the Athenian name. He died about 527 years before the Christian era, after he had enjoyed the sovereign power at Athens for thirty-three years, including the years of his banishment, and he was succeeded by his son Hipparchus. Pisistratus, though an usurper and a tyrant, claims our admiration for his justice, his liberality and his moderation. If he was dreaded and detested as a master, the Athenians loved and respected his private virtues and his patriotism as a fellow-citizen; and the opprobrium which generally falls on his head may be attributed not to the severity of his administration, but to the republican principles of the Athenians, who hated and exclaimed against the moderation and equity of the mildest sovereign, while they flattered the pride and gratified the guilty desires of the most tyrannical of their fellow subjects. Pisistratus often refused to punish the insolence of his enemies: and when he had one day been virulently accused of murder, rather than inflict immediate punishment upon the man who had criminated him, he went to the Areopagus, and there convinced the Athenians that the accusations of his enemies were groundless, and that his life was irreproachable. It is to his labours that we are indebted for the preservation of the poems of Homer, and he was the first, according to Cicero, who introduced them at Athens, in the order in which they now stand. He also established a public library at Athens; and the valuable works which he had diligently collected, were carried into Persia when Xerxes made himself master of the capital of Attica. Hipparchus and Hippias, the sons of Pisistratus, who have received the name of *Pisistratidæ*, rendered themselves as illustrious as their father; but the flames of liberty were too powerful to be extinguished. The Pisistratidæ governed with great moderation, yet the name of a master, whether softened by mildness of manners, or rendered odious by oppression, was insupportable to the Athenians. Two of the most respectable of the citizens, called Harmodius and Aristogiton, conspired against them, and Hipparchus was dispatched in a public assembly. This murder was not, however, attended with any advantages, and though the two leaders of the conspiracy, who have been celebrated through every age for their patriotism, were supported by the people, yet Hippias quelled the tumult by his uncommon firmness and prudence, and for a while preserved that peace in Athens which his father had often been unable to command. This was not long to continue, Hippias was at last expelled by the united efforts of the Athenians and of their allies of Peloponnesus, and he left Attica, when he found himself unable to main-

tain his power and preserve his independence. The rest of the family of Pisistratus followed him in his banishment, and after they had refused to accept the liberal offers of the princes of Thessaly, and of the king of Macedonia, who wished them to settle in their respective territories, the Pisistratidæ retired to Sigæum, which their father had in the zenith of his power conquered. And bequeathed to his posterity. After the banishment of the Pisistratidæ, the Athenians became more than commonly jealous of their liberty, and often sacrificed the most powerful of their citizens, apprehensive of the influence which popularity, and a well-directed liberality, might gain among a fickle and unsettled populace. The Pisistratidæ were banished from Athens about eighteen years after the death of Pisistratus, B. C. 510. *Ælian. V. H.* 13. 14. – *Paus.* 7, 26. – *Herod.* 1, 59, 6, 103. – *Val. Max.* 1, 2. ——A king of Oxhoroenes, who rendered himself odious by his cruelty towards the nobles. He was put to death by them; and they carried away his body from the public assembly, by hiding each a piece of his flesh under their garments, to prevent a discovery from the people, with whom he was a great favourite. *Plut. in Par.*

PISO, a celebrated family at Rome, which was a branch of the Calpurnii, descended from Calpus, the son of Numa. Before the death of Augustus, eleven of this family had obtained the consulship, and many had been honoured with triumphs, on account of their victories, in the different provinces of the Roman empire. Of this family the most famous were —— Lucius Calpurnius, who was tribune of the people, about 149 years before Christ, and afterwards consul. His frugality procured him the surname of *Frugi*, and he gained the greatest honours as an orator, a lawyer, a statesman, and an historian. He made a successful campaign in Sicily, and rewarded his son, who had behaved with great valour during the war, with a crown of gold, which weighed twenty pounds. He composed some annals and harangues, which were lost in the age of Cicero. His style was obscure and inelegant. ——Caius, a Roman consul, A. U. C. 687, who supported the consular dignity against the tumults of the tribunes, and the clamours of the people. He made a law to restrain the cabals which generally prevailed at the election of the chief magistrates. —— Cneius, another consul under Augustus. He was one of the favourites of Tiberius, by whom he was appointed governor of Syria, where he rendered himself odious by his cruelty. He was accused of having poisoned Germanicus, and when he saw, on his return to Rome, that he was shunned and despised by his friends, he destroyed himself, A. D. 20. ——Lucius, a governor of Spain, who was assassinated by a peasant, as he was travelling through the country. The murderer was seized and tortured, but he refused to confess the cause of the murder. —— Lucius, a private man, accused of having uttered seditious words against the emperor Tiberius. He was condemned, but a natural death saved him from the hands of the executioner. ——Lucius, a governor of Rome for twenty years, an office which he discharged with the greatest justice and credit. He was greatly honoured by the friendship of Augustus, as well as of his preceptor a distinction which he deserved, both as a faithful citizen and a man of learning. Some, however, say, that Tiberius made him governor of Rome, because he had continued drinking with him a night and two days, or two days and two nights, according to Pliny. Horace dedicated his poem *de Arte Poetica*, to his two sons whose partiality for literature had distinguished them among the rest of the Romans, and who were fond of cultivating poetry in their leisure hours. ——Cneius, a factious and turbulent youth, who conspired against his country with Catiline. He was among the friends of Julius Cæsar. ——Caius, a Roman, who was at the head of a celebrated conspiracy against the emperor Nero. He had rendered himself a favourite of the people by his private as well as public virtues, by the generosity of his behaviour, his fondness of pleasure with the voluptuous, and his austerity with the grave and the reserved. He had been marked by some as a proper person to succeed the emperor; but the discovery of the plot by a freedman, who was among the conspirators, soon put him off, with all his partizans. He refused to court the affections of the people and of the army, when the whole had been made public; and instead of taking proper measures for his preservation, either by proclaiming himself emperor, as his friends advised, or by seeking a retreat in the distant provinces of the empire, he retired to his own house, where he opened the veins of both his arms, and bled to death. ——Lucius, a senator who followed the emperor Valerian into Persia. He proclaimed himself emperor after the death of Valerian, but he was defeated and put to death a few weeks after, A. D. 261, by Valens, &c. —— Licinianus, a senator adopted by the emperor Galba. He was put to death by Otho's orders, though his many virtues deserved a better fate. *Tacit. Hist.* 1, 14, &c. – *Suet. Galb.* 17. —— Caius, a son-in law of Cicero, remarkable for his abilities as well as the mildness of his disposition and the goodness of his heart. He died before Cicero's return from banishment. *Cic. Br.* 78. – *Ad Fam.* 14, ep 1. – *Ad Quæ.* 3. *Pis.* 1. —— Lucius Cæsoninus, a patrician, whose daughter married Julius Cæsar. He supported Clodius in the banishment of Cicero, and disgraced himself in an embassy to Antony, who was engaged at the siege of Mutina. – *Cic. Fam.* 4, 4. *Phil.* 3, 9. 10, 5. – *Horat.* – *Tacit. Ann. et Hist.* – *Val. Max.* – *Liv.* – *Suet.* – *Cic. de Offic. &c.* – *Plut. Cæs. &c.*

PISÖNIS VILLA, a place near Baiæ in Campania, which the emperor Nero often frequented. *Tacit. Ann.* 1.

PISTOR, a surname given to Jupiter by the Romans, signifying *baker*, because when their city was taken by the Gauls, the god persuaded them to throw down loaves from the Tarpeian hill where they were besieged, that the enemy might from thence suppose, that they were not in want of provisions, though in reality they were near surrendering through famine. This deceived the Gauls, and they soon after raised the siege. *Ovid. Fast.* 6, 350, 394, &c.

PISTORIA, a town of Etruria, north-east of Lucca, and at the foot of the Apennines. It is memorable in the history of Rome, as having witnessed in its vicinity the close of Catiline's desperate but short career. Its modern name is *Pistoia*. *Sallust. Bell. Cat.* 62.

PITANE, a town of Æolis, in Asia Minor, to the north west of the river Caicus. It was the

birthplace of Arcesilaus the philosopher, founder of the middle academy. It is supposed to occupy the site now called *Tchandeli*. *Strab.* 13.

PITHECUSA, an island off the coast of Campania, at the entrance of the bay of Naples. The appellation Pithecusa, according to Pliny, was not derived from the number of apes (πίθηκοι) which the island was supposed to contain, but from the earthen casks or barrels (πίθοιοι, *dolia*), which were made there. The Romans called the island *Ænaria*, probably from the copper which they found in it. The etymology assigned by some, that the island obtained this name from Æneas, who landed there on his way to Latium, is a mere fable. Pithecusa was a volcanic island, and Virgil gives it the name of Inarime, in accordance with the old traditions which made the body of Typhœus to have been placed under this island and the Phlegræan plain. Homer, however, describes Typhœus as lying in Arima (ἐν Ἀρίμοις). The modern name of Pithecusa is *Ischia*, and the island at the present day abounds in corn, wine, fruits, &c. Silk is manufactured here, and the inhabitants are about 32,000 in number. This island formed the marquisate of the celebrated sculptor Canova. *Pun.* 3, 6.—*Virg. Æn.* 9, 716.—*Bowen, M.* 2, 783

PITHO called also *Suada*, the goddess of persuasion among the Greeks and Romans, supposed to be the daughter of Mercury and Venus. She was represented with a diadem on her head, to intimate her influence over the hearts of men. One of her arms appears raised as in the attitude of an orator haranguing in a public assembly, and with the other she holds a thunderbolt and fetters, made with flowers to signify the powers of reasoning, and the attractions of eloquence. A caduceus, as a symbol of persuasion, appears at her feet, with the writings of Demosthenes and Cicero, the two most celebrated among the ancients, who understood how to command the attention of their audience, and to rouse and animate their various passions.

PITHOLEON, a foolish poet, the author of some silly epigrams, in which Greek and Latin expressions were intermingled together. Bentley thinks that the individual to whom Horace refers was the same of whom Suetonius makes mention, under the name Pitholaus, as having been the author of some defamatory verses against Julius Cæsar, and that Horace styles him Pitholeon, because Pitholaus would have been unmanageable in hexameter verse. *Suet. Cæs.* 75.—*Horat. Sat.* 1, 10, 21

PITTACUS, a native of Mitylene in Lesbos, was one of the seven wise men of Greece. His father, whose name was Caicus, or Cyrrhadius, was a native of Thrace, and his mother was a citizen of Lesbos. With the assistance of the brothers of Alcæus, he delivered his country from the oppression of the tyrant Melanchrus, and in the war which the Athenians waged against Lesbos he appeared at the head of his countrymen, and challenged to single combat Phrynon, the enemy's general. As the event of the war seemed to depend upon this combat, Pittacus had recourse to artifice, and when he engaged, he entangled his adversary in a net, which he had concealed under his shield, and easily dispatched him. He was amply rewarded for this victory; and his countrymen, sensible of his merit, unanimously appointed him governor of their city, with unlimited authority. In this capacity Pittacus behaved with great moderation and prudence; and after he had governed his fellow-citizens with the strictest justice, and after he had established and enforced the most salutary laws, he voluntarily resigned the sovereign power after he had enjoyed it for ten years, observing that the virtues and the reasons of private life were incompatible with the power and influence of a sovereign. His disinterestedness gained him many admirers; and when the Mitylenæans wished to reward his public services by presenting him with an immense tract of territory, he refused to accept more land than what should be contained within the distance to which he could throw a javelin. He died in the eighty-second year of his age, about 570 years before Christ, after he had spent the last ten years of his life in literary ease, and peaceful retirement. One of his favourite maxims was that man ought to provide against misfortunes, to avoid them; but that if they ever happened, he ought to support them with patience and resignation. In prosperity friends were to be acquired, and in the hour of adversity their faithfulness was to be tried. He also observed that in our actions it was imprudent to make others acquainted with our designs, for if we failed, we had exposed ourselves to censure and to ridicule. Many of his maxims were inscribed on the walls of Apollo's temple at Delphi, to show the world how great an opinion the Mitylenæans entertained of his abilities as a philosopher, a moralist, and a man. By one of his laws every fault committed by a man when intoxicated, deserved double punishment. *Paus.* 10, 24.—*Ælian. V. H.* 2, &c.—*Val. Max.* 6, 5. —A grandson of Porus, king of India.

PITTHEUS a king of Troezene in Argolis, son of Pelops and Hippodamia. He was universally admired for his learning, wisdom, and application, he publicly taught in a school at Troezene, and even composed a book, which was seen by Pausanias the geographer. He gave his daughter Æthra in marriage to Ægeus, king of Athens, and he himself took particular care of the youth and education of his grandson Theseus. He was buried at Troezene, which he had founded, and on his tomb were seen, for many ages, three seats of white marble, on which he sat, with two other judges, whenever he gave laws to his subjects or settled their disputes. *Paus.* 1 et 2. —*Plut in Thes.*—*Strab.* 8

PITYONESUS, a small island, off the coast of Argolis. It lay opposite to Epidaurus, and was situate six miles from the coast, and seventeen from Ægina. *Plin.* 4, 11.

PITYUS, (-untis,) now *Pitchinde*, a town of Colchis, on the Euxine Sea, to the west of Dioscurias or Sebastopolis. *Plin* 6, 5.

PITYUSA, a small island, off the coast of Argolis, near Aristera. The modern name is *Tuica*. *Plin.* 4, 12.

PITYUSÆ or pine islands, a group of small islands in the Mediterranean, off the coast of Spain, and lying to the south-west of the Baleares. They derived their name from the number of pine trees (*pinus, pinea,*) which grew in them. The largest is Ebusus or *Ivisa*, and next to it is Ophiusa, or *Formentera Mela*, 2, 7.—*Plin.* 3, 5.

PIUS, a surname given to the emperor Antoninus, on account of his piety and virtue.—A surname given to Metellus, because he inter-

exted himself so warmly to have his father recalled from banishment.

PLACENTIA, a city of Gallia Cisalpina, near the junction of the Trebia and Padus. It was a colony formed by the Romans upon the apprehension of the expedition of Hannibal, whose attacks, as well as those of his brother Asdrubal, it withstood. It was taken and burned by the Gauls under Hamilcar, at the end of the second Punic war. Its modern name is *Piacenza*

PLACIDIA, a daughter of Theodosius the Great, sister to Honorius and Arcadius. She married Adolphus, king of the Goths, and afterwards Constantius, by whom she had Valentinian the 3d. She died A. D. 449.

PLANASIA, a small island between Corsica and Ilva, to which Posthumius Agrippa was banished by Augustus. It is now *Pianosa*. *Tacit. Ann* 1, 3 2, 39.

PLANCINA, a woman celebrated for her intrigues and her crimes, who married Piso, and was acquitted with him of having murdered Germanicus, in the reign of Tiberius. She was acquitted either by means of the empress Livia, or on account of the partiality of the emperor for her person. She had long supported the spirits of her husband, during his confinement, but, when she saw herself freed from the accusation, she totally abandoned him to his fate. Subservient in every thing to the will of Livia she, at her instigation, became guilty of the greatest crimes, to injure the character of Agrippina After the death of Agrippina, Plancina was accused of the most atrocious villanies, and, as she knew that she could not elude justice, she put herself to death, A. D. 33. *Tacit. Ann* 6, 26, &c.

PLANCUS, MUNATIUS, L. a Roman, who rendered himself ridiculous by his follies and his extravagance. He had been consul, and had presided over a province in the capacity of governor; but he forgot all his dignity, and became one of the most servile flatterers of Cleopatra and Antony. At the court of the Egyptian queen in Alexandria, he appeared in the character of the meanest stage dancer, and, in comedy, he personated Cratinus, and painted his body of a green colour, dancing on a public stage quite naked, only with a crown of green reeds on his head, while he had tied behind his back the tail of a large sea fish. This exposed him to the public derision, and, when Antony had joined the rest of his friends in censuring him for his unbecoming behaviour, he deserted to Octavius, who received him with great marks of friendship and attention. It was he who proposed, in the Roman senate, that the title of Augustus should be conferred on his friend Octavius, as expressive of the dignity and the reverence which the greatness of his exploits seemed to claim. Horace has dedicated 1 *od.* 7 to him; and he certainly deserved the honour, from the elegance of his letters, which are still extant, written to Cicero. *Plut. in Anton.*——A patrician, proscribed by the second triumvirate. His servants wished to save him from death, but he refused it, rather than expose their persons to danger

PLANUDES, Maximus, a monk of Constantinople, in the thirteenth century. He wrote a romantic history of Æsop; several fables; and a collection of epigrams, in Greek, under the title of Anthologia, printed at Florence in 1491.

PLATEÆ, (anl Æ, *arum*) a city of Bœotia, of very ancient date, situate at the foot of mount Cithæron, and near the river Asopus, which divided its territory from that of Thebes. The Plateæans, animated by a spirit of independence, had early separated themselves from the Bœotian confederacy, conceiving the objects of this political union to be hostile to their real interests; and had, in consequence of the enmity of the latter city, been induced to place themselves under the protection of Athens. Grateful for the services which they received on this occasion from that power, they testified their zeal in its behalf, by sending a thousand soldiers to Marathon, who thus shared the glory of that memorable day. The Plateæans also manned some of the Athenian vessels at Artemisium, and fought in several battles which took place off that promontory, though not at Salamis, as they had returned to their homes after the Greeks withdrew from the Eurripus, in order to place their families and valuables in safety, and could not therefore arrive in time. They also fought most bravely in the great battle which took place near their city, against Mardonius the Persian general, and earned the thanks of Pausanias and the confederate Greek commanders for their gallant conduct on this as well as other occasions. But it is asserted by Demosthenes, that they afterwards incurred the hatred of the Lacedæmonians, and more especially of their kings, for having caused the inscription set up by Pausanias, in commemoration of the victory over the Persians, to be altered. Platæa, which was afterwards burnt by the army of Xerxes, was soon restored with the assistance of Athens and the alliance between the two cities was cemented more closely than before. The attack made upon Platæa by a party of Thebans at night, was the first act of aggression committed on the Peloponnesian side in the war which took place not long after The enterprise failed. The natural enmity of Thebes against this little republic was now raised to its height by this defeat, and pressing solicitations were made to the Spartan government to assist in taking signal vengeance on the Plateans for their adherence to the Athenian interests Accordingly in the third year of the war, a large Peloponnesian force, under Archidamus, king of Sparta, arrived under the walls of Platæa, and, having summoned the inhabitants to abandon their alliance with Athens, proceeded, on their refusal, to lay siege to the town. The narrative of these operations, and the heroic defence of the Plateans, the circumvallation and blockade of the city by the enemy, with the daring and successful escape of a part of the garrison, are given with the greatest detail by Thucydides, and certainly form one of the most interesting portions of his history. Worn out at length by hunger and fatigue, those Plateans who remained in the town were compelled to yield to their persevering and relentless foes, who, instigated by the implacable resentment of the Thebans, caused all who surrendered to be put to death, and razed the town to the ground, with the exception of one building, constructed out of the ruins of the city, which they consecrated to Juno, and employed as a house of reception for travellers. From Pausanias we learn, that Platæa was again restored after the peace of Antalcidas; but when the Spartans seized on the Cadmean citadel, the Thebans, suspecting that the Plateans were privy to the

enterprise, took possession of the town by stratagem, and once more levelled its foundations to the ground. Though it seems to have been the intention of Philip, and also of Alexander, to restore Platæa, this was not carried into effect till the reign of Cassander, who is said to have rebuilt both Thebes and Platæa at the same time. The ruins of Platæa are situated upon a promontory projecting from the base of Cithæron. The place has now the usual appellation bestowed upon the ruins of Grecian citadels; it is called *Palæo Castro*. The walls are of the earliest kind of military structure, consisting of very considerable masses, evenly hewn, and well built. *Homer Il.* 2, 504.—*Herod* 6, 108. 8, 45 et 50. 9, 28.—*Thucyd* 2, 1, &c. 71, &c. 3, 20, &c. 53, &c.—*Demosth. in Neær.*—*Diod, Sic* 11.—*Paus.* 9, 1 et 3 —*Arrian.* 1, 9. —*Plut. in Alex*.

PLATO a celebrated philosopher at Athens, son of Ariston and Parectonia. His original name was Aristocles, and he received that of Plato from the largeness of his shoulders. As one of the descendants of Codrus, and as the offspring of a noble, illustrious, and opulent family, Plato was educated with care, his body was formed and invigorated with gymnastic exercises, and his mind was cultivated and enlightened by the study of poetry and of geometry, from which he derived that acuteness of judgment, and warmth of imagination, which have stamped his character as the most subtle and flowery writer of antiquity. He first began his literary career by writing poems and tragedies; but he was soon disgusted with his own productions, when at the age of twenty, he was introduced into the presence of Socrates, and when he was enabled to compare and examine, with critical accuracy, the merit of his compositions, with those of his poetical predecessors. He therefore committed to the flames these productions of his early years, which could not command the attention or gain the applause of a matured age. During eight years he continued to be one of the pupils of Socrates; and if he was prevented by a momentary indisposition from attending the philosopher's last moments, yet he collected from the conversation of those that were present, and from his own accurate observations, the minutest and most circumstantial accounts, which can exhibit, in its truest colours, the concern and sensibility of the pupil, and the firmness, virtues, and moral sentiments of the dying philosopher. After the death of Socrates, Plato retired from Athens, and, to acquire that information which the accurate observer can derive in foreign countries, he began to travel over Greece. He visited Megara, Thebes, and Elis, where he met with the kindest reception from his fellow-disciples, whom the violent death of their master had likewise removed from Attica. He afterwards visited Magna Græcia, attracted by the fame of the Pythagorean philosophy, and by the learning, abilities, and reputation of its professors, Philolaus, Archytas and Eurytus. He afterwards passed into Sicily, and examined the eruptions and fires of the volcano of that island. He also visited Egypt, where then the mathematician Theodorus flourished, and where he knew that the tenets of the Pythagorean philosophy and metempsychosis had been fostered and cherished. When he had finished his travels, Plato retired to the groves of Academus, in the neighbourhood of Athens, where his lectures were soon attended by a crowd of learned, noble, and illustrious pupils; and the philosopher, by refusing to have a share in the administration of affairs, rendered his name more famous and his school more frequented. During forty years he presided at the head of the academy, and there he devoted his time to the instruction of his pupils, and composed those dialogues which have been the admiration of every age and country. His studies however, were interrupted for a while while he obeyed the pressing calls and invitations of Dionysius, and whilst he persuaded the tyrant to become a man, the father of his people, and the friend of liberty. [*Vid.* Dionysius 2d.] In his dress the philosopher was not ostentatious; his manners were elegant but modest, simple, without affectation; and the great honours which his learning deserved were not paid to his appearance. When he came to the Olympian games, Plato resided, during the celebration, in a family who were totally strangers to him. He ate and drank with them, he partook of their innocent pleasures and amusements; but though he told them his name was Plato, yet he never spoke of the employment to which he pursued at Athens, and never introduced the name of that philosopher whose doctrines he followed, and whose death and virtues were favourite topics of conversation in every part of Greece. When he returned home, he was attended by the family which had so kindly entertained him; and, as being a native of Athens, he was desired to show them the great philosopher whose name he bore: their surprise was great when he told them that he himself was the Plato whom they wished to behold. In his diet he was moderate, and indeed, to sobriety and temperance in the use of food, and to the want of those pleasures which enfeeble the body and enervate the mind, some have attributed his preservation during the tremendous pestilence which raged at Athens with so much fury at the beginning of the Peloponnesian war. Plato was never subject to any long or lingering indisposition, and though change of climate had enfeebled a constitution naturally strong and healthy, the philosopher lived to an advanced age, and was often heard to say, when his physicians advised him to leave his residence at Athens, where the air was impregnated by the pestilence, that he would not advance one single step to gain the top of mount Athos, were he assured to attain the great longevity which the inhabitants of that mountain were said to enjoy above the rest of mankind. Plato died on his birth-day, in the eighty-first year of his age about 348 years before the Christian era. His last moments were easy and without pain, and, according to some, he expired in the midst of an entertainment, or, according to Cicero, as he was writing The works of Plato are numerous; they are all written in the form of a dialogue, except twelve letters. He speaks always by the mouth of others, and the philosopher has no where made mention of himself except once in his dialogue intituled Phædon, and, another time in his apology for Socrates. His writings were so celebrated, and his opinion so respected, that he was called divine; and for the elegance, melody, and sweetness of his expressions, he was distinguished by the appellation of the Athenian bee. Cicero had such an esteem for him, that, in the

warmth of panegyric, he exclaimed *errare mehercule malo cum Platone, quam cum istis vera sentire;* and Quintilian said, that, when he read Plato, he seemed to hear not a man but a divinity speaking. His style, however, though admired and commended by the best and most refined of critics among the ancients, has not escaped the censure of some of the moderns; and the philosopher has been blamed, who supports that fire is a pyramid tied to the earth by numbers, that the world is a figure consisting of twelve pentagons, and who, to prove the metempsychosis and the immortality of the soul, asserts that the dead are born from the living, and the living from the dead. The speculative mind of Plato was employed in examining things divine and human, and he attempted to fix and ascertain, not only the practical doctrine of morals and politics, but the more subtle and abstruse theory of mystical theogony. His philosophy was universally received and adopted, and it has not only governed the opinions of the speculative part of mankind, but it continues still to influence the reasoning and to divide the sentiments, of the moderns. In his system of philosophy, he followed the physics of Heraclitus, the metaphysical opinions of Pythagoras, and the morals of Socrates. He maintained the existence of two beings, one self-existent, and the other formed by the hand of a pre-existent creature, God and man. The world was created by that self-existent cause, from the rude indigested mass of matter which had existed from all eternity, and which had even been animated by an irregular principle of motion. The origin of evil could not be traced under the government of a deity, without admitting a stubborn intractability and wildness congenial to matter, and from these, consequently, could be demonstrated the deviations from the laws of nature, and from thence the extravagant passions and appetites of men. From materials like these were formed the four elements, and the beautiful structure of the heavens and the earth, and into the active, but irrational, principle of matter, the divinity infused a rational soul. The souls of men were formed from the remainder of the rational soul of the world, which had previously given existence to the invisible gods and demons. The philosopher, therefore, supported the doctrine of ideal forms, and the pre-existence of the human mind, which he considered as emanations of the Deity, which can never remain satisfied with objects or things unworthy of their divine original. Men could perceive, with their corporeal senses, the types of immutable things, and the fluctuating objects of the material world, but the sudden changes to which these are continually obnoxious, create innumerable disorders, and hence arise deception, and, in short, all the errors and miseries of human life. Yet, in whatever situation man may be, he is still an object of divine concern; and, to recommend himself to the favour of the pre-existent cause, he must comply with the purposes of his creation, and, by proper care and diligence, he can recover those immaculate powers with which he was naturally endowed. All science the philosopher made to consist in reminiscence, and in recalling the nature, forms, and proportions of those perfect and immutable essences, with which the human mind had been conversant. From observations like these, the summit of felicity might be attained by removing from the material, and approaching nearer to the intellectual world, by curbing and governing the passions which were ever agitated and inflamed by real or imaginary objects. The passions were divided into two classes: the first consisted of the irascible passions, which originated in pride or resentment, and were seated in the breast; the other, founded on the love of pleasure, was the concupiscible part of the soul, seated in the belly and inferior parts of the body. These different orders induced the philosopher to compare the soul to a small republic, of which the reasoning and judging powers were stationed in the head, as in a firm citadel, and of which the senses were its guards and servants. By the irascible part of the soul men asserted their dignity, repelled injuries, and scorned danger; and the concupiscible part provided for the support and the necessities of the body, and, when governed with propriety, it gave rise to temperance. Justice was produced by the regular dominion of reason, and by the submission of the passions; and prudence arose from the strength, acuteness, and perfection of the soul, without which all other virtues could not exist. But amidst all this, wisdom was not easily attained; as their creation all minds were not endowed with the same excellence, the bodies which they animated on earth were not always in harmony with the divine emanation; some might be too weak, others too strong, and on the first years of a man's life depended his future consequence; as an effeminate and licentious education seemed calculated to destroy the purposes of the divinity, while the contrary produced different effects, and tended to cultivate and improve the reasoning and judging faculty, and to produce wisdom and virtue. Plato was the first who supported the immortality of the soul upon arguments solid and permanent, deduced from truth and experience. He did not imagine that the diseases, and the death of the body, could injure the principle of life and destroy the soul, which, of itself, was of divine origin, and of an uncorrupted and immutable essence, which, though inherent for a while in matter, could not lose that power which was the emanation of God. From doctrines like these, the great founder of Platonism concluded that there might exist in the world a community of men, whose passions could be governed with moderation, and who, from knowing the evils and miseries which arise from ill conduct, might aspire to excellence, and attain that perfection which can be derived from the proper exercise of the rational and moral powers. To illustrate this more fully, the philosopher wrote a book, well known by the name of the republic of Plato, in which he explains with acuteness, judgment, and elegance, the rise and revolution of civil society; and so respected was his opinion as a legislator, that his scholars were employed in regulating the republics of Arcadia, Elis, and Cnidus, at the desire of those states, and Xenocrates gave political rules for good and impartial government to the conqueror of the east. The works of Plato were first published by Aldus Manutius, at Venice, in 1513, 2 vols. folio. The editions of Ficinus and Serranus are very valuable; but the notes and interpretations of both are to be read with caution, as not representing Plato's

sentiments with fidelity The most useful editions of Plato, are, the Bipont edition, 12 vols. 8vo. 1781 - 7; that of Bekker, Berol. 10 vols. 8vo. 1816 8; and the London reprint of Bekker, with the annotations of Heindorff, Wyttenbach, and others Bekker's text is decidedly the best The editions of Ast, Lips. 1819—24, 7 vols. 8vo., and of Stallbaum, Lips. 1821—5, 8 vols. 8vo. are also deserving of high commendation English versions of several of Plato's dialogues have been published at different periods, by various hands, but the translators who have principally distinguished themselves, by giving the writings of this philosopher in our vernacular idiom, are Floyer Sydenham, and Thomas Taylor *Plato Dial. &c.—Cic de Offic* 1. *De Div.* 1, 36 *De Nat. D* 2 12. *Tusc* 1 17. - *Plut. in Sol. &c. Seneca ep* 58 —*Quintil.* 10, 1. *&c.—Ælian. V. H* 2 9, 4, 9 *Paus* 1, 30—*Diog.* 7 et 8 —A Greek comic poet, who flourished about the close of the fifth century B C., was contemporary with Aristophanes and Euripides. He is said to have left twenty-eight comedies, of which the titles of many are to be found in Athenæus, Pollux, and other writers. Of his works, only a few fragments remain, some of which are of the epigrammatic kind.

PLAUTIA LEX, was enacted by M Plautius, the tribune, A. U. C 664. It required every tribe annually to choose fifteen persons of their body, to serve as judges, making the honour common to all the three orders, according to the majority of votes in every tribe.—Another, called also *Plotia* A U. C 675. It punished with the *interdictio aqua et ignis*, all persons who were found guilty of attempts upon the state, or the senators or magistrates, or such as appeared in public armed with an evil design, or such as forcibly expelled any person from his legal possessions.

PLAUTIANUS, FULVIUS, an African of mean birth, who was banished for his seditious behaviour in the years of his obscurity. In his banishment, Plautianus formed an acquaintance with Severus who, some years after, ascended the imperial throne. This was the beginning of his prosperity; Severus paid the greatest attention to him, and, if we believe some authors, their familiarity and intercourse were carried beyond the bounds of modesty and propriety. Plautianus shared the favours of Severus on the throne as well as in ob-curity. He was invested with as much power as his patron at Rome, and in the provinces; and, indeed, he wanted but the name of emperor to be his equal. His table was served with more delicate meats than that of the emperor; when he walked in the public streets he received the most distinguishing honours, and a number of orders ordered the most noble citizens, as well as the meanest beggars, to make way for the favourite of the emperor, and not to fix their eyes upon him. He was concerned in all the rapine and destruction which were committed through the empire, and he enriched himself with the possessions of those who had been sacrificed to the emperor's cruelty or avarice. To complete his triumph, and to make himself still greater, Plautianus married his favourite daughter Plautilla to Caracalla, the son of the emperor; and so eager was the emperor to indulge his inclinations in this and in every other respect, that he declared he loved Plautianus so much that he would even wish to die before him. The marriage of Caracalla with Plautilla was attended with serious consequences. The son of Severus had complied with great reluctance, and, though Plautilla was amiable to her manners, commanding in aspect, and of a beautiful countenance, yet the young prince often threatened to punish her haughty and imperious behaviour as soon as he succeeded to the throne. Plautilla reported the whole to her father, and to save his daughter from the vengeance of Caracalla, Plautianus conspired against the emperor and his son. The conspiracy was discovered, and Severus forgot his attachment to Plautianus, and the favours he had heaped upon him, when he heard of his perfidy. The wicked minister was immediately put to death, and Plautilla banished to the island of Lipari, with her brother Plautius, where, seven years after, she was put to death by order of Caracalla, A D. 211. Plautilla had two children, a son who died in his childhood, and a daughter, whom Caracalla murdered in the arms of her mother. *Dio. Cass.*

PLAUTIUS, a Roman, who became so disconsolate at the death of his wife, that he threw himself upon her burning pile. *Val Max.* 4, ii. —Aulus, a governor of Britain who obtained an ovation for the conquests he had gained there over the barbarians

PLAUTUS, M ACCIUS, a comic poet, born at Sarsina, in Umbria. Fortune proved unkind to him, and, from competence, he was reduced to the meanest poverty, by engaging in a commercial line. To maintain himself, he entered into the family of a baker as a common servant, and, while he was employed in grinding corn, he sometimes dedicated a few moments to the comic muse Some, however, reject this account as false, and support that Plautus was never obliged to the laborious employments of a bakehouse for his maintenance. He wrote twenty-five comedies, of which only twenty are extant; the Amphitruo, Aulularia, Asinaria, Captivi, Curculio, Casina, Cistellaria, Epidicus, Bacchides, Mostellaria, Menæchmi, Miles gloriosus, Mercator, Pseudolus, Pœnulus, Persa, Rudens, Stichus, Trinummus, and Truculentus. He died about 184 years before the Christian era; and Varro, his learned countryman, wrote this stanza, which deserved to be engraved on his tomb:

Postquam morte captus est Plautus,
Comœdia luget, scena est deserta;
Deinde risus, ludus, jocusque, et numeri
Innumeri simul omnes coll crymarunt.

The plays of Plautus were universally esteemed at Rome, and the purity, the energy, and the elegance of his language, were, by other writers, considered as objects of imitation; and Varro, whose judgment is great, and generally decisive, declares, that if the Muses were willing to speak Latin, they would speak in the language of Plautus. In the Augustan age, however, when the Roman language became more pure and refined, the comedies of Plautus did not appear free from inaccuracy. The poet, when compared to the more elegant expressions of a Terence, was censured for his negligence in versification, his low wit, execrable puns, and disgusting obscenities. Yet, however censured as to language or sentiments, Plautus continued to be a favourite on the stage. If his expressions were not

shocks or delicate, it was universally admitted that he was more happy than other comic writers in his pictures; the incidents of his plays were more varied, the acts more interesting, the characters more truly displayed, and the catastrophe more natural. In the reign of the emperor Diocletian, his comedies were still acted on the public theatres; and no greater compliment can be paid to his abilities as a comic writer, and no greater censure can be passed upon his successors in dramatic composition, than to observe, that for 500 years, with all the disadvantages of obsolete language and diction, in spite of the change of manners, and the revolutions of government, he commanded and received that applause which no other writer dared to dispute with him. The best editions of Plautus are, that of Camerarius. Basil. 1558, 8vo., that of Lambinus. Lutet. 1577, fol., that of Taubmann, Witteb 1621, 4to., that of Ernesti, Lips. 1760, 8vo. 2 vols., that of Schmieder. Gott. 1804, 8vo. 2 vols., and that of Bothe. Berol. 1804—11, 8vo. 4 vols. The best translation of Plautus is, that of Thornton, Colman, and Warner. *Varro. apud Gellium*, 3, 10, 1.—*Cic. de Offic.* 1, 29. *De Orat.* 2, 12.—*Horat. ep.* 2, 1, 54 et 170. *De Art. Poet.* 54 et 270.——Ælianus, a high priest, who consecrated the capitol in the reign of Vespasian. *Tacit. Hist* 4, 53.

PLEIADES, or VERGILIÆ, a name given to seven of the daughters of Atlas by Pleione or Æthra, one of the Oceanides. They were placed in the heavens after death, where they formed a constellation called Pleiades, near the back of the bull in the Zodiac. Their names were Alcyone, Merope, Maia, Electra, Taygeta, Sterope, and Celeno. They all, except Merope, who married Sisyphus, king of Corinth, had some of the immortal gods for their suitors. On that account, therefore, Merope's star is dim and obscure among the rest of her sisters, because she married a mortal; though some imagine that Electra's star above was dim, ever after the fall of Troy of which her son Dardanus had been the king and founder. The name of the Pleiades is derived from the Greek word πλεῖν, *to sail*, because that constellation shows the time most favourable to navigation, which is in the spring. The name of Vergiliæ they deprive from *ver, the spring*. They are sometimes called *Atlantides*, from their father, or *Hesperides*, from the gardens of that name, which belonged to Atlas. *Hygin. fab.* 192. *P. A.* 2, 21.—*Ovid. Met.* 13, 293. *Fast.* 5, 166 et 170.—*Hesiod. oper. et dies.*—*Homer. Od.* 5.—*Horat. od.* 4, 14.—*Virg. G.* 1, 138. 4, 233.——Seven poets, who, from their number, have received the name of Pleiades, near the age of Philadelphus Ptolemy, king of Egypt. Their names were Lycophron, Theocritus, Aratus, Nicander, Apollonius, Philicus, and Homerus the younger.

PLEIONE, one of the Oceanides, who married Atlas, king of Mauritania, by whom she had twelve daughters, and a son called Hyas. Seven of the daughters were changed into a constellation called *Pleiades*, and the rest into another called *Hyades*. *Ovid. Fast.* 5, 84.

PLEMMYRIUM, a promontory of Sicily, in the immediate neighbourhood of Syracuse, and facing the island of Ortygia, forming with this island the entrance to the great harbour of that city. It seems to have been called Plemmyrium as being the place where the *tide* (πλημύρα) rose and beat, making what is called in Lincolnshire and Cambridgeshire an *eger*. Its modern name is *Massa d' Olivera*. *Thucyd.* 7, 4 et 23.

PLEURONII, a people of Gallia Belgica, tributary to the Nervii. *Cæs. B. G.* 5, 39.

PLEURON, a son of Æolus, who married Xantippe, the daughter of Dorus, by whom he had Agenor. He founded a city in Ætolia on the Evenus, which bore his name. *Apollod.* 1, 7.—*Pirs* 4, 2.—*Sil.* 15, 310.—*Paus.* 7, 18.—*Ovid. Met.* 7, 392.

PLEXIPPUS, a son of Thestius, brother to Althæa, the wife of Œneus. He was killed by his nephew Meleager, in hunting the Calydonian boar. His brother Toxeus shared his fate. [*Vid.* Althæa and Meleager.]——A son of Phineus and Cleopatra, brother to Pandion, king of Athens. *Apollod.*

PLINIUS, SECUNDUS, C. surnamed the *Elder*, was born at Verona, of a noble family. He distinguished himself in the field, and, after he had been made one of the augurs at Rome, he was appointed governor of Spain. In his public character he did not neglect the pleasures of literature, the day was employed in the administration of the affairs of his province, and the night was dedicated to study. Every moment of time was precious to him; at his meals one of his servants read to him books valuable for their information, and from them he immediately made copious extracts, in a memorandum book. Even while he dressed himself after bathing, his attention was called away from surrounding objects, and he was either employed in listening to another, or in dictating himself. To a mind so earnestly devoted to learning, nothing appeared too laborious, no undertaking too troublesome. He deemed every moment lost which was not dedicated to study, and, from these reasons he never appeared at Rome but in a chariot, and, wherever he went, he was always accompanied by his amanuensis. He even censured his nephew, Pliny, the Younger, because he had indulged himself with a walk, and sternly observed, that he might have employed those moments to better advantage. But, if his literary pursuits made him forget the public affairs, his prudence, his abilities, and the purity and innocence of his character, made him known and respected. He was courted and admired by the emperors Titus and Vespasian, and he received from them all the favours which a virtuous prince could offer, and an honest subject receive. As he was at Misenum, where he commanded the fleet, which was then stationed there, Pliny was surprised at the sudden appearance of a cloud of dust and ashes. He was then ignorant of the cause which produced it, and he immediately set sail in a small vessel for mount Vesuvius, which he at last discovered to have made a dreadful eruption. The sight of a number of boats that fled from the coast to avoid the danger, might have deterred another, but the curiosity of Pliny excited him to advance with more boldness, and, though his vessel was often covered with stones and ashes, that were continually thrown up by the mountain, yet he landed on the coast. The place was deserted by the inhabitants, but Pliny remained there during the night, the better to observe the mountain, which, during the obscurity, appeared to be one continued blaze. He was soon disturbed by a dreadful earthquake, and the contrary wind on

the morrow, prevented him from returning to Misenum. The eruption of the volcano increased, and, at last, the fire approached the place where the philosopher made his observations. Pliny endeavoured to fly before it, but though he was supported by two of his servant, he was unable to escape. He soon fell down, suffocated by the thick vapours that surrounded him, and the insupportable stench of sulphureous matter. His body was found three days after, and decently buried by his nephew, who was then at Misenum with the fleet. This memorable event happened in the 79th year of the Christian era, and the philosopher who perished by the eruptions of the volcano, has been called by some the martyr of nature. He was then in the 56th year of his age. Of the works which he composed, none are extant but his natural history in 37 books. It is a work as Pliny the Younger says, full of erudition, and as varied as nature itself. It treats of the stars, the heavens, wind, rain, hail, minerals, trees, flowers, and plants besides an account of all living animals, birds fishes, and beasts, a geographical description of every place on the globe, and an history of every art and science, of commerce and navigation with their rise, progress, and several improvements. He is happy in his descriptions as a naturalist, he writes with force and energy, and though many of his ideas and conjectures are sometimes ill founded yet he possesses that fecundity of imagination and vivacity of expression, which are requisite to treat a subject with propriety, and to render a history of nature pleasing, interesting and above all instructive. His style possesses not the graces of the Augustan age, it has neither its purity, and elegance, nor its simplicity, but is rather cramped, obscure, and sometimes unintelligible. Yet for all this it has ever been admired, and esteemed, and it may be called a compilation of every thing which had been written before his age on the various subjects which he treats, and a judicious collection from the most excellent treatises which had been composed on the various productions of nature. Pliny was not ashamed to mention the authors which he quoted he speaks of them with admiration, and while he pays the greatest compliment to their abilities, his encomiums show, in the strongest light, the goodness, the sensibility, and the ingenuousness of his own mind. He had written 160 volumes of remarks and annotations on the various authors which he had read, and so great was the opinion in which contemporaries, of his erudition and abilities, that a man called Lartius Lutinus offered to buy his notes and observations for the enormous sum of about 2 242l English money. The philosopher, who was himself rich and independent, rejected the offer, and his compilations, after his death, came into the hands of his nephew Pliny. The best editions of Pliny are that of Hardouin, 5 vols. fol. Paris. 1723; that of Francius, 10 vols. 8vo. Lips 1778-91; that of Brotier, 6 vols. 12mo. Paris, 1779; and the Variorum 8vo. in 6 vols. Lips. 1778-89. *Tacit. Ann.* 1. 69. 13, 20 15, 53.—*Plin. ep. &c.*——C. Cæcilius Secundus, surnamed the *Younger*, was son of L. Cæcilius by the sister of Pliny the elder. He was adopted by his uncle whose name he assumed, and whose estates and effects he inherited. He received the greatest part of his education under Quintilian, and at the age of 19 he appeared at the bar, where he distinguished himself so much by his eloquence, that he and Tacitus were reckoned the two strongest orators of their age. He did not, make his profession an object of gain like the rest of the Roman orators, but he refused fees from the rich as well as from the poorest of his clients, and declared that he cheerfully employed himself for the protection of innocence, the relief of the indigent, and the detection of vice. He published many of his harangues and orations, which have been lost. When Trajan was invested with the imperial purple, Pliny was created consul by the emperor. This honour the consul acknowledged in a celebrated panegyric, which, at the request of the Roman senate, and in the name of the whole empire, he pronounced on Trajan. Some time after he presided over Pontus and Bithynia, in the office and with the power of pro-consul and by his humanity and philanthropy the subject was freed from the burden of partial taxes, and the persecution which had been begun against the Christians of his province was stopped, when Pliny solemnly declared to the emperor that the followers of Christ were a meek and inoffensive sect of men, that their morals were pure and innocent, that they were free from all crimes, and that they voluntarily bound themselves by the most solemn oaths to abstain from vice, and to relinquish every sinful pursuit. If he rendered himself popular in his province, he was not less respected at Rome. He was there the friend of the poor, the patron of learning, great without arrogance, affable in his behaviour, and an example of good breeding, sobriety, temperance, and modesty. As a father and a husband his character was amiable; as a subject he was faithful to his prince; and as a magistrate he was candid, open, and compassionate. His native country shared among the rest, his unbounded benevolence, and Comum, a small town of Insubria, which gave him birth, boasted of his liberality in the valuable and choice library of books which he collected there. He also contributed towards the expences which attended the education of his countrymen, and liberally spent part of his estate for the advancement of literature, and for the instruction of those whom poverty otherwise deprived of the advantages of a public education. He made his preceptor Quintilian, and the poet Martial, objects of his benevolence, and when the daughter of the former was married, Pliny wrote to the father with the greatest civility; and while he observed that he was rich in the possession of learning, though poor in the goods of fortune, he begged of him to accept, as a dowry for his beloved daughter, 50,000 sesterces, about 300l. *I would not*, continued he, *be so moderate, were I not assured from your modesty, and disinterestedness, that the smallness of the present will render it acceptable.* He died in the 52 year of his age A. D. 113. He had written a history of his own times, which is lost. It is said that Tacitus did not begin his history till he had found it impossible to persuade Pliny to undertake that laborious task, and indeed what could not have been expected from the panegyrist of Trajan, if Tacitus acknowledged himself inferior to him in delineating the character of the times. Some suppose, but falsely, that Pliny wrote the lives of illustrious men, universally ascribed to Cornelius Nepos. He also wrote poetry, but his verses

have all perished, and nothing of his learned works remains, but his panegyric on the emperor Trajan, and 10 books of letters, which he himself collected and prepared for the public, from a numerous and respectable correspondence. These letters contain many curious and interesting facts, they abound with many anecdotes of the generosity and the humane sentiments of the writer. They are written with elegance and great purity, and the reader every where discovers that affability, that condescension and philanthropy, which so egregiously marked the advocate of the Christians. These letters are esteemed by some, equal to the voluminous epistles of Cicero. In his panegyric, Pliny's style is florid and brilliant; he has used to the greatest advantage, the liberties of the panegyrist, and the eloquence of the courtier. His ideas are new and refined, but his diction is distinguished by that affectation and pomposity which marked the reign of Trajan. The best editions of Pliny, are those of Gesner, improved by Schaefer, Lips 1805, in 8vo and of Lallemand, Primo Paris apud Barbou, and of the panegyric separate, that of Schwarzius, 4to., 1746, and of the epistles, the Variorum L. Bat. 1669, 8vo. His epistles have been translated into English by lord Orrery and Mr Melmoth; the vers on of the latter is singularly elegant. *Plin. Ep.—Vossius.—Salmasius.*

PLISTARCHUS son of Leonidas, of the family of the Eurysthenidæ, succeeded on the Spartan throne at the death of Cleombrotus. *Herod.* 9, 10.

PLISTHÈNES, a son of Atreus, king of Argos, father of Menelaus and Agamemnon, according to Hesiod and others. Homer, however, calls Menelaus and Agamemnon sons of Atreus, though they were in reality the children of Pisthenes. The father died very young, and the two children were left in the house of their grandfather, who took care of them and instructed them. From his attention to them, therefore, it seems probable that Atreus was universally acknowledged their protector and father, and thence their surname of *Atrides*. *Ovid Rem. Am.* 778.—*Dictys Cret.* 1.—*Homer. Il.*

PLISTOANAX and PLISTONAX, son of Pausanias, was general of the Lacedæmonian armies in the Peloponnesian war. He was banished from his kingdom of Sparta for 19 years, and was afterwards recalled by order of the oracle of Delphi. He reigned 55 years. He had succeeded Pleistarchus. *Thucyd.*

PLOTINA POMPEIA, a Roman lady who married Trajan while he was yet a private man. She entered Rome in the procession with her husband when he was saluted emperor, and distinguished herself by the affability of her behaviour, her humanity, and liberal offices to the poor and friendless. She accompanied Trajan in the east, and at his death she brought back his ashes to Rome, and still enjoyed all the honours and titles of a Roman empress under Adrian, who, by her means, had succeeded to the vacant throne. At her death, A. D 122, she was ranked among the gods, and received divine honours, which, according to the superstition of the times, she seemed to deserve, from her regard for the good and the prosperity of the Roman empire, and for her private virtues. *Dion.*

PLOTINOPŌLIS, a city of Thrace, to the south of Hadrianopolis, founded and named in honour of the empress Plotina. On its site, at a later period, appeared the city of Didymotichos, now *Demotica*.

PLOTINUS, a Platonic philosopher of Lycopolis in Egypt. He was for eleven years a pupil of Ammonius the philosopher, and after he had profited by all the instructions of his learned preceptor, he determined to improve his knowledge, and to visit the territories of India and Persia to receive information. He accompanied Gordian in his expedition into the east, but the day which proved fatal to the emperor, nearly terminated the life of the philosopher. He saved himself by flight, and the following year he retired to Rome, where he publicly taught philosophy. His school was frequented by people of every sex, age, and quality; by senators, as well as by plebeians, and so great was the opinion of the public of his honesty and candour, that many, on their death bed, left all their possessions to his care, and entrusted their children to him, as to a superior being. He was the favourite of all the Romans; and while he charmed the populace by the force of his eloquence, and the senate by his doctrines, the emperor Gallienus courted his friendship, and admired and valued the extent of his learning. It is even said, that the emperor and the empress Salonina intended to rebuild a decayed city of Campania, and to appoint the philosopher over it, that there he might experimentally know, while he presided over a colony of philosophers, the validity and the use of the ideal laws of the republic of Plato. This plan was not executed, through the envy and malice of the enemies of Plotinus. The philosopher at last, become helpless and infirm, returned to Campania, where the liberality of his friends for a while maintained him. He died A. D. 270, in the 66th year of his age, and as he expired, he declared that he made his last and most violent efforts to give up what there was most divine in him to that Divine Being, which fills the whole universe. Amidst the great qualities of the philosopher, we discover some ridiculous singularities. Plotinus never permitted his picture to be taken, and he observed, that to see a painting of himself in the following age was beneath the notice of an enlightened mind. These reasons also induced him to conceal the day, the hour, and the place of his birth. He never made use of medicines, and though his body was often debilitated by abstinence or too much study, he despised to have recourse to a physician, and thought that it would degrade the gravity of a philosopher. His writings have been collected by his pupil Porphyry. They consist of 54 different treatises divided into six equal parts, written with great spirit and vivacity; but the reasonings are abstruse, and the subjects metaphysical. The best edition is that of Picinus, fol. Basil, 1580.

PLOTIUS CRISPĪNUS, a stoic philosopher and poet, whose verses were very inelegant, and whose disposition was morose, for which he has been ridiculed by Horace, and surnamed *Aretalogus*. *Horat. Sat.* 1, 1, 4.——Gallus, a native of Lugdunum, who taught grammar at Rome, and had Cicero among his pupils. *Cic. de Orat.* 1.——Griphus, a man made senator by Vespasian. *Tacit. Hist* 3.——A centurion in Cæsar's army. *Cæs. B. C.* 3, 19.——Tucca, a friend

of Horses and of Virgil, who made him his heir. He was selected by Augustus, with Varius, to review the Æneid of Virgil. *Horat Sat.* 1. 5, 40 ——Lucius, a poet in the age of the great Marius, whose exploits he celebrated in his verses.

PLUTARCHUS, a native of Chæronea, descended of a respectable family. His father, whose name is unknown, was distinguished for his learning and virtues, and his grandfather, called Lamprias, was also as conspicuous for his eloquence and the fecundity of his genius. Under Ammonius, a reputable teacher at Delphi, Plutarch was made acquainted with philosophy and mathematics, and so well established was his character, that he was appointed by his countrymen, while yet very young, to go to the Roman pro consul, in their name, upon an affair of the most important nature. This commission he executed with honour to himself, and with success for his country. He afterwards travelled in quest of knowledge, and after he had visited, like a philosopher and historian, the territories of Egypt and Greece, he returned to Rome, where he opened a school. His reputation made his school frequented. The emperor Trajan admired his abilities, and honoured him with the office of consul, and appointed him governor of Illyricum. After the death of his imperial benefactor, Plutarch removed from Rome to Chæronea, where he lived in the greatest tranquillity, respected by his fellow citizens, and raised to all the honours which his native town could bestow. In this peaceful and solitary retreat, Plutarch closely applied himself to study, and wrote the greatest part of his works, and particularly his lives. He died in an advanced old age at Chæronea, about the 140th year of the Christian era. Plutarch had five children by his wife, called Timoxena, four sons and one daughter. Two of the sons and the daughter died when young, and those that survived were called Plutarch and Lamprias, and the latter did honour to his father's memory, by giving to the world an accurate catalogue of his writings. In his private and public character, the historian of Chæronea was the friend of discipline. He boldly asserted the natural right of mankind, liberty; but he recommended obedience and deference to magistrates, to preserve the peace and security of the community. He supported, that the most violent and dangerous public factions arose too often from private disputes and from misunderstanding. To render himself more intelligent, he always carried a common-place book with him, and he preserved with the greatest care whatever judicious observations fell in the course of conversation. The most esteemed of his works are his lives of illustrious men of whom he examines and delineates the different characters with wonderful skill and impartiality. He neither misrepresents the virtues nor hides the foibles of his heroes. He writes with precision and with fidelity, and though his diction is neither pure nor elegant, yet there is energy and animation, and in many descriptions he is inferior to no historian. In some of his narrations, however, he is often too circumstantial, his remarks are often injudicious; and when he compares the heroes of Greece with those of Rome, the candid reader can easily remember which side of the Adriatic gave the historian birth. Some have accused him of not knowing the genealogy of his heroes, and have censured him for his superstition; yet for all this, he is the most entertaining, the most instructive, and interesting of all the writers of ancient history; and were a man of true taste and judgment asked what book he wished to save from destruction, of all the profane compositions of antiquity, he would perhaps without hesitation reply, the Lives of Plutarch. In his moral treatises, Plutarch appears in a different character, and his misguided philosophy, and erroneous doctrines, render some of these inferior compositions puerile and disgusting. They however contain many useful lessons and curious facts, and though they are composed without connection, compiled without judgment, and often abound with improbable stories, and false reasonings, yet they contain much information, and many useful reflections. The best editions of the whole works of Plutarch are, that of Stephens, 13 vols. 8vo Paris, 1572; that of Reiske, 12 vols. 8vo. Lipz 1774—82; and that of Hutten, 14 vols. 8vo. Tubing. 1791—1804. The best edition of the Lives alone, is that of Coray, 6 vols. 8vo. Paris, 1809 15; and the best edition of the Moral works is that of Wyttenbach, 6 vols. 4to. and 12 vols. 8vo. Oxon. 1795. The Lives have been well translated by the Langhornes; and the Morals by various hands, in 5 vols. 8vo.

PLUTO, a son of Saturn and Ops, inherited his father's kingdom with his brothers Jupiter and Neptune. He received as his lot the kingdom of hell, and whatever lies under the earth, and as such he became the god of the infernal regions, of death and funerals. From his functions, and the place he inhabited, he received different names. He was called *Dis, Hades* or *Ades, Clytopolon, Agelastus, Orcus, Eubulus, Isodotes, Leptirius, Clymenon, Anapompus*, &c. As the place of his residence was obscure and gloomy, all the goddesses refused to marry him; but he determined to obtain by force what was denied to his solicitations. As he once visited the island of Sicily, after a violent earthquake, he saw Proserpine, the daughter of Ceres, gathering flowers in the plains of Enna, with a crowd of female attendants. He became enamoured of her, and immediately carried her away upon his chariot, drawn by four horses. To make his retreat more unknown, he opened himself a passage through the earth, by striking it with his sceptre, in the lake of Cyane in Sicily, or according to others, on the borders of the Cephisus in Attica. Proserpine called upon her attendants for help, but in vain, and she became the wife of her ravisher, and the queen of hell. Pluto is generally represented as holding a sceptre with two teeth; he has also keys in his hand, to intimate that whoever enters his kingdom can never return. He is looked upon as a hard-hearted and inexorable god, with a grim and dismal countenance, and for that reason no temples were raised to his honour as to the rest of the superior gods. Black victims, and particularly a bull, were the only sacrifices which were offered to him, and their blood was not sprinkled on the altars, or received in vessels, as all other sacrifices, but it was permitted to run down into the earth, as if it were to penetrate as far as the realms of the god. The Syracusans yearly sacrificed to him black bulls, near the fountain of Cyane, where, according to the re-

ceived traditions, he had disappeared with Proserpine. Among plants, the cypress, the narcissus, and the maiden-hair, were sacred to him, as also every thing which was deemed inauspicious, particularly the number two. According to some of the ancients, Pluto sat on a throne of sulphur, from which issued the rivers Lethe, Cocytus, Phlegethon, and Acheron. The dog Cerberus watched at his feet, the Harpies hovered around him, Proserpine sat on his left hand, and near to the goddess stood the Eumenides, with their heads covered with snakes. The Parcæ occupied the right, and they each held in their hands the symbols of their office, the distaff, the spindle, and the scissors. Pluto is called by some the father of the Eumenides. During the war of the gods and the Titans, the Cyclops made a helmet, which rendered the bearer invisible, and gave it to Pluto. Perseus was armed with it when he conquered the Gorgons. *Hygin. fab.* 155. — *Ovid. Met.* 5, *fab* 6 — *Paus.* 2. 36. — *Cic. de Nat. D* 2 26 — *Virg G.* 4, 502. *Æn* 6, 273. 8, 296. — *Lucan.* 6, 715. — *Horat. Od.* 2, 3 et 18.

PLUTONIUM, a temple of Pluto in Lydia. *Cic de Div.* 1, 36.

PLUTUS, a son of Jason or Jasius, by Ceres, the goddess of corn, has been confounded by many of the mythologists with Pluto, though plainly distinguished from him as being the god of riches. He was born at Tripolis in Crete, where his mother was employed in bestowing cultivation on the earth, and he was brought up by the goddess of peace, and on that account, Pax was represented at Athens, as holding the god of wealth in her lap. The Greeks spoke of him as of a fickle divinity. They represented him as blind, because he distributed riches indiscriminately: he was lame, because he came slow and gradually; but had wings, to intimate that he flew away with more velocity than he approached mankind *Paus.* 9, 16 et 26.— *Hygin. P. A. Aristoph. in Plut.*

PLUVIUS, a surname of Jupiter as god of *rain*. His worship was established at Athens, where, on mount Hymettus, an altar and a statue were erected, and sacrifices regularly offered in the times of drought. He was also invoked by that name among the Romans, whenever the earth was parched up by continual heat, and was in want of refreshing showers. He had an altar in the temple on the capitol, and the Romans had reason to be grateful to a divinity who sent a plentiful shower of rain to the prayers of the thirsty army of Trajan. In consequence of this event the statue of the god was placed on Trajan's column, representing him as an old man with a long beard, and extended arms while at his feet the soldiers spread their shields to receive the showers which dropped from his beard and his hands. *Tibull.* 1, 7, 25. — *Sueton. in Tr. Paus.* 2, 19

PLYNTERIA, a festival among the Greeks, in honour of Aglauros, or rather of Minerva, who received from the daughter of Cecrops the name of Aglauros. The word seems to be derived from πλύνειν, *lavare*, because, during the solemnity, they undressed the statue of the goddess and *washed* it. The day on which it was observed was universally looked upon as unfortunate and inauspicious, and on that account, no person was permitted to appear in the temples, as they were purposely surrounded with ropes. The arrival of Alcibiades in Athens that day, was deemed very unfortunate; but, however, the success that ever after attended him, proved it to be otherwise. It was customary at this festival to bear in procession a cluster of figs, which intimated the progress of civilization among the first inhabitants of the earth, as figs served them for food after they had found a dislike for acorns. *Pollux.*

PNYX, a place of Athens, set apart by Solon for holding assemblies. It was so called ἀπὸ τοῦ πυκνοῦσθαι αὐ τὸν τοὺς βουλευτὰς, *from the crowding together of the people in it* The Pnyx was near the citadel. In later times the theatre of Bacchus was the usual place for public assemblies.

PODALIRIUS, a son of Æsculapius and Epione. He was one of the pupils of the Centaur Chiron, and he made himself under him such a master of medicine, that during the Trojan war, the Greeks invited him to their camp, to stop a pestilence which had baffled the skill of all their physicians. Some however suppose, that he went to the Trojan war not in the capacity of a physician in the Grecian army, but as a warrior attended by his brother Machaon, in thirty ships, with soldiers from Œchalia, Ithome, and Trica. At his return from the Trojan war, Podalirius was shipwrecked on the coast of Caria, where he cured of the falling sickness and married a daughter of Damœtas the king of the place. He fixed his habitation there, and built two towns, one of which he called Syrna, by the name of his wife. The Carians, after his death, built him a temple, and paid him divine honours. *Dictys Cret.* — *Q Smyrn.* 6 et 9 — *Ovid de Art. Am* 2. *Trist. et.* 6. — A Rutulian engaged in the wars of Æneas and Turnus. *Virg. Æn.* 12. 304.

PODARCES, a son of Iphiclus of Thessaly, who went to the Trojan war, with his brother Protesilaus, at the head of 40 ships. He succeeded to the command of the army after his brother's death. — The first name of Priam. When Troy was taken by Hercules, he was carried away in the number of the captives, but his sister Hesione, to whom the hero had given the power of choosing any one she pleased, redeemed him from slavery, by giving the golden ornaments of her head to the conqueror, and from that circumstance he received the name of Priam. *Vid.* Priamus.

PODARGE, one of the Harpies, mother of two of the horses of Achilles, by the Zephyrs. The word intimates the *swiftness* of her *feet*. *Hygin.*

PŒAS, the father of Philoctetes. The son is often called *Peantia proles*, on account of his father. *Ovid. Met.* 13, 45.

PŒCILE, a celebrated portico at Athens, which received its name from the *variety* (ποικίλη) of paintings which it contained It was there that Zeno kept his school, and the Stoics also received their lessons there, whence their name (from στοὰ, *a porch*). The Pœcile was adorned with pictures of gods and benefactors, and among many others were those of the siege and sacking of Troy, the battle of Theseus against the Amazons, the fight between the Lacedæmonians and Athenians at Œnoe in Argolis, and of Atticus, the great friend of Athens. The only reward which Miltiades obtained after the battle of Marathon, was to have his picture drawn in the fore-ground and more conspicuous than that of

the rest of the officers that fought with him, in the representation which was made of the engagement, which was hung up in the Pœcile, in commemoration of that celebrated victory. *C. Nep. in Milt. et in Attic.* 3

PŒNI, a name given to the Carthaginians. It seems to be a corruption of the word *Phœni* or *Phœnices*, as the Carthaginians were of Phœnician origin *Servius ad Virg* 1, 302.

POGON, a name given to the harbour of Troezene from its shape, being formed by a curved strip of land which resembled a beard (πώγων). Hence arose the proverbial pun, γλαῦκες ἐν Τροιζῆνι, which was addressed to those whose chins were but scantily provided. This port was formerly so capacious as to contain a large fleet: we are told by Herodotus that the Greek ships were ordered to assemble there prior to the battle of Salamis. At present it is shallow, obstructed by sand, and accessible only to small boats *Herod.* 8 42 — *Strab* 8

POLA, a town of Istria, on the western coast, near the southern extremity, or Promontorium Polaticum. It is said to have been founded by the Colchians, whom Æetes sent in pursuit of Medea and the Argonauts It became afterwards a noble Roman colony, with the surname Pietas Julia It still preserves its name unchanged *Plin* 3 19. - *Mela*, 2, 4

POLEMARCHUS. *Vid.* Archontes.

POLEMON, a youth of Athens, son of Philostratus. He was much given to debauchery and extravagance, and spent the greatest part of his life in riot and drunkenness He once, when intoxicated, entered the school of Xenocrates, and with an air of insolence derided the remarks and stifled indignation of the spectators Xenocrates did not notice the conduct of his former pupil with pointed severity, but changing the discourse in which he was engaged, he mildly enlarged on the virtues of modesty and the horrors of intemperance. The rebuke was gradually felt, and Polemon was so struck with the eloquence of the academician, and the force of his arguments, that from that moment he renounced the dissipated life he had led, and applied himself totally to the study of philosophy. He was then in the 30th year of his age, and from that time he never drank any other liquor but water, and after the death of Xenocrates he succeeded in the school where his reformation had been effected. He died about 270 years before Christ, in an extreme old age. *Diog in Vita. Horat. Sat* 2, 3, 254.—A son of Zeno the rhetorician, made king of Pontus by Antony. He attended his patron in his expedition against Parthia. After the battle of Actium, he was received into favour by Augustus, though he had fought in the cause of Antony. He was killed some time after by the barbarians near the Palus Mœotis, against whom he had made war — His son, of the same name, was confirmed on his father's throne by the Roman emperors, and the province of Cilicia was also added to his kingdom by Claudius.— An officer in the army of Alexander, intimate with Philotas, &c. *Curt* 7, 1, &c. — A rhetorician at Rome, who wrote a poem on weights and measures still extant. He was master to Persius, the celebrated satirist, and died in the age of Nero.— A sophist of Laodicea in Asia Minor, in the reign of Adrian. He was often sent to the emperor with an embassy by his countrymen, which he executed with great success. He was greatly favoured by Adrian, from whom he obtained much money In the 56th year of his age he buried himself alive, as he laboured with the gout. He wrote declamations in Greek.

POLEMONIUM, a city on the coast of Pontus, situate according to Pliny, eighty miles to the west of Phasnacia It was founded by king Polemon and named after him Its site was occupied by an earlier place called Side. *Strab* 12.—*Plin* 6, 4.

POLIAS, a surname of Minerva, as protectress of cities. She was particularly worshipped under that name at Troezene, where her statue of gold and ivory was one of the best pieces of Phidias. She was also worshipped at Tegea in Arcadia, where her temple, served by one priest, was entered only once a year The locks of Medusa's head were said to be preserved there, which had the power to render such as possessed them more than a match for their enemies. *Apollod.* 2.— *Strab.* 9.—*Paus. 2, 30. 3, 17. 8, 47.*

POLIETA, a festival at Thebes in honour of Apollo, who was represented there with *grey hair* (πολιός,) contrary to the practice of all other places The victim was a bull, but when it happened once that no bull could be found, an ox was taken from the cart and sacrificed From that time the sacrifice of labouring oxen was deemed lawful, though before it was looked upon as a capital crime.

POLIORCETES, (*besieger of cities,*) a surname given to Demetrius, son of Antigonus *Plut. in Demetr*

POLISTRATUS, an Epicurean philosopher, born the same day as Hippocrates, with whom he always lived in the greatest intimacy. They both died at the same hour. *Diog.* - *Val. Max.* 1, 8.

POLITES, a son of Priam and Hecuba, remarkable for his swiftness, and therefore frequently engaged to watch the motions of the Grecian army. Iris once assumed his form to inform the Trojans of the unexpected approach of the Grecian forces. Polites was killed by Pyrrhus in his father's presence *Virg. Æn.* 2, 526, &c.—*Homer. Il* 2, 298 13, 533 24, 250.— His son, who bore the same name, followed Æneas into Italy, and was one of the friends of young Asanius. *Virg Æn.* 5, 564.

POLLA ARGENTARIA, the wife of the poet Lucan She assisted her husband in correcting the three first books of his Pharsalia. *Stat Sylv.* 1 et 2.

POLLENTIA, a town of Liguria, south-east of Alba Pompeia. It was a municipium, and is chiefly celebrated for its wool. A battle was fought in its vicinity between Stilico and the Goths, the success of which appears to have been very doubtful But Claudian speaks of it as the greatest triumph of his hero The modern village of *Polenza* stands near the site of the ancient city *Plin* 8, 48.—*Sil Ital* 8, 599

POLLIO, C. ASINIUS, a Roman consul, under the reign of Augustus who distinguished himself as much by his eloquence and writings as by his exploits in the field. He defeated the Dalmatians, and favoured the cause of Antony against Augustus. He patronized with great liberality, the poets Virgil and Horace, who have immortalized him in their writings. He was the first who raised a public library at Rome, and indeed his example was afterwards followed by many of the emperors In his library were placed the

statues of all the learned men of every age, and Varro was the only person who was honoured there during his life-time. He was with Julius Cæsar when he crossed the Rubicon. He was greatly esteemed by Augustus, whose choice he espoused upon the disgraceful alliance of Antony with Cleopatra, and he did not offend him by refusing to share his dangers at the battle of Actium. Pollio wrote some tragedies, orations, and a history of the civil wars of Pompey and Cæsar, which was divided into seventeen books. All these compositions are lost, and nothing remains of his writings except a few letters to Cicero. He died in the eightieth year of his age, A. D. 4. He is the person in whose honour Virgil has inscribed his fourth eclogue, *Pollio*, as a reconciliation was effected between Augustus and Antony during his consulship *Horat. Od.* 2. 1. *Sat.* 1, 10.—*Appian. de B. Civ.* 5.—*Vell. Pat.* 2, 44 et 86.—*Virg. Ecl.* 3, 8. 4, 12.—

Annius, a man accused of sedition before Tiberius, and acquitted. He afterwards conspired against Nero, &c. *Tacit.* 6, 9, 15, 56.—

Vedius, one of the friends of Augustus, who used to feed his fishes with human flesh. This cruelty was discovered when one of his servants broke a vase in the presence of Augustus, who had been invited to a feast. The master ordered the servant to be seized, but he threw himself at the feet of the emperor and begged him to interfere, and not to suffer him to be devoured by fishes. [*Vid.* Pausilypus.]—A man who poisoned Britannicus, at the instigation of Nero.

POLLUX, a son of Jupiter by Leda, the wife of Tyndarus. He was brother to Castor. [*Vid.* Castor.]—Julius, a grammarian, who was born at Naucratis in Egypt, and flourished in the reign of Commodus, about A. D. 175. He wrote an epithalamium for that emperor, and opened a school for rhetoric at Athens. He was author of a dictionary, or "Onomasticon," which is extant, and is a valuable aid to the study of the Greek language, and the elucidation of its writers. The best edition of this work is that of Hemsterhusius, 2 vols. fol. Amst. 1706.—There was another of the same name, but much posterior. He wrote a "Chronicon" in Greek, which commences at the creation, and comes down to the reign of the emperor Valens. Of this an edition was given by Hardt, 8vo. Monach. 1792.

POLUSCA, a town of Latium, formerly the capital of the Volsci. The inhabitants were called *Pollustani*. Liv. 2, 39.

POLYÆNUS, a native of Lampsacus, and one of the friends of Epicurus. He had attended previously to mathematical studies. *Cic. de Fin.* 1, 6.—A native of Sardis, a sophist in the time of Julius Cæsar, and who is thought to have taken his prænomen (Julius) from the family that protected him. We have four epigrams by him remaining.—A native of Macedonia, flourished about the middle of the second century of our era and wrote a work entitled Στρατηγημάτων ("*Military Stratagems*"), which he dedicated to the emperors M. Antoninus and Verus. It is an entertaining performance, in an easy and elegant style, and though in many respects trifling, it contains some curious information. It was first published by Casaubon, in 1589; but the best edition is that of Mursinna, 12mo. Berol. 1756. There is an English translation by Shepherd.—A native of Athens an historical writer.

POLYBIUS, or POLYBUS, a king of Corinth, who married Periboea, whom some have called Merope. He was son of Mercury by Cythonephyle, the daughter of Sicyon, king of Sicyon. He permitted his wife, who had no children, to adopt and educate as her own son, Œdipus, who had been found by his shepherds exposed in the woods. He had a daughter called Lysianassa, whom he gave in marriage to Talaus, son of Bias, king of Argos. As he had no male child, he left his kingdom to Adrastus who had been banished from his throne, and who had fled to Corinth for protection. *Hygin. fab.* 66.—*Paus.* 2, 6.—*Apollod.* 3, 5.

POLYBIUS, an eminent Greek historian, was born at Megalopolis, in Arcadia, about 203 B. C. His father, Lycortas, was prætor of the Achæan republic, and an intimate friend of Philopœmen. He was brought up to arms and public affairs, and at the age of twenty-four, he was one of the deputies sent by the state to negotiate with Ptolemy Epiphanes. After this he was employed in various other embassies, and at length, when the Romans found it necessary no longer to preserve appearances with the Greeks, he was one of the thousand suspicious persons demanded of the Achæans as hostages to be detained under custody in Italy. Polybius was kept in close custody at Rome, and not suffered to plead before the senate in favour of his countrymen. By his learning, virtue, and talents, he ingratiated himself with many of the most eminent senators, especially with the two sons of Paulus Æmilius. Through the interest of the latter, the exiles, after seventeen years absence from their country, were permitted to return to Greece, but only three hundred survived to enjoy that liberty. Polybius himself not wishing to see his native land in its humiliated state, chose to remain at Rome, and attach himself to the service of Scipio Æmilianus, who he accompanied into Africa, and materially aided by his counsel. After this he was witness to the sack and destruction of Corinth, a act the reduction of Achaia to the condition Roman province. Amidst these dreadful nes he displayed noble traits of patriotism a disinterestedness, which obtained for him so much credit, that he was entrusted with the care of settling the new form of government in the cities of Greece, which office he performed to the satisfaction both of the Romans and the Greeks. The people of Achaia erected several statues to his honour. He accompanied Scipio to the siege of Numantia, and, upon the subsequent death of his great friend and benefactor, he retired to his native country, where he died, in consequence of a fall from his horse, at the age of eighty-two. During a long period of his life he employed his leisure and opportunities in composing a history from the beginning of the second Punic war, to the subversion of the Macedonian kingdom, a period of fifty three years. It was comprized in thirty eight books, besides two introductory ones, containing an abridgment of the Roman history from the taking of Rome by the Gauls. The history of Polybius, though principally devoted to Roman affairs, yet relates to the contemporary transactions in several other countries, whence he entitled it *Catholic* or universal. Only a very small part of this work remains, viz., the

five first books, which are entire, and considerable fragments of the twelve following. No historian of antiquity is more valuable for the accuracy and fidelity of his narrations, and the abundance of his information. His style is not to be commended, and he is one of those authors who are read exclusively for their matter. He has been closely copied in many parts by Livy, who does not acknowledge his obligations, and only mentions him as "a writer by no means to be despised." Marcus Brutus was fully sensible of his value, and studied him even in the midst of his most anxious engagements. The best edition of Polybius is that of Schweighæuser, 9 vols 8vo. Lips. 1789—95. Orellius published in 1818, from the Leipsic press, the commentary of Æneas Tacitus, in one volume 8vo, as a supplement to this edition. Polybius has been translated into English by Hampton. *Plut. in Phil. in prær* - *Liv.* 30, 45. - *Paus.* 8, 30 ——A freedman of Augustus *Suet* ——A physician, disciple and successor of Hippocrates ——A sooth-sayer of Corinth, who foretold to his sons the fate that attended them in the Trojan war.

POLYBŒTES, one of the giants who made war against Jupiter. He was killed by Neptune, who crushed him under a part of the island of Cos, as he was walking across the Ægean, and thus, with his body and the broken fragment, formed, as the mythologists relate, the island of Nisyros. *Paus.* 1 2 — *Hygin in præf. fab.*

POLYBUS, a king of Thebes in Egypt in the time of the Trojan war. He kindly received Menelaus and Helen on their return to Greece from Troy, and loaded them with rich presents. *Hom. Od.* 4, 126.—— One of Penelope's suitors. *Ovid. Heroid.* 1.—*Hom. Od* 22. 284.——A king of Sicyon.——A king of Corinth. *Vid.* Polybius.

POLYCARPUS, a Christian father and martyr, probably born at Smyrna, in the reign of Nero. He is said to have been a disciple of St John the Evangelist, who consecrated him bishop of Smyrna, and addressed him in his apocalyptical epistle. Ignatius also held Polycarp in high estimation, and recommended to his care the church of Antioch. He visited Rome to confer with Anicetus about the time of celebrating Easter, and during his stay there, opposed the heresies of Marcion and Valentinus. The former, meeting him one day in the street, said, "Polycarp, acknowledge us;" to which he replied, "Yes, I acknowledge thee to be the first-born of Satan!" He governed the church of Smyrna till A D. 167, when he was sentenced to be burnt; but the flames passing over him like an arch, one of the soldiers ran him through with a sword, on which such a quantity of blood issued forth as extinguished the fire; and, at the same time, a dove was seen to fly from the wound. His "Epistle to the Philippians," the only one of his pieces which has been preserved, is contained in archbishop Wake's "Genuine Epistles." The best edition of the original is that by Aldrich, 8vo. Oxon. 1708.

POLYCASTE, the youngest of the daughters of Nestor. According to some authors she married Telemachus, when he visited her father's court in quest of Ulysses, and by him had a son called *Perseptolis. Hom. Od.* 3, 464.

POLYCLES, an Athenian in the time of Demetrius, &c. *Polyæn* 5 ——A famous athlete, often crowned at the four solemn games of the Greeks. He had a statue in Jupiter's grove at Olympia. *Paus.* 6, 1.

POLYCLETUS, a celebrated statuary of Sicyon, about 232 years before Christ. He was universally reckoned the most skilful artist of his profession among the ancients, and the second rank was given to Phidias. One of his pieces, in which he had represented a body guard of the king of Persia, was so happily executed, and so nice and exact in all its proportions, that it was looked upon as a most perfect model, and accordingly called *the Rule*. He was also acquainted with architecture, and was therefore employed to finish the beautiful temple and the elegant theatre of Æsculapius at Epidaurus. *Paus.* 2, 17 et 27. 6, 6.—*Plut. in Per.*—*Stat. Sylv.* 4, 6. 28. —*Juv.* 3, 217.—*Martial.* 8, ep. 51. 10, ep. 89.—*Quintil.* 12, 10.

POLYCRATES, a tyrant of Samos, well known for the continual flow of good fortune which attended him. He became very powerful, and made himself master, not only of the neighbouring islands, but also of some cities on the coast of Asia. He had a fleet of a hundred ships of war, and he was so universally respected, that Amasis, the king of Egypt, made a treaty of alliance with him. The Egyptian monarch, however, terrified by his continued prosperity, advised him to chequer his enjoyments, by relinquishing some of his most favourite objects. Polycrates complied, and threw into the sea a beautiful seal, the most valuable of his jewels. The voluntary loss of so precious a seal afflicted him for some time, but a few days after, he received as a present a large fish, in whose belly the jewel was found. Amasis no sooner heard this, than he rejected all alliance with the tyrant of Samos, and observed, that sooner or later his good fortune would vanish. Some time after, Polycrates visited Magnesia on the Meander, where he had been invited by Orœtes, the governor. He was shamefully put to death, 522 years before Christ, merely because the governor wished to terminate the prosperity of Polycrates. The daughter of Polycrates had dissuaded her father from going to the house of Orœtes, on account of the bad dreams which she had had, but her advice was disregarded. *Paus.* 8, 14.—*Strab.* 14 — *Herod.* 3, 39, &c.——A sophist of Athens, who, to engage the public attention, wrote a panegyric on Busiris and Clytemnestra. *Quintil.* 2, 17.

POLYCTOR, the father of Pisander, one of Penelope's suitors. He was killed by Philœtius. *Hom. Odyss.* 22 243 et 269.

POLYDÆMON, an Assyrian prince killed by Perseus. *Ovid. Met.* 5, *fab.* 3.

POLYDAMAS, a Trojan, son of Antenor by Theano, the sister of Hecuba. He married Lycaste, a natural daughter of Priam. He is accused by some of having betrayed his country to the Greeks. *Dares Phryg.*——A son of Panthous, born the same night as Hector. He was inferior in valour to none of the Trojans, except Hector; and his prudence, the wisdom of his counsels, and the firmness of his mind, claimed equal admiration, and proved most salutary to his unfortunate and often misguided countrymen. He was at last killed by Ajax, after he had slaughtered a great number of the enemy. *Dictys Cret.* 1, &c.—*Homer. Il* 18, &c.——A celebrated athlete, son of Nicias, who imitated Hercules in whatever he did. He killed a lion

with his fist, and it is said that he could stop with his hand a chariot in its most rapid course. He was one day with some of his friends in a cave, when on a sudden a large piece of rock came tumbling down; and while all fled away, he attempted to receive the falling fragment in his arms. His prodigious strength, however, was insufficient, and he was instantly crushed to pieces under the rock. *Paus.* 6, 5.——One of Alexander's officers, intimate with Parmenio. *Curt.* 4, 15.

POLYDAMNA, the wife of Thonis, king of Egypt. It is said that she gave Helen a certain powder, which had the wonderful power of driving away the most poignant cares and the most rooted melancholy. *Homer Od.* 4, 228.

POLYDECTES, a king of Sparta, of the family of the Proclidæ. He was son of Eunomus. *Paus* 3, 7.——A son of Magnes and Nais, king of the island of Seriphos. He received with great kindness Danae and her son Perseus, who had been exposed on the sea by Acrisius. [*Vid.* Perseus.] He took particular care of the education of Perseus, but when he became enamoured of Danae, he removed him from his kingdom, apprehensive of his resentment. Some time after, he paid his addresses to Danae, and when she rejected him, he prepared to offer her violence. Danae fled to the altar of Minerva for protection, and Dictys, the brother of Polydectes, who had himself saved her from the sea-waters, opposed her ravisher and armed himself in her defence. At this critical moment, Perseus arrived, and with Medusa's head he turned into stones Polydectes, with the associates of his guilt. The crown of Seriphos was given to Dictys, who had shown himself so active in the cause of innocence. *Ovid. Met.* 5, 242.—*Hygin fab.* 63, &c.

POLYDŌRA, a daughter of Peleus, king of Thessaly, by Antigone, the daughter of Eurytion. She married the river Sperchius, by whom she had Mnesthens. *Hom. Il.* 16, 175.—*Apollod.* 3.——One of the Oceanides. *Hesiod.*——A daughter of Meleager, king of Calydon, who married Protesilaus. She killed herself when she heard that her husband was dead. The wife of Protesilaus is more commonly called Laodamia. [*Vid.* Protesilaus.] *Paus.* 4, 2.

POLYDŌRUS, a son of Alcamenes, king of Sparta. He put an end to the war which had been carried on during twenty years, between Messenia and his subjects; and during his reign, the Dæcidæmonians planted two colonies, one at Cnosus, and the other at Locri. He was universally respected. He was assassinated by a nobleman, called Polemarchus, but his memory was honoured by the gratitude and the tears of his countrymen. His son Eurycrates succeeded him 734 years before Christ. *Paus* 3.—*Herod.* 7 204.——A celebrated carver of Rhodes, who with one stone made the famous statue of Laocoon and his children. *Plin.* 34, 8.——A son of Hippomedon, who went with the Epigoni to the second Theban war. *Paus.* 2, 20.——A son of Cadmus and Hermione, who married Nycteis, by whom he had Labdacus, the father of Laius. He had succeeded to the throne of Thebes, when his father had gone to Illyricum. *Apollod.* 3.——A son of Priam by Hecuba, or, according to others, by Laothoe, the daughter of Altes, king of Pedasus. As he was young and inexperienced when Troy was besieged by the Greeks, his father forbade him to appear in the field, but his valour and his swiftness made him disregard the parental admonitions, and he was, according to Homer, killed by Achilles. Succeeding poets and historians have related a different account, and mentioned, that instead of appearing in the war, Polydorus was sent by his father to the court of Polymnestor, king of Thrace, and that with him also was intrusted to the care of the monarch a large sum of money, and the greatest part of the treasures of Troy, till the country was freed from foreign invasion. No sooner was the death of Priam known in Thrace, than Polymnestor made himself master of the riches which were in his possession; and to ensure them the better, he assassinated young Polydorus, and threw his body into the sea, where it was found by Hecuba. [*Vid.* Hecuba.] According to Virgil, the body of Polydorus was buried near the shore by his assassin, and there grew on his grave a myrtle, whose boughs dropped blood, when Æneas, going to Italy, attempted to tear them from the tree. [*Vid.* Polymnestor.] *Virg. Æn.* 3, 21, &c. *Apollod.* 3, 12.—*Ovid. Met* 13, 432.—*Homer. Il* 20, 407. 21, 85.—*Dictys. Cret* 2, 18.

POLYGNŌTUS, a celebrated painter of Thasos, about 422 years before the Christian era. His father's name was Aglaophon. He adorned the public porticos of Greece with his paintings; but those which claimed the highest admiration were the two that were preserved at Delphi, the one of which represented the most striking events of the Trojan war, and the other the descent of Ulysses to the infernal regions. The subjects of these pieces are interwoven with the history and mythology of ancient times, and it is a happy reflection to know that a very minute description of them is preserved and embellished by Pausanias in a manner which, in showing his taste and judgment, presents to our view the actions and characters of the heroic ages. Polygnotus was said particularly to excel in giving grace, liveliness, and expression to his pieces. He rose superior to his predecessors, and instead of employing, like them, only the various shades of black and white, he improved his art by the introduction of new materials, and applied to his pieces with delicacy and taste the different powers of four colours. The Athenians were so pleased with him, that they offered to reward his labours with whatever he chose to accept. He declined this generous offer, and the Amphictyonic council, which was composed of the representatives of the principal cities of the country of Greece, ordered that Polygnotus should be honoured with the thanks of universal Greece, and that for his services and his merits he should be maintained at the public expence wherever he went. *Quintil* 12, 10. *Plin.* 33, 12. 34, 8. 35, 6, 9 et 11. *Plut. in Cim.*—*Paus.* 10, 25, &c.——A statuary. *Plin.* 34.

POLYHYMNIA, and POLYMNIA, one of the Muses, daughter of Jupiter and Mnemosyne. She presided over singing and rhetoric, and was deemed the inventress of harmony, and of theatrical gestures. She was represented veiled in white, holding a sceptre in her left hand, and with her right raised up, as if ready to harangue. She had a crown of jewels on her head. *Hesiod. Theog* 75 et 915.—*Plut. in Symp.* 9 et 53.—*Horat. Od.* 1, 1. 34. *Ovid Fast.* 5, 9.

POLYIDUS, a physician who brought back to

nor Glaucus, the son of Minos, by applying to his body a certain herb, with which he had seen a serpent restore life to another which was dead. [*Vid.* Glaucus.] *Apollod.* 3, 3.——A son of Eurydamas skilful in the interpretation of dreams. He was killed by the Greeks during the Trojan war. *Homer. Il.* 5, 150.

POLYMELA, one of Diana's companions. She was daughter of Phylas, and had by Mercury a son called Eudorus who signalized himself during the Trojan war. She afterwards married Echeleus, whose origin is not known, but whose riches are celebrated. *Homer. Il.* 16, 179.

POLYMELUS, a Trojan killed before Troy by Patroclus. *Homer. Il.* 16, 417.

POLYMNESTES, a Greek poet of Colophon son of Meles or Miletus. He used a particular sort of metre which from him was called Polymnestian. Some of his compositions were extant still in the age of Pausanias. *Paus.* 1, 14.——A native of Thera, father of Battus or Aristoeles, by Phronima, the daughter of Etearchus, king of Oaxus. *Herod* 4, 150.—*Pind. Pyth.* 4, 104.

POLYMNESTOR, a king of the Thracian Chersonesus, who married Ilione the eldest of Priam's daughters. When the Greeks besieged Troy, Priam sent the greatest part of his treasures, together with Polydorus, the youngest of his sons, to Thrace where they were intrusted to the care of Polymnestor. The Thracian monarch paid every attention to his brother-in-law; but when he was informed that Priam was dead, he murdered him to become master of the riches which were in his possession. At that time the Greeks were returning victorious from Troy followed by all the captives, among whom was Hecuba, the mother of Polydorus. The fleet stopped on the coast of Thrace, where one of the female captives discovered on the shore the body of Polydorus, whom Polymnestor had thrown into the sea. The dreadful intelligence was immediately communicated to the mother, and Hecuba, who recollected the frightful dreams which she had had on the preceding night, did not doubt but Polymnestor was the cruel assassin. She resolved to revenge her son's death, and immediately she called out Polymnestor, as if wishing to impart to him a matter of the most important nature. The tyrant was drawn into the snare, and was no sooner introduced into the apartments of the Trojan princess, than the female captives rushed upon him and put out his eyes with their pins, while Hecuba murdered his two children who had accompanied him. According to Euripides, the Greeks condemned Polymnestor to be banished into a distant island for his perfidy. Hyginus, however, relates the whole differently, and observes, that when Polydorus was sent to Thrace Ilione, his sister took him instead of her son Deiphilus, who was of the same age, apprehensive of her husband's cruelty. The monarch was unacquainted with the imposition, he looked upon Polydorus as his own son, and treated Deiphilus as the brother of Ilione. After the destruction of Troy, the conquerors, who wished the house and family of Priam to be totally extirpated, offered Electra the daughter of Agamemnon, to Polymnestor, if he would destroy Ilione and Polydorus. The monarch accepted the offer, and immediately dispatched his own son Deiphilus whom he had been taught to regard as Polydorus. Polydorus, who passed as the son of Polymnestor, consulted the oracle after the murder of Deiphilus, and when he was informed that his father was dead his mother a captive in the hands of the Greeks, and his country in ruins, he communicated the answer of the god to Ilione, whom he had always regarded as his mother. Ilione told him the measure she had pursued to save his life, and upon this he avenged the perfidy of Polymnestor, by putting out his eyes. *Eurip. in Hecub.*—*Hygin. fab.* 109.—*Virg. Æn.* 3, 45, &c.—*Ovid. Met.* 13, 430, &c.

POLYNICES, a son of Œdipus, king of Thebes, by Jocasta. He inherited his father's throne with his brother Eteocles, and it was mutually agreed between the two brothers, that they should reign each a year alternately. Eteocles first ascended the throne by right of seniority; but when the year was expired, he refused to resign the crown to his brother. Polynices, upon this, fled to Argos, where he married Argia, the daughter of Adrastus, the king of the country, and levied a large army, at the head of which he marched against Thebes. The command of this army was divided among seven celebrated chiefs, who were to attack the seven gates of the city of Thebes. The battle was decided by a single combat between the two brothers, who both killed one another. [*Vid.* Eteocles.] *Æschyl. Sept. ante Theb.*—*Eurip. Phœnis.*—*Senec. in Theb. Prod.* 4.—*Hygin fab.* 68, &c.—*Paus.* 2, 20. 9, 5.—*Apollod.* 3, 5.

POLYPEMON, a famous thief, called also *Procrustes*, who plundered all the travellers about the Cephisus, and near Eleusis in Attica. He was killed by Theseus. Ovid calls him father of Procrustes, and Apollodorus, of Sinis. [*Vid.* Procrustes.] *Paus.* 1, 38.—*Ovid. in Ib.* 409.—*Prol. in Thes.*

POLYPERCHON, or POLYSPERCHON, one of the officers of Alexander Antipater, at his death, appointed him governor of the kingdom of Macedonia, in preference to his own son Cassander. Polyperchon, though old, and a man of experience, showed great ignorance in the administration of the government. He became cruel, not only to the Greeks, or such as opposed his ambitious views, but even to the helpless and innocent children and friends of Alexander, to whom he was indebted for his rise and military reputation. He was killed in a battle 309 B. C. *Curt Diod.* 17, &c - *Justin* 13.

POLYPHEMUS, a celebrated Cyclops king of all the Cyclopes in Sicily, and son of Neptune and Thoosa, the daughter of Phorcys. He is represented as a monster of strength, of a tall stature, and with one eye only in the middle of the forehead. He fed upon human flesh, and kept his flocks on the coasts of Sicily, when Ulysses, at his return from the Trojan war, was driven there. The Grecian prince, with twelve of his companions, visited the coast, and were seized by the Cyclops who confined them in his cave, and daily devoured two of them. Ulysses would have shared the fate of his companions, had he not intoxicated the Cyclops, and put out his eye with a firebrand while he was asleep. Polyphemus was awakened by the sudden pain, he stopped the entrance of his cave, but Ulysses made his escape by creeping between the legs of the rams of the Cyclops, as they were led out to feed on the mountains. Polyphemus became enamoured of Galatæa, but his addresses were disregarded,

and the nymph shunned his presence. The Cyclops was more earnest, and when he saw Galatea surrender herself to the pleasures of Acis, he crushed his rival with a piece of a broken rock. *Ovid. Met.* 13, 772. — *Homer. Od.* 19. — *Eurip. in Cyclop.* — *Hygin. fab.* 125. — *Virg. Æn.* 3, 619, &c.

POLYPHONTES, one of the Heraclidæ, who killed Cresphontes king of Messenia, and usurped his crown. *Hygin. fab.* 137. — One of the Theban generals, under Eteocles. *Æschyl. Sept. ante Theb.*

POLYPŒTES, a son of Pirithous and Hippodamia, at the Trojan war. *Homer Il.* 2 *Paus* 10, 25. — One of the Trojans whom Æneas saw when he visited the infernal regions. *Virg. Æn.* 6, 484.

POLYSPERCHON. *Vid.* Polyperchon.

POLYSTRÀTUS, a Macedonian soldier, who found Darius after he had been stabbed by Bessus, and who gave him water to drink, and carried the last injunctions of the dying monarch to Alexander. *Curt.* 5, 13.

POLYXENA, a daughter of Priam and Hecuba, celebrated for her beauty and accomplishments. Achilles became enamoured of her, and solicited her hand, and their marriage would have been consummated, had not Hector her brother opposed it. Polyxena, according to some authors, accompanied her father when he went to the tent of Achilles to redeem the body of his son Hector. Some time after the Grecian hero came into the temple of Apollo to obtain a sight of the Trojan princess, but he was murdered there by Paris; and Polyxena, who had returned his affection, was so afflicted at his death, that she went and sacrificed herself on his tomb. Some, however, suppose that that sacrifice was not voluntary, but that the manes of Achilles appeared to the Greeks as they were going to embark, and demanded of them the sacrifice of Polyxena. The princess, who was in the number of the captives, was upon this dragged to her lover's tomb, and there immolated by Neoptolemus, the son of Achilles. *Ovid. Met.* 13, *fab.* 5, &c. — *Dictys Cret.* 3 et 5. — *Virg. Æn.* 3, 321. — *Catull. ep.* 65. — *Hygin. fab.* 90.

POLYXENUS, one of the Greek princes who went to the Trojan war at the head of the Ætolians, in 10, or, according to Hyginus, in 40 ships. His father's name was Agasthenes. *Homer. Il.* 2, 180. — *Paus.* 5, 3.

POLYXO, a priestess of Apollo's temple in Lemnos. She was also nurse to queen Hypsipyle. It was by her advice that the Lemnian women murdered all their husbands. *Apollon* 1, 664. — *Flacc.* 2, 218. — *Hygin. fab.* 15. — One of the Atlantides. — A native of Argos, who married Tlepolemus, son of Hercules. She followed him to Rhodes, after the murder of her uncle Licymnius, and when he departed for the Trojan war with the rest of the Greek princes, she became the sole mistress of the kingdom. After the Trojan war, Helen fled from Peloponnesus to Rhodes, where Polyxo reigned. Polyxo detained her, and to punish her as being the cause of a war, in which Tlepolemus had perished, she ordered her to be hanged on a tree by her female servants, disguised in the habit of Furies. [*Vid.* Helena.] *Paus* 3, 19.

POLYZELUS, a Greek poet of Rhodes. He had written a poem on the origin and birth of Bacchus, Venus, the Muses, &c. Some of his verses are quoted by Athenæus. *Hygin. P. A.* 2, 14. — An Athenian archon.

POMETIA. *Vid.* Suessa Pometia.

POMONA, a nymph at Rome who was supposed to preside over gardens, and to be the goddess of all sorts of fruit-trees. She had a temple at Rome, and a regular priest called *Flamen Pomonalis*, who offered sacrifices to her divinity, for the preservation of fruit. She was generally represented as sitting on a basket full of flowers and fruit, and holding a bough in one hand, and apples in the other. Pomona was particularly delighted with the cultivation of the earth; she disdained the toils of the field, and the fatigues of hunting. Many of the gods of the country endeavoured to gain her affection, but she received their addresses with coldness. Vertumnus was the only one, who, by assuming different shapes, and introducing himself into her company, under the form of an old woman, prevailed upon her to break her vow of celibacy, and to marry him. This deity was unknown among the Greeks. *Ovid. Met.* 14, 623, &c.

POMPEIA, a daughter of Sextus Pompey, by Scribonia. She was promised to Marcellus, as a means of procuring a reconciliation between her father and the triumvirs, but she married Scribonius Libo. — A daughter of Pompey the Great, Julius Cæsar's third wife. She was accused of incontinence, because Clodius had introduced himself in woman's clothes into the room where she was celebrating the mysteries of Cybele. Cæsar repudiated her upon this accusation. *Plut.* — The wife of Annæus Seneca, was the daughter of Pompeius Paulinus. — There was a portico at Rome, called *Pompeia*, much frequented by all orders of people. *Ovid. Art. Am.* 67. — *Martial.* 11, 48.

POMPEIA LEX, by Pompey the Great, *de ambitu*, A. U. C. 701. It was directed against bribery and corruption at elections, with the infliction of new and severer punishments. *Dio.* 39, 37. 40. 52. — Another by the same, A. U. C. 701, which forbade the use of *laudatores* in trials, or persons who gave a good character of the prisoner then impeached. — Another by the same, A. U. C. 683. It restored to the tribunes their original power and authority, of which they had been deprived by the Cornelian law. — Another by the same, A. U. C. 701. It shortened the forms of trials, and enacted that the three first days of a trial should be employed in examining witnesses, and it allowed only one day to the parties to make their accusation and defence. The plaintiff was confined to two hours, and the defendant to three. This law had for its object the *riots*, which happened from the quarrels of Clodius and Milo. — Another by the same, A. U. C. 698. It required, that the judges should be the richest of every century, contrary to the usual form. It was however requisite that they should be such as the Aurelian law prescribed. — Another of the same, A. U. C. 701. Pompey was by this empowered to continue in the government of Spain five years longer.

POMPEIÀNUS, a Roman knight of Antioch, raised to offices of the greatest trust, under the emperor Aurelius, whose daughter Lucilla he married. He lived in great popularity at Rome, and retired from the court when Commodus succeeded to the imperial crown. He ought, according to Julian's opinion, to have

been chosen and adopted as successor by M. Aurelius.

POMPEII, or POMPEIA, a city of Campania in the immediate vicinity of mount Vesuvius. Of this city it may be truly said, that it has become more celebrated in modern times than it ever could have been in the most flourishing period of its existence. Tradition ascribed the origin of Pompeii, as well as that of Herculaneum, to Hercules, and like that city it was in turn occupied by the Oscans, Etruscans, Samnites, and Romans. At the instigation of the Samnites Pompeii and Herculaneum took an active part in the social war, but were finally reduced by Sylla. In the general peace which followed, Pompeii obtained the rights of a municipal town, and became also a military colony, at the head of which was Publius Sylla, nephew of the dictator. This officer being accused before the senate of having excited some tumult at Pompeii, was ably defended by Cicero. Other colonies appear to have been subsequently sent here under Augustus and Nero In the reign of the latter, a bloody affray occurred at Pompeii during the exhibition of a fight of gladiators, between the inhabitants of that place and those of Nuceria, in which many lives were lost. The Pompeiani were, in consequence, deprived of these shows for ten years, and several individuals were banished Shortly after, we hear of the destruction of a considerable portion of the city by an earthquake. Of the more complete catastrophe which buried Pompeii under the ashes of Vesuvius, we have no positive account; but it is reasonably conjectured that it was caused by the famous eruption under the reign of Titus. [*Vid* Herculaneum.] The opinion generally maintained that the people of this city were surprised and overwhelmed by the volcanic storm while in the theatre is not a very probable one. The number of skeletons discovered in Pompeii does not amount to sixty; and ten times this number would be inconsiderable, when compared with the extent and population of the city. Besides, the first agitation and threatening aspect of the mountain, must have banished all mirth and amusement, and filled every breast with terror. No doubt the previous intimations were of such a nature as to have fully apprized the inhabitants of their danger, and induced the great mass of them to save themselves by flight. The discovery of Pompeii [*Vid* Herculaneum,] after having lain so long buried and unknown, has furnished us with many curious and valuable remains of antiquity. *Dion Hal.* 1, 44.—*Vell. Paterc.* 2, 16.—Cic. *Orat. pro Syll* 21.—*Tacit. Ann.* 14, 17. 15, 22.—*Senec. Quæst. Nat.* 6, 1.

POMPEIOPŌLIS, a city of Paphlagonia, situate on the banks of the river Amnias, and founded by Pompey the Great Its site has been fixed near the modern *Tash Kupri*. *Strab.* 12 ——A city of Cilicia Campestris. *Vid.* Soloe.

POMPEIUS, Q. a consul who carried on war against the Numantines, and made a shameful treaty He is the first of that noble family, of whom mention is made. *Flor.* 2, 18.——Cneius, a Roman general, who made war against the Marsi, and triumphed over the Picenti. He declared himself against Cinna and Marius, and supported the interest of the republic. He was surnamed *Strabo*, because he squinted. While he was marching against Marius, a plague broke out in his army, and raged with such violence, that it carried away 11,000 men in a few days. He was killed by a flash of lightning, and as he had behaved with cruelty while in power, the people dragged his body through the streets of Rome with an iron hook, and threw it into the Tiber. *Plut. in Pomp.*——Rufus, a Roman consul with Sylla. He was sent to finish the Marsian war, but the army mutinied at the instigation of Pompeius Strabo, whom he was to succeed in command, and he was assassinated by some of the soldiers. *Appian. Civ.* 1.——A tribune of the soldiers in Nero's reign, deprived of his office when Piso's conspiracy was discovered. *Tacit.*——A consul praised for his learning and abilities. *Ovid. ex Pont* 4, 1.——A son of Theophanes of Mitylene, famous for his intimacy with Pompey the Great, and for his writings. *Tacit. Ann.* 6.——A Roman knight put to death by the emperor Claudius for his adultery with Messalina. *Tacit. Ann.* 11.——Cneius, surnamed *Magnus*, from the greatness of his exploits, was son of Pompeius Strabo and Lucilia. He early distinguished himself in the field of battle, and fought with success and bravery under his father, whose courage and military prudence he imitated. He began his career with great popularity, the beauty and elegance of his person gained him admirers, and by pleading at the bar he displayed his eloquence, and received the most unbounded applause. In the disturbances which agitated Rome, by the ambition and avarice of Marius and Sylla, Pompey followed the interest of the latter, and by levying three legions for his service he gained his friendship and his protection. In the twenty-sixth year of his age, he conquered Sicily, which was in the power of Marius and his adherents, and in forty days he regained all the territories of Africa, which had forsaken the interest of Sylla. This rapid success astonished the Romans, and Sylla, who admired and dreaded the rising power of Pompey, recalled him to Rome. Pompey immediately obeyed, and the dictator, by saluting him with the appellation of the Great, showed to the world what expectations he formed from the maturer age of his victorious lieutenant. This sounding title was not sufficient to gratify the ambition of Pompey, he demanded a triumph, and when Sylla refused to grant it, he emphatically exclaimed, that the sun shone with more ardour at his rising than at his setting. His assuming gained what petitions and entreaties could not obtain, and he was the first Roman knight who, without an office under the appointment of the senate, marched in triumphal procession through the streets of Rome. He now appeared, not as a dependant, but as a rival, of the dictator, and his opposition to his measures totally excluded him from his will. After the death of Sylla, Pompey supported himself against the remains of the Marian faction, which were headed by Lepidus. He defeated them, put an end to the war which the revolt of Sertorius in Spain had occasioned, and obtained a second triumph, though still a private citizen, about seventy-three years before the Christian era. He was soon after made consul, and in that office he restored the tribunitial power to its original dignity, and in forty days removed the pirates from the Mediterranean, where they had reigned for many years, and by their continual plunder and audacity, almost destroyed the whole naval

power of Rome. While he prosecuted the piratical war, and extirpated these maritime robbers in their obscure retreat in Cilicia, Pompey was called to greater undertakings, and by the influence of his friends at Rome, and of the tribune Manilius, he was empowered to finish the war against two of the most powerful monarchs of Asia, Mithridates king of Pontus, and Tigranes king of Armenia. In this expedition Pompey shewed himself no ways inferior to Lucullus, who was then at the head of the Roman armies and who resigned with reluctance an office which would have made him the conqueror of Mithridates and the master of all Asia. His operations against the king of Pontus were bold and vigorous, and in a general engagement, the Romans so totally defeated the enemy, that the Asiatic monarch escaped with difficulty from the field of battle. [*Vid.* Mithridaticum bellum.] Pompey did not lose sight of the advantages which dispatch would ensure; he entered Armenia, received the submission of king Tigranes, and after he had conquered the Albanians and Iberians, visited countries which were scarce known to the Romans, and, like a master of the world, disposed of kingdoms and provinces, and received homage from twelve crowned heads at once; he entered Syria, and pushed his conquests as far as the Red Sea. Part of Arabia was subdued, Judea became a Roman province, and when he had now nothing to fear from Mithridates, who had voluntarily destroyed himself, Pompey returned to Italy with all the pomp and majesty of an eastern conqueror. The Romans dreaded his approach, they knew his power, and his influence among his troops, and they feared the return of another tyrannical Sylla. Pompey, however, banished their fears, he disbanded his army at Brundusium, and the conqueror of Asia entered Rome like a private citizen. This modest and prudent behaviour gained him more friends and adherents than the most unbounded power aided with profusion and liberality could have done. He was honoured with a triumph, and the Romans, for three successive days, gazed with astonishment on the riches and the spoils which their conquests had acquired to the east, and expressed their raptures at the sight of the different nations, habits, and treasures, which preceded the conqueror's chariot. But it was not this alone which gratified the ambition, and flattered the pride of the Romans; the advantages of their conquests were more lasting than an empty show, and when 20,000 talents were brought into the public treasury, and when the revenues of the republic were raised from fifty to eighty-five millions of drachmas, Pompey became more powerful, more flattered, and more envied. To strengthen himself, and to triumph over his enemies, Pompey soon after united his interest with that of Cæsar and Crassus, and formed the first triumvirate, by solemnly swearing, that their attachment should be mutual, their cause common, and their union permanent. The agreement was completed by the marriage of Pompey with Julia, the daughter of Cæsar, and the provinces of the republic were arbitrarily divided among the triumvirs. Pompey was allotted Africa and the two Spains, while Crassus repaired to Syria, to add Parthia to the empire of Rome, and Cæsar remained satisfied with the rest, and the confirmation of his power as governor of Gaul for five additional years. But this powerful confederacy was soon broken; the sudden death of Julia, and the total defeat of Crassus in Syria, shattered the political bands which held the jarring interest of Cæsar and Pompey united. Pompey dreaded his father-in-law, and yet he affected to despise him; and by suffering anarchy to prevail in Rome, he convinced his fellow-citizens of the necessity of investing him with dictatorial power. But while the conqueror of Mithridates was as a sovereign at Rome, the adherents of Cæsar were not silent. They demanded that either the consulship should be given to him, or that he should be continued in the government of Gaul. This just demand would perhaps have been granted, but Cato opposed it, and when Pompey sent for the two legions which he had lent to Cæsar, the breach became more wide, and a civil war inevitable. Cæsar was privately preparing to meet his enemies, while Pompey remained indolent, and gratified his pride in seeing all Italy celebrate his recovery from an indisposition by universal rejoicings. But he was soon roused from his inactivity, and it was now time to find his friends, if anything could be obtained from the caprice and the fickleness of a people which he had once delighted and amused by the exhibition of games and spectacles in a theatre which could contain 20 000 spectators. Cæsar was now near Rome, he had crossed the Rubicon, which was a declaration of hostilities, and Pompey, who had once boasted that he could raise legions to his assistance by stamping on the ground with his foot, fled from the city with precipitation, and retired to Brundusium with the consuls and part of the senators. His cause, indeed, was popular, he had been invested with discretionary power, the senate had entreated him to protect the republic against the usurpation and tyranny of Cæsar, and Cato, by embracing his cause, and appearing in his camp, seemed to indicate that he was the friend of the republic and the assertor of Roman liberty and independence. But Cæsar was now master of Rome, and in sixty days all Italy acknowledged his power, and the conqueror hastened to Spain, there to defeat the interest of Pompey, and to alienate the hearts of his soldiers. He was too successful, and when he had gained to his cause the western parts of the Roman empire, Cæsar crossed Italy and arrived in Greece, where Pompey had retired, supported by all the power of the east, the wishes of the republican Romans, and by a numerous and well-disciplined army. Though superior in numbers, he refused to give the enemy battle, while Cæsar continually harassed him, and even attacked his camp. Pompey repelled him with great success, and he might have decided the war, if he had continued to pursue the enemy, while their confusion was great, and their escape almost inevitable. Want of provisions obliged Cæsar to advance towards Thessaly; Pompey pursued him, and in the plains of Pharsalia the two armies engaged. The whole was conducted against the advice and approbation of Pompey; and by suffering his troops to wait for the approach of the enemy, he deprived his soldiers of that advantage which the army of Cæsar obtained by running to the charge with spirit, vigour, and animation. The cavalry of Pompey soon gave way, and the general retired to his camp, overwhelmed with grief and shame. But here there was no safety

the conqueror pushed on every side, and Pompey disguised himself, and fled to the sea-coast, whence he passed to Egypt, where he hoped to find a safe asylum, till better and more favourable moments returned, in the cours of Ptolemy, a prince whom he had once protected and ensured on his throne. When Ptolemy was told that Pompey claimed his protection, he consulted his ministers, and by their advice he had the baseness to betray and deceive him. A boat was sent to fetch him on shore, and the Roman general left his galley, after an affectionate and tender parting with his wife Cornelia. The Egyptian sailors sat in sullen silence in the boat, and before Pompey disembarked, Achillas an Egyptian, and Septimius a Roman, who had served under the banners of the unhappy exile, assassinated him. His wife, who had followed him with her eyes to the shore, was a spectator of the bloody scene, and she hastened away from the bay of Alexandria, not to share his miserable fate. Pompey died B. C. 48, in the 58th or 59th year of his age, the day after his birth-day. His head was cut off, and after being embalmed was sent to Cæsar, who turned away from it with horror, and shed a flood of tears. The body was left for some time naked on the sea-shore, till the humanity of Philip, one of his freedmen, and an old soldier, who had often followed his standard to victory, raised a burning pile, and deposited his ashes under a mound of earth. Cæsar erected a monument on his remains, and the emperor Adrian, two centuries after, when he visited Egypt, ordered it to be repaired at his own expense, and paid particular honour to the memory of a great and good man. The character of Pompey is that of an intriguing and artful general, and the *oris probi animo inverecundo* of Sallust; short and laconic as it may appear, is the best and most descriptive picture of his character. He wished it to appear that he obtained all his honours and dignity from merit alone, and as the free and unprejudiced favours of the Romans, while he secretly claimed them by faction and intrigue; and he who wished to appear the patron, and an example of true discipline and ancient simplicity, was not ashamed publicly to bribe the populace to gain an election or to support his favourites. His great misfortunes interest indeed the heart, and his character, compared to that of his successful rival, who at last overthrew the liberties of Rome, appears with more splendid lustre, and more strongly claims our respect, but had Pompey obtained the victory, he might have become a more tyrannical master than Cæsar. The same thirst after power, the same ambition, and the same overbearing consequence formed the character of the two rivals, and it was not unknown to the friends of Pompey, of those who shared his retirement, his pleasures, and his confidence, that he meditated subjection for his country, and had frequently threatened to forge for the Romans those chains of slavery, which, with more dissimulation and dexterity, Cæsar gradually imposed. Yet amidst all these proofs of public ambition and private intrigue, which were perhaps but too congenial with the age, we perceive many other striking features; Pompey was kind and clement to the conquered, and generous to his captives, and he buried at his own expense Mithridates, with all the pomp and the solemnity which the greatness of his power, and the extent of his dominions seemed to claim. He was an enemy to flattery, and when his character was impeached by the malevolence of party, he condescended, though accused, to appear before the censorial tribunal, and to show that his actions and measures were not subversive of the public peace or the independence of the people. In his private character he was as remarkable; he lived with great temperance and moderation, and his house was small and not ostentatiously furnished. He destroyed with great prudence the papers which were found in the camp of Sertorius, lest mischievous curiosity should find cause to accuse the innocent, or jealousy meditate their destruction. With great disinterestedness he refused the presents which princes and monarchs offered to him, and he ordered them to be added to the public revenue. He might have seen a better fate, and terminated his days with more glory, if he had not mixed with such imprudence when the flames of civil war were first kindled; and he reflected with remorse, after the battle of Pharsalia, upon his want of usual sagacity and military prudence, in fighting at such a distance from the sea, and in leaving the fortified places of Dyrrachium, to meet in the open plain an enemy, without provisions, without friends, and without resources. The misfortunes which attended him after the conquest of Mithridates, are attributed by Christian writers to his impiety in profaning the temple of the Jews, and in entering with the insolence of a conqueror the Holy of Holies, where even the sacred person of the high priest of the nation was not admitted but upon the most solemn occasions. His duplicity of behaviour in regard to Cicero is deservedly censured, and he should not have violently sacrificed to party and sedition, a Roman, whom he had ever found his firmest friend and adherent. In his meeting with Lucullus he cannot but be taxed with pride, and he might have paid more deference and more honour to a general, who was an able and more entitled than himself to finish the Mithridatic war. Pompey married four different times. His first matrimonial connection was with Antistia, the daughter of the *prætor* Antistius, whom he divorced with great reluctance to marry Æmylia, the daughter-in-law of Sylla. Æmylia died in child-bed, and Pompey's marriage with Julia, the daughter of Cæsar, was a step more of policy than affection. Yet Julia loved Pompey with great tenderness, and her death in child-bed was the signal of war between her husband and her father. He afterwards married Cornelia, the daughter of Metellus Scipio, a woman commended for her virtues, beauty, and accomplishments. — *Plut. in Vita.* — *Flor.* 4. — *Patere.* 2. 29. — *Dio. Cass.* — *Lucan.* — *Appian.* — *Cæs. Bell. Civ.* — *Cic. Orat.* 68, *Ad Attic.* 1, *ep.* 2, *Ad. Fam.* 13, *ep.* 19. — *Eutrop.* — The two sons of Pompey the Great, called *Cneus* and *Sextus*, were masters of a powerful army when the death of their father was known. They prepared to oppose the conqueror, but Cæsar pursued them with his usual vigour and success, and at the battle of Munda they were defeated, and Cneus was left among the slain. Sextus fled to Sicily, where he for some time supported himself; but the murder of Cæsar gave rise to new events, and if Pompey had been as prudent and as sagacious as his father, he might have become, perhaps, as great and as formida-

ble. He treated with the triumvirs as an equal, and when Augustus and Antony had the imprudence to trust themselves without arms and without attendance in his ship, Pompey by following the advice of his friend Menas, who wished him to cut off the illustrious persons who were masters of the world, and now in his power, might have made himself as absolute as Cæsar; but he refused, and observed it was unbecoming the son of Pompey to act with such duplicity. This friendly meeting of Pompey with two of the triumvirs was not productive of lasting advantages to him, he wished to have no superior, and hostilities soon after began. Pompey was at the head of 350 ships, and appeared so formidable to his enemies, and so confident of success in himself, that he called himself the son of Neptune, and the lord of the sea. He was however, soon defeated in a naval engagement by Octavius and Lepidus, and of all his numerous fleet, only 17 sail accompanied his flight into Asia. Here for a moment he raised seditions, but Antony ordered him to be seized, and he was put to death by Titius at Miletus, about 35 years before the Christian era, in his 46th year. *Plut. in Anton. &c.* — *Paterc.* 2, 55, &c. — *Flor.* 4, 2, &c — Trogus. *Vid* Trogus.

POMPELO, a city of Hispania Terraconensis, in the territory of the Vascones, now *Pampeluna*. *Plin* 1, 3

POMPILIUS NUMA, the second king of Rome [*Vid* Numa] The descendants of the monarch were called *Pompilius Sanguis*, an expression applied by Horace to the Pisos. *Art. Poet.* 292.

POMPONIA, the wife of Q. Cicero, sister to Pomponius Atticus. She punished with the greatest cruelty Philologus, the slave who had betrayed her husband to Antony, and she ordered him to cut his flesh by piece-meal and afterwards to boil it and eat it in her presence. *Cic. Att.* 1, 5 — A daughter of Pomponius Græcinus, in the age of Augustus, &c.

POMPONIUS, the father of Numa, advised his son to accept the regal dignity which the Roman ambassadors offered to him. — A celebrated Roman intimate with Cicero. He was surnamed Atticus from his long residence at Athens, by which name he is best known. [*Vid.* Atticus.] — Labeo, a governor of Mœsia, accused of ill management in his province. He destroyed himself by opening his veins. *Tacit. Ann.* 6, 29. — Mela, a Spaniard, who wrote a book on geography. [*Vid.* Mela.] — A Roman tribune who accused Manlius the dictator of cruelty, but did not prosecute his purpose through the threats of the son of the accused. He triumphed over Sardinia, of which he was made governor. He escaped from Rome, and the tyranny of the triumvirs, by assuming the habit of a prætor, and by travelling with his servants disguised in the dress of lictors with their faces. *Liv.* 7, 4 et 5. — A friend of C. Gracchus. He was killed in attempting to defend him. *Plut. in Graccho*

POMPTINÆ Paludes. *Vid.* Pontinæ Paludes.

POMPTINUS, C. a Roman officer who conquered the Allobroges after the defeat of Catiline. *Cic. Att.* 4, li 6, 3

PONS, ÆLIUS, was built by the emperor Adrian at Rome It was the second bridge of Rome in following the current of the Tiber. It is still to be seen, the largest and most beautiful in Rome. — Æmilius, an ancient bridge at Rome, originally called *Sublicius*, because built with wood (*sublices*). It was raised by Ancus Martius, and dedicated with great pomp and solemnity by the Roman priests. It was rebuilt with stones by Æmilius Lepidus, whose name it assumed. It was much injured by the overflowing of the river, and the emperor Antoninus, who repaired it, made it all with white marble It was the last of all the bridges of Rome, in following the course of the river, and some vestiges of it may still be seen. — Anienis was built across the river Anio, about three miles from Rome. It was rebuilt by the eunuch Narses, and called after him, when destroyed by the Goths. — Cestus was built in the reign of Tiberius by a Roman called Cestius Gallus, from whom it received its name and carried back from an island of the Tiber, to which the Fabricius conducted. — Janicularis received its name from its vicinity to mount Janiculum. It is still standing. — Milvius was about two miles from Rome. *Vid* Milvius. — Fabricius was built by Fabricius, and carried to an island of the Tiber. — Palatinus, near mount Palatine, was also called *Senatorius*, because the senators walked over it in procession when they went to consult the Sibylline books. It was begun by M. Fulvius, and finished in the censorship of L. Mummius, and some remains of it are still visible. — Trajani was built by Trajan across the Danube, celebrated for its size and magnificence. The emperor built it to assist more expeditiously the provinces against the barbarians, but his successor destroyed it, as he supposed that it would be rather an inducement for the barbarians to invade the empire. It was raised on 20 piers of hewn stones, 150 feet from the foundation, 60 feet broad, and 170 feet distant one from the other, extending in length above a mile Some of the pillars are still standing. — Another was built by Trajan over the Tagus, part of which still remains. Of temporary bridges, that of Cæsar over the Rhine was the most famous. — Suffragiorum was built in the Campus Martius, and received its name from the populace being obliged to pass over it whenever they delivered their suffrages at the elections of magistrates and officers of the state. — Triumphalis was on the way to the capitol, and passed over by those who triumphed. — Narniensis joined two mountains near Narnia, built by Augustus, of stupendous height, 60 miles from Rome; one arch of it remains about 100 feet high.

PONTIA, a woman condemned by Nero as guilty of a conspiracy She killed herself by opening her veins. She was daughter of Petronius, and wife of Bolanus. *Juv* 6, 637. — An island off the coast of Latium, and south of the promontory of Circeii. It received a Roman colony, A. U. C. 441, and it obtained the thanks of the Roman senate in the second Punic war. It became afterwards the spot to which the victims of Tiberius and Caligula were secretly conveyed, to be afterwards despatched, or doomed to a perpetual exile. Its modern name is *Ponsa*. *Liv* 9, 38. — *Suet Tib.* 64. — *Cal.* 15.

PONTICUS, a poet of Rome, contemporary with Propertius, by whom he is compared to Homer. He wrote an account of the Theban war in heroic verse. *Propert.* 1, 7.

PONTINÆ PALUDES, or POMPTINÆ PALUDES, a marshy tract of country in the territory

of the Volsci, obtaining its name from the city of Suessa Pometia, in whose vicinity it was situate. These fens are occasioned by the quantity of water carried into the plain by numerous streams which rise at the foot of the neighbouring mountains and for want of a sufficient declivity creep sluggishly over the level space, and sometimes stagnate in pools, or lose themselves in the sands. Two rivers principally contributed to the formation of these marshes, the Ufens or *Uffente*, and the Amasenus or *Amasene*. The flat and swampy tract spread to the foot of the Volscian mountains, and covered an extent of eight miles in breadth, and thirty in length with mud and infection. It is not easy to fix the date of the origin of these marshes. Homer describes the abode of Circe as an island; and Virgil agrees with him in this description. Pliny not only notices this opinion of Homer, but corroborates it by the testimony of Theophrastus, who give the island a circumference of about eighty stadia, or ten miles; and that, too, as late as the year 440 of Rome. But whatever may have been the condition of this tract in times prior to the records of history, Pliny tells us, on the authority of a more ancient writer, that, at an early period of the republic, it comprised within its limits no less than thirty-three cities: all of which gradually disappeared before the ravages of war, or the still more fatal effects of malaria. Few, perhaps, will be disposed to credit this assertion of Pliny, even admitting that the Volsci were a populous nation, and the marshes once healthy and dry. But healthy they never were; nor does any authentic record prove that, from the first attempt to drain them to the last, one half of them was ever habitably dry. Virgil found them "a *black bog*;" and Silius, filling up as usual the sketch of his master, describes them exactly as they now are. A few square miles of meadow, and some arable land, have been drained on the left; but, towards the sea, the marshes present one unpenetrable thicket of reeds and saplings, which screen every object except the Circean promontory. The first attempt to drain these marshes was made about 300 years before the Christian era, by Appius Claudius, while employed in carrying his celebrated road across them; and his example was followed though at considerable intervals, by consuls, emperors, and kings, down to the time of *Theodoric*. Julius Cæsar is said to have conceived the design of turning the course of the Tiber, and carrying it through the marshes into the sea at Terracina; but this vast project died with him, his successors having adopted the more practicable one of endeavouring to carry off the redundant waters by opening a canal from one end of the marsh to the other. Many of the inconveniences of the marshes, however, still continued to be felt, as appears from Horace's catalogue of the annoyances he met with on this road, as well as from the epithet applied to it by Lucan:

"*Et qua Pomptinus via dividit uda paludes.*

During the short and turbulent reigns of the succeeding emperors, the drains were neglected, the waters were suffered to increase, and the road became nearly impassable. At length Nerva resumed the task, and Trajan constituted it with such perseverance, that the whole country from Treponti to Terracina was drained, and the Appian Way once more restored. During the decline and fall of the empire, the marshes were again overflowed, and again drained by Cæcilius Decius, in the reign of Theodoric. Many of the Roman pontiffs subsequently turned their attention to the same object. Boniface VIII. and Martin V. began to cut new canals; and Sixtus Quintus followed up the task. But his death put a stop to the work; and the quarrels, with regard both to temporals and spirituals, in which succeeding popes were involved, left them little leisure and less resources for objects of this nature. The stagnating waters were thus left to their natural operation, till at length these plains reached the desolate condition in which they were found by Pius VI; who resolved to remedy the evil. To hasten the work, he established himself at Terracina. The marshes were again drained; new levels were taken; new ditches and new canals were cut; the land was divided and planted; and the road restored on the substructions of the Appian Way. For this work, Pius VI. will receive the thanks of every traveller; but this, like most of his other undertakings, exposed him to the satire of his contemporaries; and it became a proverb, when talking of sums expended in extravagance, to say, "they were thrown into the Pontine Marshes." *Plin.* 3, 5. —*Liv.* 2, 34. 6, 21. 9, 28.— *Dio. Cass.* 44 et 68.— *Virg. Æn.* 7, 801.— *Sil. Ital.* 8, 381.— *Lucan* 3, 85.— *Horat. Sat.* 1, 5, 9.

PONTIUS, HERENNIUS, a general of the Samnites, who surrounded the Roman army under the consuls T Veturius and P. Posthumius. As there was no possibility of escaping for the Romans, Pontius consulted his father what he could do with an army that were prisoners in his hands. The old man advised him either to let them go untouched, or put them all to the sword. Pontius rejected his father's advice and spared the lives of the enemy, after he had obliged them to pass under the yoke with the greatest ignominy. He was afterwards conquered, and obliged, in his turn, to pass under the yoke. Fabius Maximus defeated him, when he appeared again at the head of another army, and he was afterwards shamefully put to death by the Romans, after he had adorned the triumph of the conqueror. *Liv.* 9, 1, &c.——Cominius, a Roman who gave information to his countrymen who were besieged in the capitol, that Camillus had obtained a victory over the Gauls. *Plut.*——Aquila, a lieutenant of D. Brutus, who perished at Mutina. *Cic. Fam.* 10, 33.—— Pilatus, the Roman governor of Judæa, under whom our Saviour was crucified. *Tacit. Ann.* 15, 44.

PONTUS, a country of Asia Minor, bounded on the north by the Euxine sea, on the south by Cappadocia, on the west by Paphlagonia and Galatia, and on the east by Armenia and Colchis. It was reckoned famous for its poisons and poisonous herbs. The name of Pontus was first applied by the Greeks to the whole tract of country along the southern shores of the Euxine, and thus included territories to which the subsequent kingdom of Pontus did not extend, as Sinope, Trum, Heraclea, &c., which are all described as "in Ponto;" the appellation was, however, afterwards limited to the country east of the river Halys, and which, after having been dismembered from Cappadocia, was erected into a satrapy under the Persian kings, and finally into a separate kingdom, about 300 years before the Christian era. The most remarkable of its

kings was Mithridates the great, whose ambitious designs upon the kingdom of Cappadocia, of which he had been stripped by the Romans, plunged him into hostilities with the latter people, and brought on a war which was one of the longest and most difficult in which the Romans had ever been engaged with a foreign power. During the struggle, Mithridates became master of the greater part of Asia, and of the Hellespont, subdued nearly all the islands of the Ægean sea, and compelled the whole of Greece to pay him tribute; but his career was suddenly checked by Sylla, who defeated his armies in the plains of Chæronea, and afterwards at Orchomenus, when peace was made between the two contending parties, Mithridates consenting to resign some of his conquests, and to indemnify the Romans for the expenses of the war. This peace, which appears to have been no actual cessation of hostilities, was but of short duration; for on the death of the Bithynian Nicomedes, who left his kingdom to the Romans, Mithridates disputed their right to the possessions of the deceased monarch, and declared open war against them: he was attacked by Lucullus, who defeated him in several bloody engagements, and drove him into Armenia, after which he was again defeated by Pompey, and compelled to fly for safety into the country of the Scythians, where he died by his own hands. The kingdom of Mithridates was henceforward gradually divided into several portions: that next to Galatia was called Pontus Galaticus, being governed by a Galatian prince, the northern and eastern parts received the name of Pontus Polemoniacus from Polemon, whom Antony raised to its throne; Pontus Cappadocius touched upon the great province whence it received its name. In the time of Diocletian and Constantine the Great, these divisions were again altered, and Pontus was divided into two parts; the western of which, called Heleno-Pontus, after Constantine's mother, included the old Pontus Galaticus, and part of Paphlagonia, as far as Sinope; the other, or eastern province, preserved the name of Pontus Polemoniacus. *Virg G* 1, 58, *Appian. Bell. Mithr.* 9, &c.—*Strab.* 12.—*Diod Sic.* 20 111. *Polyb.* 4, 56. 5, 43. 8, 24.—*Justin.* 37, 1.—*Cic pro Leg. Manil.* 3-5.—*Vell. Paterc.* 11, 18.—*Plut. in Syll. Lucull. Pomp et Cæs.*

PONTUS EUXINUS, the ancient name for the Black Sea. It washed the shores of Asia Minor on the south, those of Sarmatia on the east and north, and those of Dacia, Mœsia, and Thracia on the west. Its greatest length is 640 miles, and its average breadth about 240: it covers a superficial extent of 102,800 square miles. It abounds with fish, and receives the waters of more than forty rivers, three of which, viz. the Danube, Borysthenes, and Tanais, are the largest in Europe. It was formerly called Axenus, from Ashkenaz, the son of Gomer, who settled on its shores in Asia Minor. But this original being forgotten in course of time, the Greeks explained the term by ἄξενος *inhospitalis*, in which they were favoured by the *inhospitable* and stormy nature of the sea itself, as well as by the savage manners of the people who dwelled around it; in the course of time, however, when their ferocity had been gradually softened by intercourse with foreign nations, and by the numerous colonies, which had been planted on their coasts, the name of the sea was changed to εὔξενος *hospitalis*. The Greeks were for a long time only acquainted with its southern and eastern shores, and doubted at first whether they should reckon it a part of the great ocean, or a separate sea, until about 650 years B. C. the Cizicenians and Milesians settled the point by sailing round it: they fancied also that it had a subterraneous communication with the Caspian. Its modern name, the *Black Sea*, has been obtained from the gloomy appearance of its *black* and rocky shores, covered with dark and impenetrable woods, as well as from the dreadful storms and thick fogs with which it is infested in winter. *Pind Nem* 4, 79.—*Orph. Argon.* 719.—*Ovid. Trist.* 4, 4, 50 4. 10 97.—*Plin.* 1. 6. 1.—*Mel.* 1, 19.—*Herod.* 4, 86.—*Strab.* 12.

POPLICOLA, M a consul who was informed, as he was offering a sacrifice, that a sedition was raised in the city against the senate. Upon this he immediately went to the populace in his sacerdotal robes, and quieted the multitude with a speech, from which circumstance he was surnamed Læmas. He lived about the year of Rome 404. *Liv.* 9, 21.—*Val. Max* 7, 8.——Calus, a consul, who, when besieged by the Gauls, abandoned his baggage to save his army. *Cic ad Herenn.* 1, 15.——Læmas, a Roman ambassador to Antiochus, king of Syria. He was commissioned to order the monarch to abstain from hostilities against Ptolemy, king of Egypt, who was an ally of Rome. Antiochus wished to evade him by his answers, but Popilius, with a stick which he had in his hand, made a circle round him on the sand, and bade him, in the name of the Roman senate and people, not to go beyond it before he spoke decisively. This boldness intimidated Antiochus; he withdrew his garrisons from Egypt, and no longer meditated a war against Ptolemy. *Val. Max* 6, 4.—*Liv.* 45 12.—*Paterc.* 1, 10.——A Roman emperor. *Vid.* Nerpotianus.

POPLICOLA, one of the first consuls *Vid.* Publicola.

POPPÆA SABINA, a celebrated Roman matron, daughter of Titus Olius. She married a Roman knight called Rufus Crispinus, by whom she had a son. Her personal charms, and the elegance of her figure, captivated Otho, who was then one of Nero's favourites. He carried her away and married her; but Nero, who had seen her, and had often heard her accomplishments extolled, soon deprived him of her company, and sent him out of Italy, on pretence of presiding over one of the Roman provinces. After he had taken this step, Nero repudiated his wife Octavia, on pretence of barrenness, and married Poppæa. The cruelty and avarice of the emperor did not long permit Poppæa to share the imperial dignity, and though she had already made him father of a son, he began to despise her, and even to use her with barbarity. She died of a blow which she received from his foot when many months advanced in her pregnancy, about the sixty-fifth year of the Christian era. Her funeral was performed with great pomp and solemnity, and statues were raised to her memory. It is said that she was so anxious to preserve her beauty and the elegance of her person, that 500 asses were kept on purpose to afford her milk in which she used daily to bathe. Even in her banishment she was attended by fifty of these animals for the same purpose, and from their milk she invented a kind of ointment or poma-

tum, to preserve beauty, called *poppæanum* from her *Plin.* 11, 41. *Sueton. in Ner. et Oth.*—*Tacit.* 13 et 14.—A beautiful woman at the court of Nero. She was mother to the preceding. *Tacit. Ann.* 11, 1, &c.

POPULONIA, or Populonium, a city of Etruria, on the coast, on a line with Vetulora. It was the great naval arsenal of the Etrurians, and was destroyed in the civil wars of Sylla. *Strab.* 5.—*Virg. Æn.* 10, 172.

PORATA, a river of Dacia, rising on the eastern side of the Bastarnic Alps, and flowing with a southerly course into the Danube, near *Galatz* It is now the *Pruth.*

PORCIA, a sister of Cato of Utica, greatly commended by Cicero.—A daughter of Cato of Utica, who married Bibulus, and after his death, Brutus She was remarkable for her prudence, philosophy, courage, and conjugal tenderness. She gave herself a heavy wound in the thigh to see with what fortitude she could bear pain; and when her husband asked her the reason of it, she said that she wished to try whether she had courage enough to share not only his bed, but to partake of his most hidden secrets. Brutus was astonished at her constancy, and no longer detained from her knowledge the conspiracy which he and many other illustrious Romans had formed against Julius Cæsar Porcia wished them success, and though she betrayed fear, and fell into a swoon the day that her husband was gone to assassinate the dictator, yet she was faithful to her promise, and dropped nothing which might affect the situation of the conspirators. When Brutus was dead, she refused to survive him, and attempted to end her life as a daughter of Cato. Her friends attempted to terrify her; but when she saw that every weapon was removed from her reach, she swallowed burning coals and died, about forty-two years before the Christian era. Valerius Maximus says, that she was acquainted with her husband's conspiracy against Cæsar when she gave herself the wound. *Val. Max.* 3, 2 4, 6. —*Plut. in Brut. &c.*

PORCIA LEX, *de civitate*, by M Porcius the tribune, A. U. C. 453. It ordained that no magistrate should punish with death, or scourge with rods, a Roman citizen when condemned, but only permit him to go into exile. *Sallust. in Cat* 51. *Liv.* 10, 9.

PORCIUS LATRO, M. a celebrated orator who killed himself when labouring under a quartan ague, A. U. C. 750.—Licinius, a Latin poet during the time of the third Punic war, commended for the elegance, the graceful ease, and happy wit of his epigrams.—Luca, a Roman senator who joined the conspiracy of Catiline.

POREDORAX, one of the forty Gauls whom Mithridates ordered to be put to death, and to remain unburied for conspiring against him His mistress at Pergamus buried him against the orders of the monarch. *Plut. de Virt Mul.*

PORPHYRION, a son of Cœlus and Terra, one of the giants who made war against Jupiter. He was so formidable that Jupiter, to conquer him, inspired him with love for Juno, and while the giant endeavoured to obtain his wishes, he, with the assistance of Hercules, overpowered him. *Horat. od.* 3, 4.—*Martial.* 13, 78.—*Apollod.* 1, 6.

PORPHYRIUS, a celebrated Plotinian philosopher, of the Platonic school, a learned and zealous supporter of pagan theology, and an inveterate enemy to the Christian faith. He was a native of Tyre, and born A. D. 233. He was introduced at an early age to the study of literature and philosophy under the Christian Origen, while the latter was teaching at Cæsarea, in Palestine. He then went to Athens, where he cultivated rhetoric under the famous Longinus, who changed his Syriac name, which was Melek (king), into that of Porphyrius, as something synonymous and more pleasing to Grecian ears. It is chiefly owing to this able teacher that the writings of Porphyrius exhibit so many proofs of erudition and so much elegance of style. He subsequently proceeded to Rome where, at thirty years of age he heard Plotinus, under whom he studied the eclectic system for six years; and being of a melancholy temperament, was with difficulty persuaded by his master from putting an end to his existence, in order, in the spirit of the Platonic doctrine, to release his soul from its wretched prison, the body. In order to divert his melancholy he visited Sicily, and took up his abode at Lilybæum; where, according to Eusebius and Jerome, he composed those famous books against the Christians, which, by reason of his name and authority, and the acuteness and learning with which they were written, were suppressed by particular edicts, under Constantine and Theodosius. The circumstances of the life of Porphyrius are little known after his arrival in Sicily; except that he died at Rome at the end of the reign of Diocletian, about 304 A D. He wrote a great number of books, the greater part of which, in consequence of the mistaken zeal above described, have perished. From the fragments which remain, he appears to have been a writer of erudition and eloquence, neither of which can altogether atone for his mysticism, his credulity, and the very doubtful honesty of much of his fanaticism. Of his numerous works, the only pieces which have escaped the depredations of time, are his "Life of Pythagoras," a book "On the Cave of the Nymphs in the Odyssey," "Homeric Questions," a fragment "On the Styx," "An Epistle to Anebo, the Egyptian," a treatise "On the Five Predicables," commonly prefixed to the logical works of Aristotle, "Thoughts on Intelligibles," "A Treatise on Abstinence from Animal food," "A Life of Plotinus," "A Commentary on the Harmonies of Ptolemy," and a few other unimportant pieces. The best edition of the life of Pythagoras is that given by Kiessling at the end of his edition of Jamblichus' life of Pythagoras (Lips. 1818, 2 vols. 8vo.), of the Treatise on Abstinence from animal food, the best is that of Rhoer, (Lugd. Bat. 1762, 4to.) which contains also in the same volume Van Goen's edition of the work on the Cave of the Nymphs.

PORSENNA, or PORSENA, a king of Etruria, who declared war against the Romans because they refused to restore Tarquin to his throne and to his royal privileges. He was at first successful, the Romans were defeated, and Porsenna would have entered the gates of Rome, had not Cocles stood at the head of a bridge and supported the fury of the whole Etrurian army, while his companions behind were cutting off the communication with the opposite shore. This act of bravery astonished Porsenna, but when he had seen Mutius Scævola enter his camp with an intention to murder him, and when he had seen him burn his hand without

emotion, to convince him of his fortitude and intrepidity, he no longer dared to make head against a people so brave and so generous. He concluded a peace with the Romans, and for ever after abandoned the cause of Tarquin. The generosity of Porsenna's behaviour to the captives was admired by the Romans, and to reward his humanity they raised a brazen statue to his honour. *Liv.* 2, 9, &c. — *Plut. in Public.* — *Flor.* 1, 10. — *Horat. Ep.* 16, 4. *Virg. Æn.* 8, 646

PORTA CAPENA, a gate at Rome which leads to the Appian way. *Ovid. Fast.* 6 192 ——Aurelia, a gate at Rome, which received its name from Aurelius, a consul who made a road which led to Pisa, all along the coast of Etruria.——Asinaria led to mount Cœlius. It received its name from the family of the Asinii.——Carmentalis was at the foot of the capitol, built by Romulus. It was afterwards called *Scelerata*, because the 300 Fabii marched through when they went to fight an enemy, and were killed near the river Cremera.——Janualis was near the temple of Janus.——Esquilina was also called *Metia, Tuguria*, or *Libitinaria* and all criminals who were going to be executed generally passed through, as also dead bodies which were carried to be burned on mount Esquilinus.——Flaminia, called also *Flumentana*, was situate between the capitol and mount Quirinalis, and through it the Flaminian road passed.——Fontinalis led to the Campus Martius. It received its name from the great number of fountains that were near it.——Navalis was situate near the place where the ships came from Ostia.——Viminalis was near mount Viminalis.——Trigemina, called also *Ostiensis*, led to the town of Ostia.——Catularia was near the Carmentalis Porta, at the foot of mount Viminalis.——Collatina received its name from its leading to Collatia.——Collina, called also *Quirinalis, Agonensis*, and *Salaria*, was near Quirinalis Mons. Annibal rode up to this gate and threw a spear into the city. It is to be observed, that at the death of Romulus there were only three or four gates at Rome, but the number was increased, and in the time of Pliny there were thirty-seven, when the circumference of the walls was thirteen miles and 200 paces.

PORTIA and PORTIUS. *Vid.* Porcia and Porcius.

PORTUMNALIA, festivals of Portumnus at Rome, celebrated on the seventeenth of August, in a very solemn and lugubrious manner, on the banks of the Tiber. *Ovid. Fast.* 6, 547. *Varro, de L. L.* 5, 3.

PORTUMNUS, a sea-deity. *Vid.* Melicerta.

PORUS, the god of plenty at Rome. He was son of Metis or Prudence. *Plato in Symp.*——A king of India, when Alexander invaded Asia. The conqueror of Darius ordered him to come and pay homage to him as a dependent prince. Porus scorned his commands, and declared he would go and meet him on the frontiers of his kingdom sword in hand, and immediately he marched a large army to the banks of the Hydaspes. The stream of the river was rapid; but Alexander crossed it in the obscurity of the night, and defeated one of the sons of the Indian monarch. Porus himself renewed the battle, but the valour of the Macedonians prevailed, and the Indian prince retired covered with wounds, on the back of one of his elephants. Alexander sent one of the kings of India to demand him to surrender, but Porus killed the messenger, exclaiming, Is not this the voice of the wretch who has abandoned his country and when he at last was prevailed upon to come before the conqueror, he approached him as an equal. Alexander demanded of him how he wished to be treated; *like a king*, replied the Indian monarch. This magnanimous answer so pleased the Macedonian conqueror, that he not only restored him his dominions, but increased his kingdom by the conquest of new provinces; and Porus, in acknowledgment of such generosity and benevolence, became one of the most faithful and attached friends of Alexander, and never violated the assurances of peace which he had given him. Porus is represented as a man of uncommon stature, great strength, and proportionable dignity. *Plut. in Alex.* — *Philostr.* 2, 10. — *Curt.* 8, 8, &c. — *Claud. Cons. Honor.* 4, 375.

POSIDES, an eunuch and freedman of the emperor Claudius, who rose to honours by the favour of his master. *Jun* 14, 94.

POSIDEUM, a promontory in Caria, between Miletus and the Iassian gulf. *Mela*, 1, 17.——A promontory of Chios, nearest the mainland of Ionia.——A promontory in the northern part of Bithynia, now *Tchantsche-Aggisi*, &c. The name implies a promontory sacred to Neptune (Ποσειδῶν.)

POSIDON, a name of Neptune among the Greeks, about the derivation of which the moderns are greatly divided. Some form it from ποῦς, οσίος and γῆ, because the divinity shook the earth; others from σὰλλα εἰδὼν, because the god sees many things; and others from πόσις, because Neptune is the god of water.

POSIDONIA. *Vid.* Pæstum.

POSIDONIUS, an astronomer and mathematician of Alexandria. He was the disciple of Zeno, and, therefore, must have lived not long after Eratosthenes. He probably flourished about 260 B. C. He employed himself in ascertaining the measure of the circumference of the earth by means of the altitude of a fixed star; and he concluded it to be 240,000 stadia, according to Cleomedes, but only 18,000 according to Strabo. He is also supposed to have been the author of a treatise on military tactics, of which Ælian speaks in the first chapter of his work on the same subject. No fragments, however, of his writings remain. *Diog. Laert.* 7, 1 —— A celebrated Grecian philosopher of the Stoic sect, who flourished about fifty or sixty years before Christ, was a native of Apamea in Syria. He taught philosophy at Rhodes, with such reputation, that Pompey, on his return towards Rome, after the successful termination of the war against Mithridates, came thither with the design of attending his lectures. When he came to his house, he forbad his lictor to knock at the door, but, by ordering him to lower the fasces at the gate of Posidonius, the conqueror of the eastern and western world paid respectful homage to philosophy. Being informed that he was at that time confined by an attack of the gout, Pompey visited him in his chamber, and expressed his regret that the philosopher's situation would deprive him of the pleasure of hearing his discourses. Upon this Posidonius made an effort for the gratification of his illustrious visitor, and delivered a discourse to prove that nothing would be deemed good that was not

honourable. He is said to have constructed a kind of sphere, with which he exhibited the apparent motions of the sun, moon and planets round the earth. He is thought, besides, to have written a continuation of the history of Polybius in a polished and elegant style. *Strab.* 14 — *Cic. Tusc.* 5, 37.

POSTHUMIUS Albinus, a man who suffered himself to be bribed by Jugurtha, against whom he had been sent with an army *Sallust. Jug* 36 —— A writer at Rome, whom Cato ridiculed for composing a history in Greek, and afterwards offering apologies for the inaccuracy and inelegance of his expressions.—— Tubero, a master of horse to the dictator Æmilius Mamercus. He was himself made dictator in the war which the Romans waged against the Volsci, and he punished his son with death for fighting against his orders, A. U. C. 312 *Liv.* 4, 23, &c.—— Spurius a consul sent against the Samnites. He was taken in an ambush by Pontius the enemy's general, and obliged to pass under the yoke with all his army. He saved his life by a shameful treaty, and when he returned to Rome, he persuaded the Romans not to reckon as valid the engagements he had made with the enemy, as it was without their advice. He was given up to the enemy because he could not perform his engagements, but he was released by Pontius for his generous and patriotic behaviour.—— Aulus, a dictator who defeated the Latins and the Volsci. *Liv.* 2, 19 et 20.—— Tubertus, another dictator, who defeated the Æqui and Volsci. ——Lucius, a consul sent against the Samnites —A general who defeated the Sabines, and who was the first who obtained an ovation.—— Regillensis a general who conquered the Æqui, and who was stoned by the army, because he refused to divide the promised spoils. *Liv.* 4, 49 et 50.— *Vop.* 32.—— Lucius, a Roman consul, who was defeated by the Boii. He was left among the slain, and his head was cut off from his body, and carried in triumph by the barbarians into their temples, where they made with the skull a sacred vessel to offer libations to their gods.—— Mareus Cassius Latianus, an officer proclaimed emperor in Gaul, A. D. 260. He reigned with great popularity, and gained the affection of his subjects by his humanity and moderation. He took his son of the same name as a colleague on the throne. They were both assassinated by their soldiers, after a reign of six years.—— Megillinus, a consul against the Samnites and Tarentines.—— Albus, a Roman decemvir, sent to Athens to collect the most salutary laws of Solon, &c. *Liv.* 3, 31 —— Silvius, a son of Æneas and Sylvia.

POSTVERTA, a goddess at Rome, who presided over the painful travails of women. *Ovid. Fast.* 1, 633.

POSTUMIA VIA, a Roman road about the town of Hostilia.

POSTUMIUS. *Vid.* Posthumius.

POTAMIDES, nymphs who presided over rivers and fountains, as their name (ποταμὸς *fluvius*) implies.

POTAMON, a philosopher of Alexandria, whose era is not determined. While he selected what he judged most tenable from every system, he pretended to form of these extracts a separate doctrine of his own; concerning which we have not sufficient details to enable us to judge. *Diog. Laert* 1, 21.

POTAMOS, a borough of Attica, connected with the tribe Leontis, where was the tomb of Ion, the son of Xanthus. *Paus* 1, 31.

POTHOS, one of the deities of the Samothracians. *Plin.* 36, 5.

POTIDÆA, a city of Macedonia, situated on the isthmus connecting the peninsula of Pallene with the mainland. It was founded by the Corinthians, from whom it was taken by the Athenians, and from the latter again by Philip, who gave it to the Olynthians. Cassander increased and beautified it, after which it was called Cassandria. It was one of the most opulent and splendid cities in Macedonia. *Thucyd.* 1, 56, &c. 2, 70.— *Herod.* 7, 123 & 127. 9, 28. - *Diod. Sic.* 18.

POTIDANIA, a town of Ætolia. *Liv.* 28, 8

POTITIUS *Vid.* Pinarius.

POTNIÆ, a city of Bœotia, about ten miles to the south west of Thebes. It had a sacred grove dedicated to Ceres and Proserpine. It was here that Glaucus was said to have been torn to pieces by his infuriated mares. The site of this place corresponds nearly with that occupied by the village of *Taki. Paus.* 9, 8. — *Strab.* 9. *Virg. G* 3, 267.

PRÆNESTE, now *Palestrina*, a city of Latium, south east of Rome. Strabo makes the intervening distance twenty-five miles (200 stadia); but the Itineraries give, more correctly, twenty-three miles. Its citadel is described by Strabo as remarkable for its strength of position. It stood on the brow of a lofty hill which overhung the city, and was cut off from the prolongation of the chain by a narrow slip of inferior elevation. The origin of Præneste, like that of many of the ancient towns in Italy, is fabulous. According to some, it was founded by Cæculus, the son of Vulcan, while others ascribe it to a chief of the name of Prænestis, grandson of Ulysses and Circe Strabo, however, tells us more plainly, that it claimed a Greek origin, and had been named formerly Πολυστέφανος. We may infer from Dionysius that Præneste was afterwards colonized by Alba. It shared the fate of the other Latin towns, in becoming subject to Rome, upon the failure of the attempt made in common to assist the family of Tarquin. Subsequently we find the Prænestini oftener uniting with the Volsci and other enemies, in their attacks on Rome, than remaining firm in their allegiance to that power. They were defeated, however, by T. Quinctius Cincinnatus, near the river Allia, and eight of their towns and castles fell into the victor's hands, when they thought proper to submit. Again they revolted, and were again conquered by Camillus. *Virg Æn.* 678 et 682. - *Strab.* 5.- *Dion.* 1, 31.— *Liv.* 2, 19. 6, 27 et 29 8, 13.

PRÆTOR, one of the chief magistrates at Rome. The name of prætor was anciently common to all the magistrates. Thus the dictator is called in Livy (3, 55,) prætor maximus. But when the consuls, being engaged in almost continual wars, could not attend to the administration of justice, a magistrate was created for that purpose, A. U. C. 389, to whom the name of prætor was thenceforth appropriated. He was at first created only from among the patricians, as a kind of compensation for the consulship being communicated to the plebeians, but afterwards, A. U. C. 419, from the plebeians also. One of them was wholly employed in admin.is-

tering justice among the citizens, whence he was called prætor *urbanus*; and the other appointed judges in all causes which related to foreigners, and was called prætor *peregrinus*. In the year of Rome 520, two more prætors were created to assist the consul in the government of the provinces of Sicily and Sardinia, which had been lately conquered, and two more when Spain was reduced into the form of a Roman province, A. U. C. 551. The prætor *urbanus*, and *peregrinus*, administered justice only in minor or private causes but in public and important causes the people either judged themselves, or appointed persons, one or more, to preside at the trial. In A. U. C. 604, it was determined that the prætor *urbanus* and *peregrinus* should continue to exercise their usual jurisdictions; and that the other four prætors should, during their magistracy, also remain in the city, and preside at public trials; one at trials concerning extortion; another concerning bribery, a third concerning crimes committed against the state; and a fourth about defrauding the public treasury. Still, however, when any thing unusual or atrocious happened, the people or senate judged about the matter themselves, or appointed inquisitors to preside at the trial, as in the case of Clodius for violating the mysteries of the Bona Dea, and of Milo for the murder of Clodius. Sylla the dictator added two more, and Julius Cæsar encreased the number to 10, and afterwards to 16, and the second triumvirate to 64 After this their numbers fluctuated, being sometimes 18, 16, or 12, till, in the decline of the empire, their dignity decreased, and their numbers were reduced to three. In his public capacity the prætor administered justice, protected the rights of widows and orphans, presided at the celebration of public festivals, and in the absence of the consul assembled or prorogued the senate as he pleased. He also exhibited shows to the people, and in the festivals of the Bona Dea, where no males were permitted to appear, his wife presided over the rest of the Roman matrons. Feasts were announced and proclaimed by him. and he had the power to make and repeal laws, if it met with the approbation of the senate and people The quæstors were subject to him, and in the absence of the consuls, he appeared at the head of the armies, and in the city he kept a register of all the freedmen of Rome, with the reasons for which they had received their freedom. In the provinces the prætors appeared with great pomp, six lictors with the fasces walked before them, and when the empire was encreased by conquest, they divided their government, like the consuls, and provinces were given them by lot. When the year of their prætorship was elapsed, they were called *proprætors*, if they still continued at the head of their province. At Rome the prætors appeared also with much pomp, two lictors preceded them, they wore the *prætexta*, or the white robe with purple borders, they sat in curule chairs, and their tribunal was distinguished by a sword and a spear while they administered justice. The tribunal was called *prætorium*. When they rode, they appeared on white horses at Rome, as a mark of distinction The prætors *Cerealis*, appointed by Julius Cæsar, were employed in providing corn and provision for the city. They were on that account often called *frumentarii*.

PRÆTORIA, or Augusta Prætoria, a city of Cisalpine Gaul, in the territory of the Salassi. It was built on the site occupied by the camp of Terentius Varro, when that commander was sent by Augustus to repress the plundering movements of the Salassi and to seize upon their country. Augustus honoured the rising colony by giving it the name of Augusta Prætoria. It is now known as *Aoste*, which gives its name to the fine valley in which it lies, and where several remains of the ancient city are still to be seen. *Strab* 4.

PRÆTORIUS, a name ironically applied to As. Sempronius Rufus, because he was disappointed in his solicitations for the prætorship, as being too dissolute and luxurious in his manners He was the first who had a stork brought to his table *Horat Sat.* 2. 2. 50.

PRATINAS, a native of Phlius, contemporary with Æschylus, and a dramatic poet of considerable talent He once obtained a tragic victory. But the superiority of Æschylus led him to contrive a novel and mixed kind of play. Borrowing from tragedy its external form and mythological materials, Pratinas added a chorus of Satyrs, with their lively songs and gestures. The new composition was called the *Satyric Drama*, of which he must be regarded as the inventor. He exhibited fifty dramas, of which thirty-two were satyric. *Suid. in Prat. Athen.* 14

PRAXAGORAS, an Athenian writer, who published a history of the kings of his own country, the life of Constantine the Great, and the life of Alexander, all now lost.

PRAXITELES, a famous sculptor of Magna Græcia, who flourished about 324 years before the Christian era. He chiefly worked on Parian marble, on account of its beautiful whiteness. He carried his art to the greatest perfection, and was so happy in copying nature, that his statues seemed to be animated. The most famous of his pieces was a Cupid, which he gave to Phryne. This celebrated courtezan, who wished to have the best of all the statues of Praxiteles, and who could not depend upon her own judgment in the choice alarmed the sculptor, by telling him his house was on fire. Praxiteles upon this showed his eagerness to save his Cupid from the flames, above all his other pieces; but Phryne restrained his fears, and by discovering her artifice, obtained the favourite statue. The sculptor employed his chisel in making a statue of this beautiful courtezan, which was dedicated in the temple of Delphi, and placed between the statues of Archidamus, king of Sparta, and Philip, king of Macedon. He also made a statue of Venus, at the request of the people of Cos, and gave them their choice of the goddess, either naked or veiled. The former was superior to the other in beauty and perfection, but the inhabitants of Cos preferred the latter. The Cnidians, who did not wish to patronise modesty and decorum with the same eagerness as the people of Cos, bought the naked Venus, and it was so universally esteemed that Nicomedes, king of Bithynia, offered the Cnidians to pay an enormous debt under which they laboured, if they would give him their favourite statue. This offer was not accepted. The famous Cupid was bought of the Thespians by Caius Cæsar, and carried to Rome, but Claudius restored it to them, and Nero afterwards obtained possession of it. *Paus.* 1, 40. 3, 9. – *Plin* 7, 34 et 36.

PRAXITHEA, a daughter of Phrasimus and Diogenea. She married Erechtheus, king of Athens, by whom she had Cecrops, Pandarus, and Metion, and four daughters, Procris, Creusa, Cithonia, and Orithyia. *Apollod* 3, 15

PRELIUS, or PRILIS, a lake of Etruria, on the coast, not far from which the Gauls and Gæsatæ were defeated by the Romans, B. C. 225. It is now called *Lago di Castiglione*. *Cic. pro Mil* 27.—*Plin* 3, 5.

PREXASPES, a Persian who put Smerdis to death by order of king Cambyses. *Herod*. 3, 30.

PRIAMIDES, a patronymic applied to Paris, as being son of Priam. It is also given to Hector, Deiphobus, and all the other children of the Trojan monarch. *Ovid. Heroid.*—*Virg. Æn.* 3, 235.

PRIAMUS, the last king of Troy, was son of Laomedon, by Strymo, called Placia by some When Hercules took the city of Troy [*Vid* Laomedon], Priam was in the number of his prisoners, but his sister Hesione redeemed him from captivity, and he exchanged his original name of Podarces, for that of *Priam*, which signifies *bought or ransomed*. [*Vid.* Podarces.] He was also placed on his father's throne by Hercules, and he employed himself with well directed diligence in repairing, fortifying, and embellishing, the city of Troy. He had married, by his father's orders, Arisba, whom now he divorced for Hecuba the daughter of Dimas, or Cisseus a neighbouring prince. He had by Hecuba 17 children, according to Cicero, or according to Homer, 19; the most celebrated of whom are Hector, Paris, Deiphobus, Helenus, Pammon, Polites, Antiphus, Hipponous, Troilus, Creusa, Laodice, Polyxena, and Cassandra. Besides these he had many others by concubines Their names, according to Apollodorus, are Melampus, Gorgythion, Philæmon, Glaucus, Agathon, Evagoras, Hippothous, Chersidamas, Hippodamas, Mestor, Atas, Doreylus, Dryops, Lycaon, Astygonus, Bias, Evander, Chromius, Telestas, Melius, Cebrion, Laodocus, Idomeneus, Archemachus, Echephron, Hyperion, Ascanius, Arthetus, Democoon, Dejopites, Echemon, Clovius, Ægioneus, Hyptyrchus. Lysithous, Polymedon, Medusa, Lysimache, Medesicaste, and Aristoleme. After he had reigned for some time in the greatest prosperity, Priam expressed a desire to recover his sister Hesione, whom Hercules had carried into Greece, and married to Telamon his friend. To carry this plan into execution, Priam manned a fleet, of which he gave the command to his son Paris, with orders to bring back Hesione. Paris, to whom the goddess of beauty had promised the fairest woman in the world, [*Vid.* Paris] neglected in some measure his father's injunctions, and as if to make reprisals upon the Greeks, he carried away Helen he wife of Menelaus, king of Sparta, during the absence of her husband. Priam beheld this with satisfaction, and he countenanced his son by receiving in his palace the wife of the king of Sparta. This rape kindled the flames of war; all the suitors of Helen, at the request of Menelaus, [*Vid.* Menelaus] assembled to revenge the violence offered to his bed, and a fleet according to some of 140 ships under the command of the 29 chiefs that furnished them, set sail for Troy. Priam might have averted the impending blow by the restoration of Helen; but this he refused to do, when the ambassadors of the Greeks came to him, and he immediately raised an army to defend himself. Troy was soon besieged, frequent skirmishes took place, in which the success was various, and the advantages on both sides inconsiderable. The siege was continued for ten successive years, and Priam had the misfortune to see the greatest part of his children massacred by the enemy. Hector, the eldest of these, was the only one upon whom now the Trojans looked for protection and support; but he soon fell a sacrifice to his own courage, and was killed by Achilles. Priam severely felt his loss, and as he loved him with the greatest tenderness, he wished to ransom his body, which was in the enemy's camp. The gods, according to Homer, interested themselves in favour of old Priam. Achilles was prevailed upon by his mother, the goddess Thetis, to restore Hector to Priam, and the king of Troy passed through the Grecian camp conducted by Mercury the messenger of the gods, who with his rod had made him invisible. The meeting of Priam and Achilles was solemn and affecting, the conqueror paid to the Trojan monarch that attention and reverence which was due to his dignity, his years, and his misfortunes, and Priam in a suppliant manner addressed the prince whose favours he claimed, and kissed the hands that had robbed him of the greatest and the best of his children. Achilles was moved by his tears and entreaties; he restored Hector, and permitted Priam a truce of 12 days for the funeral of his son. Some time after Troy was betrayed into the hands of the Greeks by Antenor and Æneas, and Priam upon this resolved to die in defence of his country. He put on his armour and advanced to meet the Greeks, but Hecuba by her tears and entreaties detained him near an altar of Jupiter, whither she had fled for protection While Priam yielded to the prayers of his wife, Polites, one of his sons, fled also to the altar before Neoptolemus, who pursued him with fury. Polites, wounded and overcome, fell dead at the feet of his parents, and the aged father, fired with indignation, vented the most bitter invectives against the Greek, who paid no regard to the sanctity of altars and temples, and raising his spear darted it upon him. The spear hurled by the feeble hand of Priam, touched the buckler of Neoptolemus, and fell to the ground. This irritated the son of Achilles; he seized Priam by his grey hairs, and, without compassion or reverence for the sanctity of the place, he plunged his dagger into his breast. His head was cut off, and the mutilated body was left among the heaps of slain. *Dictys Cret.* 2, &c.—*Dares Phrygi.*—*Herod.* 2 120.—*Paus.* 10, 25.—*Homer Il.* 22, &c.—*Eurip. in Troad.*—*Cic. Tusc.* 1, 35. *Virg. Æn.* 3, 507, &c.—*Horat Od.* 10. 14.—*Hygin fab.* 110.—*Q. Calaber.* 15. 220.

PRIAPUS, a deity among the ancients, who presided over gardens, and the parts of generation in the sexes. He was son of Venus by Mercury or Adonis, or according to the more received opinion, by Bacchus. The goddess of beauty, who was enamoured of Bacchus, went to meet him as he returned victorious from his Indian expedition, and by him she had Priapus, who was born at Lampsacus. Priapus was so deformed in all his limbs, particularly the genitals, by means of Juno, who had assisted at the delivery of Venus, that the mother, ashamed to have given birth to such a monster, ordered him

to be exposed on the mountains. His life, however, was preserved by the shepherds. He soon became a favourite of the people of Lampsacus, but he was expelled by the inhabitants on account of his immoral conduct. This violence was punished by the son of Venus, and when the Lampsacenians had been afflicted with a disease in the genitals, Priapus was recalled, and temples erected to his honour. Festivals were also celebrated, and the people, naturally idle and indolent, gave themselves up to every lasciviousness and impurity during the celebration. His worship was also introduced in Rome: but the Romans revered him more as a god of orchards and gardens, than as the patron of licentiousness. A crown painted with different colours was offered to him in the spring, and in the summer a garland of ears of corn. An ass was generally sacrificed to him. He is generally represented with a human face and the ears of a goat he holds a stick in his hand, with which he terrifies birds, as also a club to drive away thieves, and a scythe to prune the trees and cut down corn. He was crowned with the leaves of the vine, and sometimes with laurel or rocket. The last of these plants was sacred to him, as it is said to raise the passions and excite love. *Catull. ep.* 19 et 20.—*Colum. de cult. hort.* 2.—*Horat. sat.* 8, 1.—*Tibull.* 1, 1, 18.—*Ovid. Fast* 1, 415. 6, 319.—*Virg. Ecl.* 7, 33. *G.* 4, 111.—*Pans.* 9, 31.—*Hygin. fab.* 190.——A town of Mysia, near Lampsacus, and about fifteen miles from Parium. According to some, it was founded by a colony from Miletus, while others ascribe it to the inhabitants of Cyzicus. The god Priapus, whom it was said a nymph had born to Bacchus, gave his name to this town, whose territory produced excellent wine, a circumstance which sufficiently accounts for the worship paid to him there. The modern name of Priapus is *Karabon*. *Strab.* 13.—*Schol. Theocr.* 1, 21 —— An island near Ephesus. *Plin* 5, 31.

PRIENE, a city of Caria, north of the mouth of the Mæander, and at the foot of mount Mycale. It was founded at first by Æpytus, son of Neleus, but received afterwards a second colony, brought by Philotas of Thebes; hence it was sometimes called Cadme. It could boast of having given birth to Bias, one of the seven sages of Greece. According to Strabo, the Prienians had the right of electing the president of the Panionian sacrifices. The remains of Priene are to be seen near the modern village of *Samsoun*. *Strab.* 14.—*Herod.* 1, 27 et 170

PRISCIANUS, an eminent grammarian, was a native of Cæsarea, and went to Constantinople, where he taught grammar and rhetoric with great reputation about A. D. 525. He composed various works, of which his treatise, "De Arte Grammatica" was first published by Aldus, at Venice, in 1476, from a MS. found in France. It has been reprinted frequently, but the best edition is that of Krehl, 2 vols. 8vo Lips. 1819. A translation of the Periegesis of Dionysius into Latin verse is attributed to Priscian: it has been printed with the Oxford edition of that author

PRISCUS, SERVILIUS, a dictator at Rome who defeated the Veientes and the Fidenates.——A surname of the elder Tarquin king of Rome. [*Vid.* Tarquinius.] —— A governor of Syria, brother to the emperor Philip. He proclaimed himself emperor in Macedonia when he was informed of his brother's death, but he was soon after conquered and put to death by Decius. Philip's murderer. ——Helvidius, a quæstor in Achaia during the reign of Nero, remarkable for his independent spirit. *Tacit. Hist.* 4, 6.

PRISTIS, the name of one of the ships that engaged in the naval combat which was exhibited by Æneas at the anniversary of his father's death. She was commanded by Mnestheus. *Virg. Æn.* 1, 116

PRIVERNUS, a Rutulian killed by Camilla in the wars between Æneas and Turnus. *Virg. Æn.* 9, 576.

PRIVERNUM, a city of Latium, in the territory of the Volsci, the ancient name of which is still partially lost in that of the modern *Piperno*, which marks its situation Virgil makes it the birth place of Camilla We have the authority of the same poet for ascribing it to the Volsci; but Strabo would seem to consider the Privernates as a distinct people from the Volsci, for he particularises them among the petty nations conquered by the Romans and incorporated in Latium. *Virg. Æn.* 11, 540.—*Strab.* 5.—*Liv* 7, 15. 8, 1, &c.

PROBUS, M. Aurelius Severus, a native of Sirmium in Pannonia. His father was originally a gardener, who, by entering the army, rose to the rank of a military tribune. His son obtained the same office in the twenty-second year of his age, and he distinguished himself so much by his probity, his valour, his intrepidity, moderation, and clemency, that at the death of the emperor Tacitus, he was invested with the imperial purple by the voluntary and uninfluenced choice of his soldiers. His election was universally approved by the Roman senate and the people; and Probus, strengthened on his throne by the affection and attachment of his subjects, marched against the enemies of Rome, in Gaul and Germany. Several battles were fought, and after he had left 400,000 barbarians dead in the field, Probus turned his arms against the Sarmatians. The same success attended him, and after he had quelled and terrified to peace the numerous barbarians of the north he marched through Syria against the Blemmyes in the neighbourhood of Egypt. The Blemmyes were defeated with great slaughter, and the military character of the emperor was so well established, that the king of Persia sued for peace by his ambassadors, and attempted to buy the conqueror's favour with the most splendid presents. Probus was then feasting upon the most common food when the ambassadors were introduced, but without even casting his eyes upon them, he said, that if their master did not give proper satisfaction to the Romans, he would lay his territories desolate, and as naked as the crown of his head. As he spoke, the emperor took off his cap, and showed the baldness of his head to the ambassadors. The conditions were gladly accepted by the Persian monarch, and Probus retired to Rome to convince his subjects of the greatness of his conquests, and to claim from them the applause which their ancestors had given to the conqueror of Macedonia or the destroyer of Carthage, as he passed along the streets of Rome. His triumph lasted several days, and the Roman populace were long entertained with shows and combats. But the Roman empire, delivered from its foreign enemies, was torn by civil discord; and peace was not re-established till three usurpers had been

severally defeated. While his subjects enjoyed tranquillity, Probus encouraged the liberal arts; he permitted the inhabitants of Gaul and Illyricum to plant vines in their territories, and he himself repaired seventy cities in different parts of the empire which had been reduced to ruins. He also attempted to drain the waters which were stagnated in the neighbourhood of Sirmium, by conveying them to the sea by artificial canals. His armies were employed in this laborious undertaking, but as they were unaccustomed to such toils they soon mutinied, and fell upon the emperor as he was passing into one of the towns of Illyricum. He fled into an iron tower which he himself had built to observe the marshes, but as he was alone, and without arms, he was soon overpowered and murdered, in the fiftieth year of his age, after a reign of six years and four months, on the second of November after Christ 282. The news of his death was received with the greatest consternation, not only his friends, but his very enemies deplored his fate, and even the army, which had been concerned in his fall, erected a monument over his body, and placed upon it this inscription. *Hic Probus imperator, verè probus, situs est, victor omnium gentium barbararum victor etiam tyrannorum.* He was then preparing in a few days to march against the Persians that had revolted, and his victories there might have been as great as those he obtained in the two other quarters of the globe. He was succeeded by Carus; and his family, who had shared his greatness, immediately retired from Rome, not to become objects either of private or public malice. *Zos Prob - Saturn* —— Æmilius, a grammarian in the age of Theodosius. The lives of excellent commanders, written by Cornelius Nepos, have been falsely attributed to him, by some authors.——An oppressive prefect of the prætorian guards, in the reign of Valentinian.

PROCAS, a king of Alba after his father Aventinus. He was father of Amulius and Numitor. *Liv.* 1, 3.—*Ovid. Met.* 14, 622.—*Virg Æn* 6, 767.

PROCHYTA, an island off the coast of Campania, and adjacent to Ænaria. It is said to have derived both its origin and name from a *profusion* of mountainous parts, upon the occasion of the island Ænaria being moved by an earthquake. *Virg Æn* 9. 715 - *Sil. Ital.* 8, 542.

PROCLES, a son of Aristodemus and Argia, born at the same birth as Eurysthenes. There were continual dissensions between the two brothers, who both sat on the Spartan throne. [*Vid.* Eurysthenes and Lacedæmon.]——A native of Andros in the Ægean sea, who was crowned at the Olympic games. *Paus.* 6, 14. ——A leader of the Ionians, claiming descent from Ion son of Xuthus. He was invited by the Samians to come with his followers, and settle in their island, which he did, and obtained the sovereignty. *Paus.* 7, 4.

PROCLIDÆ, the descendants of Procles, who sat on the throne of Sparta, together with the Eurysthenidæ. *Vid.* Lacedæmon and Eurysthenes.

PROCLUS, a Platonic philosopher, born at Constantinople, A. D. 412. He studied at Alexandria, and next at Athens, where he succeeded Syrianus in the Platonic school, and died A. D. 485. His existing works are—"Hymns to the Sun, Venus, and the Muses;" "Commentaries on Plato;" Ptolemy's "De judiciis Astrorum;" the first book of Euclid's Elements, and Hesiod's "Works and Days;" also a treatise "De Sphæra," and "Argumenta adversus Christianos."

PROCONNESUS, now *Marmara*, an island of the Propontis, at the north-east of Cyzicus; also called *Elaphonesus* and *Neuris*. It was much celebrated for its marble quarries, which supplied most of the public buildings in Cyzicus with their materials as also the palace of king Mausolus. The marble was white, with black streaks intermixed. *Plin.* 5, 32. - *Strab.* 13.—*Vitruv.* 2, 8

PROCOPIUS, a celebrated officer of a noble family in Cilicia, related to the emperor Julian, with whom he lived in great intimacy. He was universally admired for his integrity, but he was not destitute of ambition or pride. After he had signalized himself under Julian and his successor, he retired from the Roman provinces among the barbarians in the Thracian Chersonesus, and some time after he suddenly made his appearance at Constantinople, when the emperor Valens had marched into the east, and he proclaimed himself master of the eastern empire. His usurpation was universally acknowledged, and his victories were so rapid, that Valens would have resigned the imperial purple, had not his friends intervened. But now fortune changed, Procopius was defeated in Phrygia, and abandoned by his army. His head was cut off, and carried to Valentinian in Gaul, A. D 366. Procopius was slain in the forty-second year of his age, and he had usurped the title of emperor for above eight months. *Ammian. Marcel.* 25 et 26.——A historian of the sixth century, was born at Cæsarea in Palestine. He was a pleader of causes at Constantinople in the reign of Anastasius, who held him in great estimation, as also did the emperors Justin and Justinian. He next became secretary to Belisarius, whom he attended in his wars; after which he was admitted into the senate, and appointed prefect of Constantinople, where he died about 560. He wrote the History of his Times, particularly of the Persian war; and the wars with the Vandals and Goths; also a work on the public edifices built or restored by Justinian, and a book of Anecdotes, printed at Paris in Greek and Latin 1662, folio. It is a matter of dispute, whether Procopius was a Christian or a Pagan.

PROCRUSTES, a famous robber of Attica, killed by Theseus, near the Cephisus. He laid travellers on a bed, and if their length exceeded that of the bed, he cut off part of their limbs to make it equal, but if they were shorter he stretched their bodies till they were of the same length. He is called by some Damastes and Polypemon. *Ovid. Heroid.* 2, 69.—*Met.* 7, 43. —*Plut. in Thes.*

PROCULEIUS, a Roman knight, very intimate with Augustus. He is celebrated for his humanity, and fraternal kindness to his brothers Murena and Scipio, with whom he divided his possessions, after they had forfeited their estates, and incurred the displeasure of Augustus, for siding with young Pompey. He was sent by Augustus to Cleopatra, to endeavour to bring her alive into his presence, but to no purpose. He destroyed himself when labouring under a heavy disease. *Horat. Od.* 2, 2.—*Plut in Anton.* —*Plin* 36, 24.

PROCULUS, JULIUS, a Roman who, after the

death of Romulus, declared that he had seen him in his appearance more than human, and that he had ordered him to bid the Romans to offer him sacrifices under the name of Quirinus, and to rest assured that Rome was destined by the gods to become the capital of the world. *Plut. in Rom.*—*Liv.* 1, 16.—An African in the age of Aurelius. He published a book entitled *de regionibus*, or *religionibus*, on foreign countries, &c.—An officer who proclaimed himself emperor in Gaul, in the reign of Probus. He was soon after defeated, and exposed on a gibbet. He was very debauched and licentious in his manners, and had acquired riches by piratical excursions.

PROCYON, a constellation so called from its rising just before the dog star. (*Προκύων*, from *πρὸ ante* and *κύων canis*) whence its Latin name of *Antecanis*, or *Ante Canem*. *Cic. de Nat. D.* 2, 41.—*Plin.* 18, 28.

PRODICUS, a sophist and rhetorician of Cos, about 396 years before Christ. He was sent as ambassador by his countrymen to Athens, where he publicly taught, and had among his pupils Euripides, Socrates, Theramenes, and Isocrates. He travelled from town to town in Greece, to procure admirers and get money. He made his auditors pay to hear him harangue, which has given occasion to some of the ancients to speak of the orations of Prodicus for fifty drachmas. In his writings, which were numerous, he composed a beautiful episode, in which virtue and pleasure were introduced, as attempting to make Hercules one of their votaries. The hero at last yielded to the charms of virtue, and rejected pleasure. This has been imitated by Lucian. Prodicus was at last put to death by the Athenians, on pretence that he corrupted the morals of their youth. *Xenophon. Memor.*

PROETIDES, the daughters of Proetus, king of Argolis, were three in number, Lysippe, Iphinoe, and Iphianassa. They became insane for neglecting the worship of Bacchus, or, according to others, for preferring themselves to Juno, and they ran about the fields, believing themselves to be cows, and flying away not to be harnessed to the plough or to the chariot. Proetus applied to Melampus to cure his daughters of their insanity, but he refused to employ him when he demanded a third part of his kingdom as a reward. This neglect of Proetus was punished, the insanity became contagious, and the monarch at last promised Melampus two parts of his kingdom and one of his daughters, if he would restore them and the Argian women to their senses. Melampus consented, and after he had wrought the cure, he married the most beautiful of the Proetides. Some have called them Lysippe, Iphinoe, and Cyrianassa. *Apollod.* 2, 2.—*Virg. Ecl.* 6, 48.—*Ovid. Met.* 15.—*Lactant. ad Stat Theb* 1 et 3.

PROETUS, a king of Argos, son of Abas and Ocalea. He was twin brother to Acrisius, with whom he quarrelled even before their birth. This dissension between the two brothers encreased with their years. After their father's death, they both tried to obtain the kingdom of Argos; but the claims of Acrisius prevailed, and Proetus left Peloponnesus and retired to the court of Jobates, king of Lycia, where he married Stenobœa, called by some Antea or Antiope. He afterwards returned to Argolis, and by means of his father-in-law, he made himself master of Tiryntus. Stenobœa had accompanied her husband to Greece, and she became by him mother of the Proetides, and of a son called Megapenthes, who, after his father's death, succeeded on the throne of Tiryntus. [*Vid.* Stenobœa.] *Hom. Il.* 6, 160.—*Apollod.* 2, 2.

PROGNE, a daughter of Pandion, king of Athens, by Zeuxippe. She married Tereus, king of Thrace, by whom she had a son called Itylus or Itys. *Vid.* Philomela.

PROMENEA, one of the priestesses of the temple of Dodona. It was from her that Herodotus received the tradition that two doves had flown from Thebes, in Egypt, one to Dodona, and the other to the temple of Jupiter Ammon, where they gave oracles. *Herod.* 2, 55.

PROMETHEUS, a son of Iapetus by Clymene, one of the Oceanides. He was brother to Atlas, Menœtius, and Epimetheus, and surpassed all mankind in cunning and fraud. He ridiculed the gods, and deceived Jupiter himself. He sacrificed two bulls, and filled their skins, one with the flesh and the other with the bones, and asked the father of the gods, which of the two he preferred as an offering. Jupiter became the dupe of his artifice, and chose the bones, and from that time the priests of the temples were ever after ordered to burn the whole victims on the altars, the flesh and the bones altogether. To punish Prometheus and the rest of mankind, Jupiter took fire away from the earth, but the son of Iapetus outwitted the father of the gods. He climbed the heavens by the assistance of Minerva, and stole fire from the chariot of the sun, which he brought down upon the earth, at the end of a ferula. This provoked Jupiter the more; he ordered Vulcan to make a woman of clay, and after he had given her life, he sent her to Prometheus, with a box of the richest and most valuable presents which she had received from the gods. [*Vid.* Pandora.] Prometheus, who suspected Jupiter, took no notice of Pandora or her box, but he made his brother Epimetheus marry her, and the god, now more irritated, ordered Mercury, or Vulcan, according to Æschylus, to carry this artful mortal to mount Caucasus, and there tie him to a rock, where for 30,000 years, a vulture was to feed upon his liver, which was never diminished, though continually devoured. He was delivered from this painful confinement about thirty years afterwards by Hercules, who killed the bird of prey. The vulture, or, according to others, the eagle, which devoured the liver of Prometheus, was born from Typhon and Echidna. According to Apollodorus, Prometheus made the first man and woman that ever were upon the earth with clay, which he animated by means of the fire which he had stolen from heaven. On this account, therefore, the Athenians raised him an altar in the grove of Academus, where they yearly celebrated games to his honour. During these games there was a race, and he who carried a burning torch in his hand without extinguishing it obtained the prize. Prometheus, as it is universally credited, had received the gift of prophecy; and all the gods, and even Jupiter himself, consulted him as a most infallible oracle. To him mankind are indebted for the invention of many of the useful arts; he taught them the use of plants, with their physical power, and from him they received the knowledge of taming horses and

different animals, either to cultivate the ground, or for the purposes of luxury. *Hesiod. Theog.* 510 et 550. — *Apollod.* 1 et 2. — *Paus.* 1, 30. 5, 11. *Hygin. fab.* 144. — *Æschyl. in Prom.* — *Virg. Ecl.* 6, 42. — *Ovid. Met.* 1, 52. — *Horat. od.* 1, 3. — *Seneca in Med.* 823.

PROMETHIS and PROMETHIDES, a patronymic applied to the children of Prometheus, as to Deucalion, &c. *Ovid. Met.* 10, 390.

PROMETHUS and DAMASICHTHON, two sons of Codrus, who conducted colonies into Asia Minor. *Paus.* 1, 3.

PROMOLUS, a Trojan killed by Turnus. *Virg. Æn.* 9, 571.

PRONAPIDES, an ancient Greek poet of Athens, who was, according to some, preceptor to Homer. It is said that he first taught the Greeks how to write from the left to the right, contrary to the custom of writing from the right to the left, which is still observed by some of the eastern nations. *Diod. Sic.* 3, 66.

PRONOMUS, a Theban who played so skilfully on the lute, that the invention of that musical instrument is attributed to him. *Paus.* 9, 12. — *Athen.* 14, 7.

PRONUBA, a surname of Juno, because she presided over marriages. *Virg. Æn.* 4, 164.

PROPERTIUS, Sextus Aurelius, a Roman poet, was a native of Umbria, probably of the town anciently called Mevania, now *Bevagna*. He flourished in the reign of Augustus, by whom, and by Mecænas, he was favoured, and whose praises are a frequent theme of his verse. In the list of Roman elegiac poets according to the order of time, Ovid places him between Tibullus and himself. Of his history little is known. His father was of the equestrian order, and lost his life at Perusia, among other partisans of Antony. The confiscation of most of his property followed; and young Propertius came to Rome, where his poetry made him advantageously known, and obtained for him the patronage of the great. The time of his death is not recorded, but it is placed by conjecture B C 10. Of this poet we have four books of elegies remaining. In this branch of composition he was an imitator of the Grecian Philetas and Callimachus, and he has always been ranked among the most eminent of the Latin elegiacs. Less natural and pathetic than Tibullus, with whom he is generally compared, he is more learned, various, and ornamented, abounding in allusions to fable and mythology. He is elegant, often ingenious, and frequently obscure. His language and versification are pure and refined. His amatory poems throughout the four books are addressed to a single object of passion, whom he calls Cynthia, the poetical name of a Roman lady named Hostia or Hostilia, and with whom his connection, if real, appears to have been of the licentious kind. The elegies of Propertius have been frequently printed, both separately and in conjunction with those of Tibullus. The best editions are those of Brouckhusius, 4to. Amst. 1727; of Vulpius, 2 vols. 4to. Patav. 1755; of Burmann, 4to. Traj. ad Rhen 1780; and of Lachmann, 8vo Lips. 1816. *Ovid Trist.* 2, 465. 4, 10, 53. *de Art. Am.* 3, 333. - *Martial.* 8, 73. 14, 189. — *Quintil.* 10 1. - *Plin ep.* 6, 4, 22.

PROPOETIDES, some women of Cyprus, severely punished by Venus whose divinity they had despised. They sent their daughters to the sea-shore, where they prostituted themselves to strangers. The poets have feigned that they were changed into stones, on account of their insensibility to every virtuous sentiment. *Justin.* 18, 5. — *Ovid. Met.* 10, 238.

PROPONTIS, a sea between Europe and Asia, which has a communication with the Euxine by the Thracian Bosphorus, and with the Ægean by the Hellespont, now called the sea of *Marmara*. It is about ninety miles long, and received its name from its lying *before* the Pontus Euxinus (πρὸ Πόντου). Its modern appellation is derived from that of the island Proconnesus. *Mela*, 1, 19. — *Ovid. Trist.* 1, 9, 29. — *Propert* 3, 22.

PROSERPINA, a daughter of Ceres by Jupiter, called by the Greeks *Persephone* She was so beautiful, that the father of the gods himself became enamoured of her, and deceived her by changing himself into a serpent, and folding her in his wreaths. Proserpine made Sicily the place of her residence, and delighted herself with the beautiful views, the flowery meadows, and limpid streams, which surrounded the plains of Enna. In this solitary retreat, as she amused herself with her female attendants in gathering flowers, Pluto carried her away into the infernal regions, of which she became the queen. [*Vid.* Pluto.] Ceres was so disconsolate at the loss of her daughter, that she travelled all over the world, but her inquiries were in vain, and she never would have discovered whither she had been carried, had not she found the girdle of Proserpine on the surface of the waters of the fountain Cyane, near which the ravisher had opened himself a passage to his kingdom by striking the earth with his trident. Ceres soon learned from the nymph Arethusa that her daughter had been carried away by Pluto, and immediately she repaired to Jupiter, and demanded of him to punish the ravisher. Jupiter in vain attempted to persuade the mother, that Pluto was not unworthy of her daughter, and when he saw that she was inflexible for the restitution of Proserpine, he said that she might return on earth, if she had not taken any aliments in the infernal regions. Her return, however, was impossible. Proserpine, as she walked in the Elysian fields, had gathered a pomegranate from a tree and eaten it, and Ascalaphus was the only one who saw it, and for his discovery the goddess instantly turned him into an owl. Jupiter, to appease the resentment of Ceres, and sooth her grief, permitted that Proserpine should remain six months with Pluto in the infernal regions, and that she should spend the rest of the year with her mother on earth. As queen of hell, and wife of Pluto, Proserpine presided over the death of mankind, and, according to the opinion of the ancients, no one could die, if the goddess herself, or Atropos her minister, did not cut off one of the hairs from the head. From this superstitious belief, it was usual to cut off some of the hair of the deceased, and to strew it at the door of the house, as an offering for Proserpine. The Sicilians were very particular in their worship to Proserpine, and as they believed that the fountain Cyane had risen from the earth, at the very place where Pluto had opened himself a passage, they annually sacrificed there a bull, of which they suffered the blood to run into the water. Proserpine was universally worshipped by the ancients, and she was known by the different names of *Core*, *Theogamia*, *Libitina*

Hecat., Juno inferna, Anthesphoria, Cotyto, Deois, Libera, &c. Plut in Luc.—Paus. 8, 37. 9, 31. — *Ovid Met.* 5 *fab.* 6. *F.st.* 4, 417.—*Virg. Æn.* 4, 6.8. 6, 133. —*Hygin. fab.* 146. —*Apollod.* 1, 3 — *Orpheus. Hymn* 28 —*Claudian. de Rapt Pros*

PROSPER, one of the fathers who died A D. 486. His works have been edited by Mangeant, fol. Paris, 1711

PROTAGORAS, a Greek philosopher, who was a disciple of Democritus. He was a native of Abdera, and is said to have been a porter before he studied philosophy, in which he however became so eminent, that he opened a school at Athens. He is principally noted on account of his having incurred the charge of atheism, from the extreme licentiousness of his public discourses; and being banished from Athens, he went to Epirus, and afterwards took a voyage to Sicily, in the course of which he died, but in what year is not known. He belonged to the Elean sect of philosophers, and he flourished B. C 423. *Diog.* 9 —*Plut. in Protag.*

PROTESILAI TURRIS, the monument of Protesilaus, on the Hellespont. *Plin.* 4, 11.—*Mela.* 2, 2.

PROTESILAUS, a king of part of Thessaly, son of Iphiclus, originally called *Iolaus*, grandson of Phylacus, and brother to Alcimede, the mother of Jason. He married Laodamia, the daughter of Acastus, and some time after he departed with the rest of the Greeks for the Trojan war with forty sail. He was the first of the Greeks who set foot on the Trojan shore, and as such he was doomed by the oracle to perish, therefore he was killed as soon as he had leaped from his ship, by Æneas or Hector. Homer has not mentioned the person who killed him. His wife Laodamia destroyed herself, when she heard of his death. [*Vid* Laodamia.] Protesilaus has received the patronymic of *Phylacides*, either because he was descended from Phylacus, or because he was a native of Phylace. He was buried on the Trojan shore, and, according to Pliny, there were near his tomb certain trees which grew to an extraordinary height, which as soon as they could be discovered and seen from Troy immediately withered and decayed, and afterwards grew up again to their former height, and suffered the same vicissitude. *Homer. Il* 2, 205.—*Ovid. Met.* 12, *fab.* 1. *Herod.* 13, 17.—*Propert.* 1, 19.—*Hygin. fab.* 103, &c

PROTEUS, a sea deity, son of Oceanus and Tethys, or, according to some, of Neptune and Phœnice. He had received the gift of prophecy from Neptune, because he had tended the monsters of the sea, and from his knowledge of futurity, mankind received the greatest services. He usually resided in the Carpathian sea, and, like the rest of the gods, he reposed himself on the sea-shore, where such as wished to consult him generally resorted. He was difficult of access, and when consulted he refused to give answers, by immediately assuming different shapes, and if not properly secured in fetters, eluding the grasp in the form of a tiger, or a lion, or disappearing in a flame of fire, a whirlwind, or a rushing stream. Aristæus and Menelaus were in the number of those who consulted him, as also Hercules. Some suppose that he was originally a king of Egypt, known among his subjects by the name of Cetes, and they assert that he had two sons, Telegonus and Polygonus, who were both killed by Hercules. He had also some daughters, among whom were Cabira, Eidothea, and Rhetia. *Homer. Od.* 4, 360. —*Ovid. Met.* 8, *fab* 10. *Am.* 12, 36. —*Virg. G.* 4, 387. —*Hygin. fab* 118.—*Herod.* 2, 112.

PROTOGENES, a painter of Rhodes, who flourished about 3.8 years before Christ. He was originally so poor that he painted ships to maintain himself. His countrymen were ignorant of his ingenuity before Apelles came to Rhodes, and offered to buy all his pieces. This opened the eyes of the Rhodians, they became sensible of the merits of their countryman, and liberally rewarded him. Protogenes was employed for seven years in finishing a picture of Ialysus, a celebrated huntsman, supposed to have been the son of Apollo, and the founder of Rhodes. During all this time the painter lived only upon lupines and water, thinking that such aliments would leave him greater flights of fancy; but all this did not seem to make him more successful in the perfection of his picture. He was to represent in the piece a dog panting, and with froth at his mouth, but this he never could do with satisfaction to himself; and when all his labours seemed to be without success, he threw his sponge upon the piece in a fit of anger. Chance alone brought to perfection what the labours of art could not do, the fall of the sponge upon the picture represented the froth of the mouth of the dog in the most expressive and natural manner, and the piece was universally admired. Protogenes was very exact in his representations, and copied nature with the greatest nicety, but this was blamed as a fault by his friend Apelles. When Demetrius besieged Rhodes he refused to set fire to a part of the city which might have made him master of the whole, because he knew that Protogenes was then working in that quarter. When the town was taken, the painter was found closely employed in a garden in finishing a picture; and when the conqueror asked him, why he showed not more concern at the general calamity; he replied, that Demetrius made war against the Rhodians, and not against the fine arts. *Paus.* 1, 3. —*Plin.* 35, 10.—*Ælian. V. H* 12.—*Juv.* 3, 120 - *Plut. in Dem.*

PROXENUS, a Bœotian, one of the commanders of the Greek forces in the army of Cyrus the younger. He was put to death with his fellow-commanders by Artaxerxes. Proxenus was the one who induced Xenophon to join in the expedition of Cyrus, and after the death of Proxenus, Xenophon was chosen to supply his place. *Anab.* 1, 1, 11. 2, 6, 1, &c.

PRUDENTIUS, AURELIUS CLEMENS, a Latin poet, who flourished about A. D 392. He was born at Calagurris (*Calahorra*), or, according to a less probable opinion, at Cæsaraugusta (*Saragossa*) He was brought up to the bar, and became chief magistrate in two considerable cities. He also served in the army, and obtained honourable employment at the court of Honorius. He was a zealous Christian, and his poetical talents were devoted to the service of his religion. His compositions are chiefly valuable as documents of Christian antiquity, for their defects of style and versification exclude them from the list of classics even of a low order. The best editions of Prudentius are, that of Weitzius, 8vo. Hanov 1613; that of Heinsius, 2 vols. 24mo. Lugd. Bat. 1667; and that of Arivalus, 4to. Romæ, 1788.

PRUSA, a town of Bithynia, at the foot of

mount Olympus, and hence called *Prusa ad Olympum*. It was founded by Prusias, king of Bithynia, or, according to Pliny, by Hannibal. Prusa enjoyed a good government. It continued to flourish under the Roman empire; but under the Greek emperors it suffered much from the wars carried on against the Turks. It finally remained in the hands of the descendants of Osman, who made it the capital of their empire, under the corrupted name of *Brusa* or *Brousa*. It is still one of the most flourishing towns possessed by the Infidels in Anatolia. *Strab.* 12.—*Plin* 5, 32.

PRUSIAS, a king of Bithynia, who flourished 221 B. C.——Another, surnamed *Venator*, who made an alliance with the Romans when they waged war with Antiochus, king of Syria. He gave a kind reception to Annibal, and by his advice he made war against Eumenes, king of Pergamus, and defeated him. Eumenes, who was an ally of Rome as well as Prusias, complained before the Romans of the hostilities of the king of Bithynia. Q. Flaminius was sent from Rome to settle the disputes of the two monarchs, and he was no sooner arrived in Bithynia, than Prusias, to gain his favour, prepared to deliver to him, at his request, the celebrated Carthaginian, to whom he was indebted for all the advantages which he had obtained over Eumenes; but Annibal prevented it by a voluntary death. Prusias was obliged by the Roman ambassador to make a restitution of the provinces he had conquered, and by his meanness he continued to enjoy the favours of the Romans. When some time after he visited the capital of Italy, he appeared in the habit of a manumitted slave, calling himself the freed-man of the Romans; and when he was introduced into the senate-house, he saluted the senators by the name of visible deities, of saviours and deliverers. Such abject behaviour rendered him contemptible not only in the eyes of the Romans, but of his subjects, and when he returned home the Bithynians revolted, and placed his son Nicomedes on the throne. The banished monarch fled to Nicomedia, where he was assassinated near the altar of Jupiter, about 149 years before Christ. Some say that his son became his murderer. Prusias, according to Polybius, was the meanest of monarchs, without honesty, without morals, virtue, or principle; he was cruel and cowardly, intemperate and voluptuous, and an enemy to all learning. He was naturally deformed, and he often appeared in public in the habit of a woman, to render his deformities less visible. *Polyb.*—*Liv.*—*Justin.* 31, &c.—*C Nep in Annib.*—*Plut. in Flam.* &c.

PRYTANES, certain magistrates at Athens who presided over the senate, and had the privilege of assembling it when they pleased, festivals excepted. They generally met in a large hall, called *prytaneum*, where they gave audiences, offered sacrifices, and feasted together with all those who had rendered signal service to their country. The Prytanes were elected from the senators, which were in number 500, 50 of whom were chosen from each tribe. When they were elected, the names of the 10 tribes of Athens were thrown into one vessel, and in another were placed nine black beans and a white one. The tribe whose name was drawn with the white bean, presided the first, and the rest in the order in which they were drawn. They presided each for 35 days, as the year was divided into 10 parts; but it is unknown what tribe presided the rest of those days which were supernumerary. When the number of tribes was increased to 12, each of the Prytanes presided one full month ——Some of the principal magistrates of Corinth were also called Prytanes.

PRYTANIS, a king of Sparta, of the family of the Proclidæ. *Paus.* 2, 36.—— One of the friends of Æneas killed by Turnus. *Virg Æn.* 9, 767.

PSAMATHE, one of the Nereides, mother of Phocus by Æacus, king of Ægina. *Apollod.* 3, 12.—*Ovid Met.* 11, 398.

PSAMMENITUS, succeeded his father Amasis on the throne of Egypt. Cambyses made war against him, and as he knew that the Egyptians paid the greatest veneration to cats, the Persian monarch placed some of these animals at the head of his army, and the enemy, unable to defend themselves, and unwilling to kill those objects of adoration, were easily conquered. Psammenitus was twice beaten at Pelusium and in Memphis, and became one of the prisoners of Cambyses, who treated him with great humanity. Psammenitus however raised seditions against the Persian monarch; and attempted to make the Egyptians rebels, for which he was put to death by drinking bull's blood. He had reigned about six months. He flourished about 525 years before the Christian era. *Herod.* 3, 10, &c.

PSAMMETICHUS, a king of Egypt. He was one of the 12 princes who shared the kingdom among themselves; but as he was more popular than the rest, he was banished from his dominions, and retired into the marshes near the seashore. A descent of some of the Greeks upon Egypt, proved favourable to his cause; he joined the enemy, and defeated the 11 princes who had expelled him from the country. He rewarded the Greeks, by whose valour he had recovered Egypt, he allotted them some territory on the sea-coast, patronized the liberal arts, and encouraged commerce among his subjects He made useless enquiries to find the sources of the Nile, and he stopped by bribes and money, a large army of Scythians that were marching against him. He died 617 years before the Christian era, and was buried in Minerva's temple at Sais. During his reign there was a contention among some of the neighbouring nations about the antiquity of their language. Psammetichus took a part in the contest. He confided two young children and fed them with milk; the shepherd to whose care they were entrusted, was ordered never to speak to them, but to watch diligently their articulations After some time the shepherd observed, that whenever he entered the place of their confinement they repeatedly exclaimed *Beccos*, and he gave information of this to the monarch. Psammetichus made enquiries, and found that the word *Beccos* signified bread in the Phœnician language, and from that circumstance, therefore, it was universally concluded that the language of Phœnicia was of the greatest antiquity. *Herod.* 2, 28, &c.——A son of Gordius, brother to Periander, who held the tyranny at Corinth for three years, B. C. 584. *Aristot. Polit.* 5, 12

PSAMMIS, or PSAMMUTHIS, a king of Egypt, B. C. 376.

PSECAS, one of Diana's attendant nymphs. *Ovid. Met.* 3.

Pso, 318, a very ancient city, in the north-western part of Arcadia. It was situate at the foot of the chain of Erymanthus, from whence descended a river of the same name, which flowed near the city, and, after receiving another small stream called Aroanius, joined the Alpheus on the borders of Elis. Its remains are to be seen near the Khan of *Tripotamia*, so called from the junction of three rivers. *Paus.* 8, 24

Psyche, a nymph whom Cupid married and carried into a place of bliss, where he long enjoyed her company. Venus put her to death because she had robbed the world of her son; but Jupiter at the request of Cupid, granted Immortality to Psyche The word signifies *the soul*, and this personification of Psyche first mentioned by Apuleius is posterior to the Augustan age, though still it is connected with ancient mythology. Psyche is generally represented with the wings of a butterfly to intimate the lightness of the soul, of which the butterfly is the symbol, and on that account, among the ancients, when a man had just expired, a butterfly appeared fluttering above, as if rising from the mouth of the deceased.

Psylli, a people of Libya near the Syrtes, who were said to be remarkable for their power of charming serpents and of curing such as had been bitten by them. They are mentioned on this account by Lucan, in his description of the serpents which infested the army of Cato, during his march between the Syrtes, and their descendants are said to affect the same skill at the present day, although their feats in these arts are said to be capable of imitation without either danger or difficulty. They are said to have once undertaken an expedition against the South wind, because he had destroyed all their wells; but he rolled great hills of sand upon them, and having overwhelmed them, their land was seized upon by the Nasamones. The Nasamones are said by another account to have fallen suddenly upon the Psylli, and almost exterminated them, which may probably account for the preceding fable. *Dio.* 51, 14.—*Lucan.* 9, 894, 937.—*Herod.* 4, 173.—*Paus.* 9, 28.

Ptelèum, a town of Thessaly on the borders of Boeotia. *Lucan.* 6, 852.—*Liv.* 35, 43.

Pterelàus, a son of Taphius, presented with immortality by Neptune, provided he kept on his head a yellow lock. When Taphos, over which he reigned, was besieged by Amphitryon and the Teleboans, his daughter Comætho became enamoured of the general of the enemy, and cut off the fatal hair, on which depended her father's life and the prosperity and independence of her country. Her perfidy, however, was punished, and not rewarded with the expected return of love, and she was put to death by order of Amphitryon. *Apollod.* 2, 4.

Pteria, a small territory, forming part of Cappadocia, and in the vicinity of the city of Sinope Here the first battle took place between Croesus and Cyrus. *Herod.* 1. 76.

Ptolemæus, 1st, surnamed *Lagus*, a king of Egypt, son of Arsinoe, who, when pregnant by Philip of Macedonia married Lagus, a man of mean extraction. [*Vid.* Lagus.] Ptolemy was educated in the court of the king of Macedonia, he became one of the friends and associates of Alexander, and when that monarch invaded Asia, the son of Arsinoe attended him as one of his generals. During the expedition, he behaved with uncommon valour; he killed one of the Indian monarchs in single combat, and it was to his prudence and courage that Alexander was indebted for the reduction of the rock Aornus. After the conqueror's death, in the general division of the Macedonian empire, Ptolemy obtained as his share the government of Egypt, with Libya, and part of the neighbouring territories of Arabia. In this appointment the governor soon gained the esteem of the people by acts of kindness, benevolence, and clemency; and though he did not assume the title of independent monarch till 19 years after, yet he was so firmly established, that the attempts of Perdiccas to drive him away from his possessions proved abortive; and Ptolemy, after the murder of his rival by Grecian soldiers, might have added the kingdom of Macedonia to his Egyptian territories. He made himself master of Cœlosyria, Phœnicia, and the neighbouring coast of Syria, and when he had reduced Jerusalem, he carried about 100,000 prisoners to Egypt, to people the extensive city of Alexandria, which became the capital of his dominions. After he had rendered these prisoners the most attached and faithful of his subjects by his liberality and the grant of privileges, Ptolemy assumed the title of king of Egypt, and soon after reduced Cyprus under his power. He made war with success against Demetrius and Antigonus, who disputed his right to the provinces of Syria; and from the assistance he gave to the people of Rhodes against their common enemies, he received the name of *Soter*. While he extended his dominions, Ptolemy was not negligent of the advantages of his people. The bay of Alexandria being dangerous of access, he built a tower to conduct the sailors in the obscurity of the night, [*Vid.* Pharos,] and that his subjects might be acquainted with literature, he laid the foundation of a library, which, under the succeeding reigns, became the most celebrated in the world. He also established in the capital of his dominions, a society called *museum*, of which the members maintained at the public expense, were employed in philosophical researches, and in the advancement of science and the liberal arts. Ptolemy died in the 84th year of his age, after a reign of 39 years, about 284 years before Christ. He was succeeded by his son Ptolemy Philadelphus, who had been his partner on the throne the last ten years of his reign. Ptolemy Lagus has been commended for his abilities, not only as a sovereign, but as a writer, and among the many valuable compositions which have been lost, we are to lament a history of Alexander the Great, by the king of Egypt, greatly admired and valued for elegance and authenticity. All his successors were called *Ptolemies* from him *Paus.* 10, 7.—*Justin.* 13, &c.—*Polyb* 2.—*Arrian.*—*Curt.*—*Plut. in Alex.*—The 2d son of Ptolemy the first, succeeded his father on the Egyptian throne, and was called *Philadelphus* by antiphrasis, because he killed two of his brothers. He showed himself worthy in every respect to succeed his great father, and conscious of the advantages which arise from an alliance with powerful nations, he sent ambassadors to Italy to solicit the friendship of the Romans, whose name and military reputation had become universally known for the victories which they had just obtained over Pyrrhus and the Tarentines. His ambassadors were received with marks of the

greatest attention, and immediately after four Roman senators came to Alexandria, where they gained the admiration of the monarch and of his subjects, and by refusing the crowns of gold and the rich presents which were offered to them, convinced the world of the virtue and of the disinterestedness of their nation. But while Ptolemy strengthened himself by alliances with foreign powers, the internal peace of his kingdom was disturbed by the revolt of Magas his brother, king of Cyrene. The sedition however was stopped, though kindled by Antiochus, king of Syria, and the death of the rebellious prince re-established peace for some time in the family of Philadelphus. Antiochus the Syrian king, married Berenice the daughter of Ptolemy, and the father, though old and infirm, conducted his daughter to her husband's kingdom, and assisted at the nuptials. Philadelphus died in the 61th year of his age, 246 years before the Christian era. He left two sons and a daughter, by Arsinoe, the daughter of Lysimachus. He had afterwards married his sister Arsinoe, whom he loved with uncommon tenderness, and to whose memory he began to erect a celebrated monument. [*Vid* Dinocrates.] During the whole of his reign, Philadelphus was employed in exciting industry, and in encouraging the liberal arts and useful knowledge among his subjects. The inhabitants of the adjacent countries were allured by promises and presents to increase the number of the Egyptian subjects, and Ptolemy could boast of reigning over 33,339 well peopled cities. He gave every possible encouragement to commerce, and by keeping two powerful fleets, one in the Mediterranean, and the other in the Red sea, he made Egypt the mart of the world. His army consisted of 200,000 foot, 40,000 horse, besides 300 elephants, and 2000 armed chariots. With justice therefore he has been called the richest of all the princes and monarchs of his age, and indeed the remark is not false when it is observed, that at his death he left in his treasury 750 000 Egyptian talents, a sum equivalent to two hundred millions sterling. His palace was the asylum of learned men whom he admired and patronized. He paid particular attention to Euclid, Theocritus, Callimachus, and Lycophron, and by increasing the library which his father had founded, he showed his taste for learning, and his wish to encourage genius. This celebrated library at his death contained 200 000 volumes of the best and choicest books, and it was afterwards increased to 700,000 volumes. Part of it was burnt by the flames of Cæsar's fleet when he set it on fire to save himself, a circumstance however not mentioned by the general, and the whole was again magnificently repaired by Cleopatra, who added to the Egyptian library that of the kings of Pergamus. It is said that the Old Testament was translated into Greek during his reign, a translation which has been called Septuagint, because translated by the labours of 70 different persons. *Eutrop. Justin* 17, 2, &c.—*Liv.*—*Plut. Theocrat. Athen.* 12. *Plin.* 13, 12.—*Gellius* 6, 17.——The 3d, succeeded his father Philadelphus, on the Egyptian throne. He early engaged in a war against Antiochus Theus, for his unkindness to Berenice the Egyptian king's sister whom he had married with the consent of Philadelphus. With the most rapid success he conquered Syria and Cilicia, and advanced as far as the Tigris, but a sedition at home stopped his progress, and he returned to Egypt loaded with the spoils of conquered nations. Among the immense riches which he brought, he had above 2500 statues of the Egyptian gods, which Cambyses had carried away into Persia when he conquered Egypt. These were restored to the temples, and the Egyptians called their sovereign *Evergetes*, in acknowledgment of his attention, beneficence, and religious zeal for the gods of his country. The last years of Ptolemy's reign were passed in peace, if we except the refusal of the Jews to pay the tribute of 20 silver talents which their ancestors had always paid to the Egyptian monarchs. He also interested himself in the affairs of Greece, and assisted Cleomenes the Spartan king against the leaders of the Achæan league; but he had the mortification to see his ally defeated, and even a fugitive in Egypt. Evergetes died 221 years before Christ, after a reign of 25 years, and like his two illustrious predecessors, he was the patron of learning, and indeed he is the last of the Lagides who gained popularity among his subjects by clemency, moderation and humanity, and who commanded respect even from his enemies, by valour, prudence, and reputation. It is said that he deposited 15 talents in the hands of the Athenians, to be permitted to translate the original manuscripts of Æschylus, Euripides, and Sophocles. *Plut. in Cleom. &c.*—*Polyb* 2.—*Justin.* 29 &c ——The 4th, succeeded his father Evergetes on the throne of Egypt, and received the surname of *Philopater* by antiphrasis, because, according to some historians, he destroyed his father by poison. He began his reign with acts of the greatest cruelty, and he successively sacrificed to his avarice his own mother, his wife, his sister, and his brother. He received the name of *Typhon* from his extravagance and debauchery, and that of *Gallus*, because he appeared in the streets of Alexandria like one of the bacchanals, and with all the gestures of the priest of Cybele. In the midst of his pleasures, Philopater was called to war against Antiochus king of Syria, and at the head of a powerful army he soon invaded his enemies' territories, and might have added the kingdom of Syria to Egypt, if he had made a prudent use of the victories which attended his arms. In his return he visited Jerusalem, but the Jews prevented him forcibly from entering their temple, for which insolence to his majesty the monarch determined to extirpate the whole nation. He ordered an immense number of Jews to be exposed in a plain, and trodden under the feet of elephants, but, by a supernatural instinct, the generous animals turned their fury not on those that had been devoted to death but upon the Egyptian spectators. This circumstance terrified Philopater, and he behaved with more than common kindness to a nation which he had so lately devoted to destruction. In the latter part of his reign, the Romans, whom a dangerous war with Carthage had weakened, but at the same time roused to superior activity, renewed, for political reasons, the treaty of alliance which had been made with the Egyptian monarchs. Philopater at last, weakened and enervated by intemperance and continual debauchery, died in the 37th year of his age, after a reign of 17 years, 204 years before the Christian era. His death was immediately followed by the murder of the

companions of his voluptuousness and extravagance, and their carcasses were dragged with the greatest ignominy through the streets of Alexandria. *Polyb. Justin.* 30, *&c.*—*Put in Cleom.*——The 5th, succeeded his father Philopater, as king of Egypt, though only in the 4th year of his age. During the years of his minority he was under the protection of Sosibius and of Aristomenes, by whose prudent administration Antiochus was dispossessed of the provinces of Cœlosyria and Palestine, which he had conquered by war. The Romans also renewed their alliance with him after their victories over Annibal, and the conclusion of the second Punic war. This flattering embassy induced Aristomenes to offer the care of the patronage of the young monarch to the Romans, but the regent was confirmed in his honourable office, and by making a treaty of alliance with the people of Achaia, he convinced the Egyptians that he was qualified to wield the sceptre and to govern the nation. But now that Ptolemy had reached his 14th year, according to the laws and customs of Egypt, the years of his minority had expired. He received the surname of *Epiphanes*, or Illustrious, and was crowned at Alexandria, with the greatest solemnity, and the faithful Aristomenes resigned into his hands an empire which he had governed with honour to himself, and with credit to his sovereign. Young Ptolemy was no sooner delivered from the shackles of a superior, than he betrayed the same vices which had characterized his father; the counsels of Aristomenes were despised, and the minister who for ten years had governed the kingdom with equity and moderation, was sacrificed to the caprice of the sovereign who abhorred him for the salutary advice which his own vicious inclinations did not permit him to follow. His cruelties raised seditions among his subjects, but these were twice quelled by the prudence and the moderation of one Polycrates, the most faithful of his corrupt ministers. In the midst of his extravagance. Epiphanes did not forget his alliance with the Romans; above all others he showed himself eager to cultivate friendship with a nation from whom he could derive so many advantages, and during their war against Antiochus he offered to assist them with money against a monarch whose daughter Cleopatra he had married, but whom he hated on account of the seditions he raised in the very heart of Egypt. After a reign of 21 years, 180 years before Christ, Ptolemy was poisoned by his ministers, whom he had threatened to rob of their possessions, to carry on a war against Seleucus king of Syria. *Liv* 35. 13, *&c. Justin. &c.*——The 6th, succeeded his father Epiphanes, on the Egyptian throne, and received the surname of *Philometor*, on account of his hatred against his mother Cleopatra. He was in the 6th year of his age when he ascended the throne, and during his minority the kingdom was governed by his mother, and at her death by a eunuch, who was one of his favourites. He made war against Antiochus Epiphanes, king of Syria, to recover the provinces of Palestine and Cœlosyria, which were part of the Egyptian dominions, and after several successes he fell into the hands of his enemy, who detained him in confinement. During the captivity of Philometor, the Egyptians raised to the throne his younger brother Ptolemy Evergetes, or Physcon, also son of Epiphanes, but he was no sooner established in his power, than Antiochus turned his arms against Egypt, drove away the usurper, and restored Philometor to all his rights and privileges as king of Egypt. This artful behaviour of Antiochus was soon comprehended by Philometor, and when he saw that Pelusium, the key of Egypt, had remained in the hands of his Syrian ally, he recalled his brother Physcon, and made him partner on the throne, and concerted with him how to repel their common enemy. This union of interest in the two royal brothers incensed Antiochus; he entered Egypt with a large army, but the Romans checked his progress and obliged him to retire. No sooner were they delivered from the impending war, than Philometor and Physcon, whom the fear of danger had united, began with mutual jealousy to oppose each other's views. Physcon was at last banished by the superior power of his brother, and as he could find no support in Egypt, he immediately repaired to Rome. To excite more effectually the compassion of the Romans, and to gain their assistance, he appeared in the meanest dress, and took his residence in the most obscure corner of the city. He received an audience from the senate, and the Romans settled the dispute between the two royal brothers, by making them independent of one another, and giving the government of Libya and Cyrene to Physcon, and confirming Philometor in the possession of Egypt, and the island of Cyprus. These terms of accommodation were gladly accepted, but Physcon soon claimed the dominion of Cyprus, and in this he was supported by the Romans, who wished to aggrandize themselves by the diminution of the Egyptian power. Philometor refused to deliver up the island of Cyprus, and to call away his brother's attention, he fomented the seeds of rebellion in Cyrene. But the death of Philometor, 146 years before the Christian era, left Physcon master of Egypt and all the dependent provinces. Philometor has been commended by some historians for his clemency and moderation, *Diod.—Liv.—Polyb.*——The 7th Ptolemy, surnamed Physcon, on account of the prominence of his belly, ascended the throne of Egypt after the death of his brother Philometor, and as he had reigned for some time conjointly with him [*Vid* Ptolemæus 6th], his succession was approved, though the wife and the son of the deceased monarch laid claim to the crown. Cleopatra was supported in her claims by the Jews, and it was at last agreed, that Physcon should marry the queen, and that her son should succeed on the throne at his death. The nuptials were accordingly celebrated, but on that very day the tyrant murdered Cleopatra's son in her arms. He ordered himself to be called *Evergetes*, but the Alexandrians refused to do it, and stigmatized him with the appellation of *Kakergetes*, or evil doer, a surname which he deserved by his tyranny and oppression. A series of barbarity rendered him odious, but as no one attempted to rid Egypt of his tyranny, the Alexandrians abandoned their habitations and fled from a place which continually streamed with the blood of their massacred fellow citizens. If their migration proved fatal to the commerce and prosperity of Alexandria, it was of the most essential service to the countries where they retired; and the numbers of Egyptians that sought a safer asylum in Greece

and Asia, introduced among the inhabitants of those countries the different professions that were practised with success in the capital of Egypt. Physcon endeavoured to re-people the city which his cruelty had laid desolate; but the fear of sharing the fate of the former inhabitants, prevailed more than the promise of riches, rights, and immunities. The king at last disgusted with Cleopatra, repudiated her, and married her daughter by Philometor, called also Cleopatra. He still continued to exercise the greatest cruelty upon his subjects; but the prudence and vigilance of his ministers kept the people in tranquillity, till all Egypt revolted when the king had basely murdered all the young men of Alexandria. Without friends or support in Egypt he fled to Cyprus, and Cleopatra the divorced queen ascended the throne. In his banishment Physcon dreaded lest the Alexandrians should also place the crown on the head of his son, by his sister Cleopatra, who was then governor of Cyrene, and under these apprehensions, he sent for the young prince, called Memphitis, to Cyprus, and murdered him as soon as he reached the shore. To make the barbarity more complete he sent the limbs of Memphitis to Cleopatra, and they were received as the queen was going to celebrate her birth-day. Soon after this he invaded Egypt with an army, and obtained a victory over the forces of Cleopatra, who, being left without friends or assistance, fled to her eldest daughter Cleopatra, who had married Demetrius king of Syria. This decisive blow restored Physcon to his throne, where he continued to reign for a considerable time, hated and despised by his subjects, and feared by his enemies. He died at Alexandria in the sixty-seventh year of his age, after a reign of twenty nine years, about 116 years before Christ. Some authors have extolled Physcon for his fondness for literature; they have observed, that from his extensive knowledge he was called the *philologist*, and that he wrote a comment upon Homer, besides a history in twenty four books, admired for its elegance, and often quoted by succeeding authors whose pen was employed on the same subject. *Diod.—Justin* 38, *&c.—Athen.* 2.—*Porphyr.*——The 8th, surnamed *Lathyrus*, from an excrescence like a pea on the nose, succeeded his father Physcon as king of Egypt. He had no sooner ascended the throne, than his mother Cleopatra, who reigned conjointly with him, expelled him to Cyprus; and placed the crown on the head of his brother Ptolemy Alexander, her favourite son. Lathyrus, banished from Egypt, became king of Cyprus; and soon after he appeared at the head of a large army, to make war against Alexander Jannæus, king of Judæa, through whose assistance and intrigue he had been expelled by Cleopatra. The Jewish monarch was conquered, and 50,000 of his men were left on the field of battle. Lathyrus, after he had exercised the greatest cruelty upon the Jews, and made vain attempts to recover the kingdom of Egypt, retired to Cyprus till the death of his brother Alexander restored him to his native dominions. Some of the cities of Egypt refused to acknowledge him as their sovereign; and Thebes, for its obstinacy, was closely besieged for three successive years, and from a powerful and populous city, it was reduced to ruins. In the latter part of his reign Lathyrus was called upon to assist the Romans with a navy for the conquest of Athens; but Lucullus, who had been sent to obtain the wanted supply, though received with kingly honours, was dismissed with evasive and unsatisfactory answers, and the monarch refused to part with troops which he deemed necessary to preserve the peace of his kingdom. Lathyrus died eighty-one years before the Christian era, after a reign of thirty-six years since the death of his father Physcon, eleven of which he had passed with his mother Cleopatra on the Egyptian throne, eighteen in Cyprus, and seven after his mother's death. He was succeeded by his only daughter Cleopatra, whom Alexander, the son of Ptolemy Alexander, by means of the dictator Sylla, soon after married and murdered. *Joseph. Hist.—Justin* 39.—*Plut. in Lur.—Appian. in Mithrid.*——The 9th. [*Vid* Alexander Ptolemy 1st; for the 10th Ptolemy, *vid.* Alexander Ptolemy 2d;—for the 11th, *vid.* Alexander Ptolemy 3d.]——The 12th, the illegitimate son of Lathyrus, ascended the throne of Egypt at the death of Alexander 3d. He received the surname of *Auletes*, because he played skilfully on the flute. His rise showed great marks of prudence and circumspection; and as his predecessor by his will had left the kingdom of Egypt to the Romans, Auletes knew that he could not be firmly established on his throne, without the approbation of the Roman senate. He was successful in his applications, and Cæsar, who was then consul, and in want of money, established his succession, and granted him the alliance of the Romans after he had received the enormous sum of about a million and 162,500l. sterling. But these measures rendered him unpopular at home, and when he had suffered the Romans quietly to take possession of Cyprus, the Egyptians revolted, and Auletes was obliged to fly from his kingdom, and seek protection among the most powerful of his allies. His complaints were heard at Rome, at first with indifference, and the murder of 100 noblemen of Alexandria, whom the Egyptians had sent to justify their proceedings before the Roman senate, rendered him unpopular and suspected. Pompey however, supported his cause, and the senators decreed to establish Auletes on his throne; but as they proceeded slowly in the execution of their plans, the monarch retired from Rome to Ephesus, where he lay concealed for some time in the temple of Diana. During his absence from Alexandria, his daughter Berenice had made herself absolute, and established herself on the throne by a marriage with Archelaus, a priest of Bellona's temple at Comana; but she was soon driven from Egypt, when Gabinius, at the head of a Roman army, approached to replace Auletes on his throne. Auletes was no sooner restored to power, than he sacrificed to his ambition his daughter Berenice, and behaved with the greatest ingratitude and perfidy to Rabirius, a Roman who had supplied him with money when expelled from his kingdom. Auletes died four years after his restoration, about fifty-one years before the Christian era. He left two sons and two daughters; and by his will ordered the eldest of his sons to marry the eldest of his sisters, and to ascend with her the vacant throne. As these children were young, the dying monarch recommended them to the protection and paternal care of the Romans, and accordingly Pompey the

Greek was appointed by the senate to be their patron and their guardian. Their reign was as turbulent as that of their predecessors, and it is remarkable for no uncommon events, only we may observe that the young queen was the Cleopatra who soon after became so celebrated as being the mistress of J. Cæsar, the wife of M Antony, and the last of the Egyptian monarchs of the family of Lagus. *Cic pro Rabir.—Strab.* 17.—*Dion.* 39. —*Appian. de Civ.*—The thirteenth, surnamed *Dionysus* or *Bacchus*, ascended the throne of Egypt conjointly with his sister Cleopatra, whom he had married, according to the directions of his father Auletes. He was under the care and protection of Pompey the Great, [*Vid.* Ptolemæus 12,] but the wickedness and avarice of his ministers soon obliged him to reign independent. He was then in the thirteenth year of his age, when his guardian after the fatal battle of Pharsalia, came to the shores of Egypt, and claimed his protection. He refused to grant the required assistance, and by the advice of his ministers he basely murdered Pompey, after he had brought him to shore under the mask of friendship and cordiality. To curry the favour of the conqueror of Pharsalia, Ptolemy cut off the head of Pompey; but Cæsar turned with indignation from such perfidy, and when he arrived at Alexandria, he found the king of Egypt as faithless to his cause as to that of his fallen enemy. Cæsar sat as judge to hear the various claims of the brother and sister to the throne; and to satisfy the people, he ordered the will of Auletes to be read, and confirmed Ptolemy and Cleopatra in the possession of Egypt, and appointed the two younger children masters of the island of Cyprus. This fair and candid decision might have left no room for dissatisfaction, but Ptolemy was governed by cruel and avaricious ministers, and therefore he refused to acknowledge Cæsar as a judge or a mediator. The Roman enforced his authority by arms, and three victories were obtained over the Egyptian forces. Ptolemy, who had been for some time a prisoner in the hands of Cæsar, now headed his armies; but a defeat was fatal, and as he attempted to save his life by flight, he was drowned in the Nile, about forty-six years before Christ, and three years and eight months after the death of Auletes. Cleopatra, at the death of her brother, became sole mistress of Egypt; but as the Egyptians were no friends to female government, Cæsar obliged her to marry her younger brother Ptolemy, who was then in the eleventh year of his age. *Appian.* Civ.—*Cæs. in Alex.*—*Strab.* 17. —*Joseph. Ant.* — *Dio.* — *Plut. in Ant, &c.*—*Sueton in Cæs.*——Apion, king of Cyrene, was the illegitimate son of Ptolemy Physcon. After a reign of twenty years he died; and as he had no children, he made the Romans heirs of his dominions. The Romans presented his subjects with their independence. *Liv.* 70.——Ceraunus, a son of Ptolemy Soter, by Eurydice the daughter of Antipater. Unable to succeed to the throne of Egypt, Ceraunus fled to the court of Seleucus, where he was received with friendly marks of attention. Seleucus was then king of Macedonia, an empire which he had lately acquired by the death of Lysimachus in a battle in Phrygia; but his reign was short, and Ceraunus perfidiously murdered him and ascended his throne, 280 B. C. The murderer, however, could not be firmly established in Macedonia, as long as Arsinoe the widow, and the children of Lysimachus were alive, and entitled to claim his kingdom as the lawful possession of their father. To remove these obstacles, Ceraunus made offers of marriage to Arsinoe, who was his own sister. The queen at first refused, but the protestations and solemn promises of the usurper at last prevailed upon her to consent. The nuptials, however, were no sooner celebrated, than Ceraunus murdered the two young princes, and confirmed his usurpation by rapine and cruelty. But now three powerful princes claimed the kingdom of Macedonia as their own; Antiochus, the son of Seleucus; Antigonus, thy son of Demetrius; and Pyrrhus, the king of Epirus. These enemies, however, were soon removed; Ceraunus conquered Antigonus in the field of battle, and stopped the hostilities of his two other rivals by promises and money. He did not long remain inactive; a barbarian army of Gauls claimed a tribute from him, the monarch immediately marched to meet th in the field. The battle was long and bloody The Macedonians might have obtained the victory, if Ceraunus had shown more prudence. He was thrown down from his elephant, and taken prisoner by the enemy, who immediately tore his body to pieces. Ptolemy had been king of Macedonia only eighteen months. *Justin.* 24, &c.—*Paus.* 10. 10 ——An illegitimate son of Ptolemy Lathyrus, king of Cyprus, of which he was tyrannically dispossessed by the Romans. Cato was at the head of the forces which were sent against Ptolemy by the senate, and the Roman general proposed to the monarch to retire from the throne, and to pass the rest of his days in the obscure office of high priest in the temple of Venus at Paphos. This offer was rejected with the indignation which it merited, and the monarch poisoned himself at the approach of the enemy. The treasures found in the island amounted to the enormous sum of 1,356,250l sterling, which were carried to Rome by the conquerors. *Plut. in Cat.*—*Val. Max.* 9. ——A son of Pyrrhus king of Epirus, by Antigone, the daughter of Berenice He was left governor of Epirus, when Pyrrhus went to Italy to assist the Tarentines against the Romans, where he presided with great prudence and moderation. He was killed, bravely fighting in the expedition which Pyrrhus undertook against Sparta and Argos. ——An eunuch, by whose friendly assistance Mithridates the Great saved his life after a battle with Lucullus.——A king of Chalcidice in Syria, about thirty years before Christ. He opposed Pompey when he invaded Syria, but he was defeated in the attempt, and the conqueror spared his life only upon receiving 1000 talents. *Joseph. Ant.* 13.——A nephew of Antigonus who commanded an army in the Peloponnesus. He revolted from his uncle to Cassander, and some time after he attempted to bribe the soldiers of Ptolemy Lagus, king of Egypt, who had invited him to his camp. He was seized and imprisoned for his treachery. and the Egyptian monarch at last ordered him to drink hemlock.——A son of Juba, made king of Mauritania. He was son of Cleopatra Selene, the daughter of M. Antony, and the celebrated Cleopatra. He was put to death by Caius Caligula. *Dio.*—*Tacit. Ann.* 11.——Claudius, a celebrated Egyptian geographer, astronomer, and mathematician, was born at Pelusium, about

A. D. 70. He taught astronomy at Alexandria, where he flourished under the reign of the emperors Marcus Antoninus and Adrian. He has always been regarded as the prince of astronomers among the ancients, and in his works he has left us a complete body of the science. He corrected Hipparchus's catalogue of the fixed stars, and formed tables, by which the motions of the sun, moon, and planets, might be calculated and regulated. He digested the observations of the ancients into a system entitled Μεγάλη Σύνταξις, or *Great Construction*. In this work he has adopted and exhibited the ancient system of the world, which placed the earth in the centre of the universe, and this has been called, after him, the Ptolemaic system, to distinguish it from those of Copernicus and Tycho Brahe. By order of the kings of Arabia, in 827, this work was translated into Arabic, in which language it was styled *Almagest*, and from the Arabic it was translated into Latin, about the year 1230. The best and most useful edition is that of Halma, 2 vols. 4to. Paris. Another important work of Ptolemy was his Γεωγραφική Ἀφήγησις, (*'Geographical Narration,'* or *"System of Geography;"*) in which he informs us that he followed the geography of Marinus of Tyre, but with numerous additions and corrections. Ptolemy was the first who carried into full execution and practice the invention of Hipparchus, for designating the situation of places by latitude and longitude, after it had lain dormant for more than 250 years; and though, for want of observations, it is far from being perfect, yet his work has been found very useful to modern geographers. The best edition is that of Bertius, fol. Amst. 1618. There are other works of Ptolemy still extant, particularly one entitled Ἁρμονικὰ. (*"Elements of Harmony"*) in three books. He has the merit of having reduced the thirteen or fifteen tones of the ancients to seven. It is generally supposed also that he determined the true relations of certain intervals, and thus rendered the diatonic octave more conformable to harmony. The best edition is that of Wallis, 4to Oxon. 1682.——A native of Ascalon, who followed the profession of a grammarian at Rome, before the time of Herodian, by whom he is cited. He wrote a work on Synonyms, Περὶ διαφορᾶς λέξεων, (*"On the difference of words"*) it is properly the fragment merely of a larger work that has reached us.——Surnamed Chennus, flourished under the emperors Trajan and Adrian. Photius has preserved for us some fragments of his work, Περὶ τῆς εἰς πολυμαθίαν καινῆς ἱστορίας (*"New history of varied erudition,"*) in seven books.

PTOLEMAÏS, a seaport town of Phœnicia *Vid. Ace.* — A city on the coast of Cyrenaica in Africa, now *Tolometa*. It was originally merely the harbour of Barce, but was afterwards raised by the Egyptian kings to the rank of a city, and became more important than any other in the province.——Hermii, a city of Egypt, in the northern part of Thebais, north-east of Abydus. It was built by one of the Ptolemies. It rose in importance as Abydus declined, and eventually rivalled Memphis in size. Its ruins are to be seen near the modern village of *Menshieh*.——Theron or Ferarum, a city of Æthiopia, on the western coast of the Sinus Arabicus, founded by the Egyptians during the reign of Ptolemy Philadelphus, in consequence of the proximity of an extensive wood, from which they were desirous of obtaining good materials for ship-building. It derived its name from the number of wild elephants with which the country abounded, and which the Egyptians hunted for the sake of taming and using them in battle.

PUBLICŎLA, a surname given to Publius Valerius, on account of his protecting the rights of the people, (*populum colo, colis*, Popliccla, Publicola.) *Plut. in Pub.* *Liv.* 2 8

PUBLILIA LEX, a law proposed by Publilius the Dictator, A. U. C. 414, ordaining, that before the people gave their votes, the senate should authorize whatever they might determine. *Liv.* 8, 12.——A law ordaining the plebeian magistrates should be created of the comitia Tributa *Liv.* 2 56

PUBLIUS SYRUS, a celebrated composer of the dramatic pieces called *Mimes*, was a native of Syria, and was brought while young, in the condition of a slave, to the Roman capital. He had the good fortune to fall into the hands of a kind master, who gave him an education, and afterwards liberated him. He became distinguished in the time of Julius Cæsar; and after the death of Laberius, succeeded him with still greater applause on the mimetic theatre. His writings were in high estimation, and obtained the praise of Julius Cæsar, of Cassius Severus, and of Seneca. There remain of them only fragments in the writings of Macrobius and A. Gellius, which are moral sentences, many of them of considerable beauty, and which have been admired by the moderns as well as by the ancients. They have been published along with the fragments of Laberius and other writers, and illustrated by the notes of various critics. The most useful edition is that of Gruter, 8vo. Lugd. Bat. 1727.

PUBLIUS, a prænomen common among the Romans.——Calus, a man who conspired with Brutus against Julius Cæsar.——A prætor who conquered Palæopolis. He was only a plebeian, and though neither consul nor dictator, he obtained a triumph in spite of the opposition of the senators. He was the first who was honoured with a triumph during a prætorship.——A Roman consul who defeated the Latins, and was made dictator.——A Roman flatterer in the court of Tiberius.

PULCHERIA, a daughter of the emperor Theodosius the Great, famous for her piety, moderation, and virtues.——A daughter of Arcadius, who held the government of the Roman empire for many years. She was mother of Valentinian. Her piety, and her private as well as public virtues have been universally admired. She died A. D. 452. and was interred at Ravenna, where her tomb is still to be seen.——A sister of Theodosius.

PULCHRUM PROMONTORIUM. the same with Hermæum Promontorium. *Vid* Hermæum.

PUNICUM BELLUM The first Punic war was undertaken by the Romans against Carthage, B. C. 264. The ambition of Rome was the origin of this war. For upwards of 240 years, the two nations had beheld with secret jealousy each other's power, but they had totally eradicated every cause of contention, by settling, in three different treaties the boundaries of their respective territories, the number of their allies, and how far one nation might sail in the Mediterranean without giving offence to the other. Sicily, an island of the highest consequence to the Carthaginians as a commercial nation, was

the first of the first dissensions. The Mamertini, a body of Italian mercenaries, were appointed by the king of Syracuse to guard the town of Messana, but this tumultuous tribe, instead of protecting the citizens, basely massacred them, and seized their possessions. This act of cruelty raised the indignation of all the Sicilians, and Hiero, king of Syracuse, who had employed them, prepared to punish their perfidy; and the Mamertini, besieged in Messana, and without friends or resources, resolved to throw themselves for protection into the hands of the first power that could relieve them. They were, however, divided in their sentiments, and while some implored the assistance of Carthage, others called upon the Romans for protection. Without hesitation or delay, the Carthaginians entered Messana, and the Romans also hastened to give to the Mamertini that aid which had been claimed from them with as much eagerness as from the Carthaginians. At the approach of the Roman troops, the Mamertini, who had implored their assistance, took up arms, and forced the Carthaginians to evacuate Messana. Fresh forces were poured in on every side, and though Carthage seemed superior in arms, and in resources, yet the valour and intrepidity of the Romans daily appeared more formidable, and Hiero, the Syracusan king who hitherto had embraced the interest of the Carthaginians, became the most faithful ally of the republic From a private quarrel the war became general. The Romans obtained a victory in Sicily, but as their enemies were masters at sea, the advantages which they gained were small and inconsiderable. To make themselves equal to their adversaries, they aspired to the dominion of the sea, and in sixty days timber was cut down, and a fleet of 120 galleys completely manned and provisioned. The successes they met with at sea were trivial, and little advantage could be gained over an enemy that were sailors by actual practice and long experience. Duilius at last obtained a victory, and he was the first Roman who ever received a triumph after a naval battle. The losses which they had already sustained induced the Carthaginians to sue for peace, and the Romans whom an unsuccessful descent upon Africa, under Regulus, (*Vid.* Regulus,) had rendered diffident, listened to the proposal, and the first Punic war was concluded B. C. 241, on the following terms:—The Carthaginians pledged themselves to pay to the Romans, within twenty years the sum of 3000 Eubœic talents; they promised to release all the Roman captives without ransom, to evacuate Sicily, and the other islands in the Mediterranean, and not to molest Hiero, king of Syracuse, or his allies. After this treaty, the Carthaginians, who had lost the dominion of Sardinia and Sicily, made new conquests in Spain, and soon began to repair their losses by industry and labour. They planted colonies, and secretly prepared to revenge themselves upon their powerful rivals. The Romans were not insensible of their successes in Spain, and to stop their progress towards Italy, they made stipulations with the Carthaginians, by which they were not permitted to cross the Iberus, or to molest the cities of their allies the Saguntines. This was for some time observed, but when Annibal succeeded to the command of the Carthaginian armies in Spain, he spurned the boundaries which the jealousy of Rome had set to his arms, and he immediately formed the siege of Saguntum The Romans were apprised of the hostilities which had been begun against their allies, but Saguntum was in the hands of the enemy before they had taken any steps to oppose him. Complaints were carried to Carthage, and war was determined on by the influence of Annibal in the Carthaginian senate. Without delay or diffidence, B. C 218, Annibal marched a numerous army of 90 000 foot and 12,000 horse, towards Italy, resolved to carry on the war to the gates of Rome He crossed the Rhone, the Alps, and the Apennines, with uncommon celerity, and the Roman consuls who were stationed to stop his progress, were severally defeated. The battles of Trebia, of Ticinus, and of the lake of Thrasymenus, threw Rome into the greatest apprehensions, but the prudence and the dilatory measures of the dictator Fabius, soon taught them to hope for better times. Yet the conduct of Fabius was universally censured as cowardice, and the two consuls who succeeded him in the command, by pursuing a different plan of operations, soon brought on a decisive action at Cannæ, in which 45,000 Romans were left in the field of battle. This bloody victory caused so much consternation at Rome, that some authors have declared that if Annibal had immediately marched from the plains of Cannæ to the city, he would have met with no resistance, but would have terminated a long and dangerous war with glory to himself, and the most inestimable advantages to his country. This celebrated victory at Cannæ left the conqueror master of two camps, and of an immense booty; and the cities which had hitherto observed a neutrality, no sooner saw the defeat of the Romans, than they eagerly embraced the interest of Carthage. The news of this victory was carried to Carthage by Mago, and the Carthaginians refused to believe it till three bushels of golden rings were spread before them, which had been taken from the Roman knights in the field of battle. After this Annibal called his brother Asdrubal from Spain with a large reinforcement, but the march of Asdrubal was intercepted by the Romans, his army was defeated, and himself slain Affairs now had taken a different turn, and Marcellus who had the command of the Roman legions in Italy, soon taught his countrymen that Annibal was not invincible in the field. In different parts of the world the Romans were making very rapid conquests, and if the sudden arrival of a Carthaginian army in Italy at first raised fears and apprehensions, they were soon enabled to dispute with their enemies for the sovereignty of Spain, and the dominion of the sea. Annibal no longer appeared formidable in Italy; if he conquered towns in Campania or Magna Græcia, he remained master of them only while his army hovered in the neighbourhood, and if he marched towards Rome the alarm he occasioned was but momentary, the Romans were prepared to oppose him, and his retreat was therefore the more dishonourable. The conquests of young Scipio in Spain had now raised the expectations of the Romans, and he had no sooner returned to Rome than he proposed to remove Annibal from the capital of Italy by carrying the war to the gates of Carthage. This was a bold and hazardous enterprize, but though Fabius opposed it, it was universally approved by the Roman senate, and young Scipio was empowered to sail to Africa,

The conquests of the young Roman were as rapid in Africa as in Spain, and the Carthaginians, apprehensive for the fate of their capital, recalled Annibal from Italy, and preferred their safety at home, to the maintaining of a long and expensive war in another quarter of the globe. Annibal received their orders with indignation, and with tears in his eyes he left Italy, where for 16 years he had known no superior in the field of battle. At his arrival in Africa, the Carthaginian general soon collected a large army, and met his exulting adversary in the plains of Zama. The battle was long and bloody, and though one nation fought for glory, and the other for the dearer sake of liberty, the Romans obtained the victory, and Annibal, who had sworn eternal enmity to the gods of Rome, fled from Carthage after he had advised his countrymen to accept the terms of the conqueror. This battle of Zama was decisive, the Carthaginians sued for peace, which the haughty conquerors granted with difficulty. The conditions were these: Carthage was permitted to hold all the possessions which she had in Africa before the war, and to be governed by her own laws and institutions. She was ordered to make restitution of all the ships and other effects which had been taken in violation of a truce that had been agreed upon by both nations. She was to surrender the whole of her fleet, except 10 galleys, she was to release and deliver up all the captives, deserters, or fugitives, taken or received during the war; to indemnify Masinissa for all the losses which he had sustained, to deliver up all her elephants, and for the future never more to tame or break any more of there animals. She was not to make war upon any nation whatever without the consent of the Romans, and she was to reimburse the Romans to pay the sum of 10,000 talents, at the rate of 200 talents a year for fifty years, and she was to give up hostages from the noblest families for the performance of these several articles; and till the ratification of the treaty, to supply the Roman forces with money and provisions. These humiliating conditions were accepted 201 B. C. and immediately 4000 Roman captives were released, five hundred galleys were delivered and burnt on the spot but the immediate exaction of 200 talents was more severely felt, and many of the Carthaginian senators burst into tears. During the 50 years which followed the conclusion of the second Punic war, the Carthaginians were employed in repairing their losses by unwearied application and industry; but they found still in the Romans a jealous rival, and a haughty conqueror, and in Masinissa, the ally of Rome, an intriguing and ambitious monarch. The king of Numidia made himself master of one of their provinces; but as they were unable to make war without the consent of Rome, the Carthaginians sought relief by embassies, and made continual complaints in the Roman senate of the tyranny and oppression of Masinissa. Commissioners were appointed to examine the cause of their complaints; but as Masinissa was the ally of Rome, the interest of the Carthaginians was neglected, and whatever seemed to depress their republic, was agreeable to the Romans. Cato, who was in the number of the commissioners, examined the capital of Africa with a jealous eye; he saw it with concern, rising as it were from its ruins; and when he returned to Rome he declared in full senate, that the peace of Italy would never be established while Carthage was in being. The senators, however, were not guided by his opinion, and the *delenda est Carthago* of Cato did not prevent the Romans from acting with moderation. But while the senate were debating about the existence of Carthage, and while they considered it as a dependent power, and not as an ally, the wrongs of Africa were without redress, and Masinissa, continued his depredations. Upon this the Carthaginians resolved to do their cause that justice which the Romans had denied them; they entered the field against the Numidians, but they were defeated in a bloody battle by Masinissa, who was then 90 years old. In this bold measure they had broken the peace; and as their late defeat had rendered them desperate, they hastened with all possible speed to the capital of Italy to justify their proceedings, and to implore the forgiveness of the Roman senate. The news of Masinissa's victory had already reached Italy, and immediately some forces were sent to Sicily, and from thence ordered to pass into Africa. The ambassadors of Carthage received evasive and unsatisfactory answers from the senate; and when they saw the Romans landed at Utica, they resolved to purchase peace by the most submissive terms which even the most abject slaves could offer. The Romans acted with the deepest policy, no declaration of war had been made, though hostilities appeared inevitable; and in answer to the submissive offers of Carthage the consuls replied, that to prevent every cause of quarrel, the Carthaginians must deliver into their hands 300 hostages, all children of senators, and of the most noble and respectable families. The demand was great and alarming, but was no sooner granted, than the Romans made another demand, and the Carthaginians were told that peace could not continue, if they refused to deliver up all their ships, their arms, engines of war, with all their naval and military stores. The Carthaginians complied, and immediately 40,000 suits of armour, 20,000 large engines of war, with a plentiful store of ammunition and missile weapons were surrendered. After this duplicity had succeeded, the Romans laid open the final resolutions of the senate, and the Carthaginians were then told that, to avoid hostilities, they must leave their ancient habitations and retire into the inland parts of Africa, and found another city at the distance of not less than ten miles from the sea. This was heard with horror and indignation; the Romans were fixed and inexorable, and Carthage was filled with tears and lamentations. But the spirit of liberty and independence was not yet extinguished in the capital of Africa, and the Carthaginians determined to sacrifice their lives for the protection of their gods, the tombs of their forefathers, and the place which had given them birth. Before the Roman army approached the city, preparations to support a siege were made, and the ramparts of Carthage were covered with stones, to compensate for the weapons and instruments of war which they had ignorantly betrayed to the duplicity of their enemies. Asdrubal, whom the despair of his countrymen had banished on account of the unsuccessful expedition against Masinissa, was immediately recalled; and, in the moment of danger, Carthage seemed to have possessed more spirit and

more vigour, than when Annibal was victorious at the gates of Rome. The town was blocked up by the Romans, and a regular siege begun. Two years were spent in useless operations, and Carthage seemed still able to rise from its ruins, to dispute for the empire of the world; when Scipio, the descendant of the great Scipio, who finished the second Punic war, was sent to conduct the siege. The vigour of his operations soon baffled the efforts, and the bold resistance of the besieged, the communications which they had with the land were cut off, and the city which was twenty miles in circumference, was completely surrounded on all sides by the enemy. Despair and famine now raged in the city, and Scipio gained access to the city walls, where the battlements were low and unguarded. His entrance into the streets was disputed with uncommon fury, the houses as he advanced were set on fire to stop his progress; but when a body of 50,000 persons of either sex, had claimed quarter, the rest of the inhabitants were disheartened, and such as disdained to be prisoners of war, perished in the flames, which gradually destroyed their habitations, 147 B. C., after a continuation of hostilities for three years. During seventeen days Carthage was in flames; and the soldiers were permitted to redeem from the fire whatever possession they could. But while others profited from the destruction of Carthage, the philosophic general, struck by the melancholy aspect of the scene, repeated two lines from Homer, which contained a prophecy concerning the fall of Troy. He was asked by the historian Polybius, to what he then applied his prediction? *To my country*, replied Scipio, *for her too I dread the vicissitude of human affairs, and in her turn she may exhibit another flaming Carthage*. This remarkable event happened about the year of Rome 606. The news of this victory caused the greatest rejoicings at Rome, and immediately commissioners were appointed by the Roman senate, not only to raze the walls of Carthage, but even to demolish and burn the very materials with which they were made: and in a few days, that city which had been once the seat of commerce, the model of magnificence, the common store of the wealth of nations, and one of the most powerful states of the world, left behind no traces of its splendour, of its power, or even of its existence. *Polyb. Oros. — Appian. de Punic &c. Flor. — Plut in Cat. &c. Strab. Liv. Epit. Dod.*

PUPIENUS, Marcus Claudius Maximus, a man of an obscure family, who raised himself by his merit to the highest offices in the Roman armies, and gradually became a prætor, consul, prefect of Rome, and a governor of the provinces. His father was a blacksmith. After the death of the Gordians, Pupienus was elected with Balbinus to the imperial throne, and to rid the world of the usurpation and tyranny of the Maximini, he immediately marched against these tyrants; but he was soon informed that they had been sacrificed to the fury and resentment of their own soldiers, and therefore he returned to Rome to enjoy the tranquility which his merit claimed. He soon after prepared to make war against the Persians, who insulted the majesty of Rome, but in this he was prevented, and massacred A. D 236 by the prætorian guards. Balbinus shared his fate. Pupienus is sometimes called Maximus. In his private character he appeared always grave and serious, he was the constant friend of justice, moderation and clemency, and no greater encomium can be passed upon his virtues, than to say that he was invested with the purple without soliciting for it, and that the Roman senate and that they had selected him from thousands because they knew no person more worthy or better qualified to support the dignity of an emperor.

PUPPIUS a tragic poet in the age of Julius Cæsar. His tragedies were so pathetic, that when they were represented on the Roman stage, the audiences melted into tears, from which circumstance Horace calls them *lacrymosi*, *ep* 1, 1, 67.

PURPURARIÆ INSULÆ, two islands of the Atlantic, on the African coast, now called the *Salvage Isles*.

PUTEOLI, a city of Campania, now *Pozzuoli*, on the coast, and not far from the Lucrine lake. Its Greek name was Dicæarchia, but when the Romans sent a colony there, they gave it the name of Puteoli, probably from the number of its wells, or perhaps from the stench which was emitted by the sulphureous and aluminous springs in the neighbourhood. Respecting the origin of this place, we learn from Strabo that it was at first the harbour of Cumæ. Hence we may fairly regard it as a colony of that city, without calling in the Samians to assist in its foundation, as Steph Byz reports, and Hieronymus. The Romans appear to have first directed their attention to this spot in the second Punic war, when Fabius the consul was ordered to fortify and garrison the town, which had only been frequented hitherto for commercial purposes. In the following year it was attacked by Hannibal without success; and about this time became a naval station of considerable importance, armies were sent to Spain from thence, and the enterprising from Carthage, which was sent to sue for peace at the close of the second Punic war, disembarked here, and proceeded to Rome by land, as did St Paul about 250 years afterwards. The apostle remained seven days at Puteoli, before he set forward on his journey by the Appian Way. In the time of Strabo, the city appears to have been a place of very great commerce, and particularly connected with Alexandria, the imports from that city, which was then the emporium of the east, being much greater than the exports of Italy. *Str b* 5 et 17.— *Plin* 31, 2.— *Luc* 24, 7 et 13. 26. 17 30. 22. — *Act Apost* 28, 13.

PUTICULÆ, a place at Rome in the vicinity of the Esquiline. The Campus Esquilinus was, in the early days of Rome, without the walls of the city, and a number of pits were dug in it to receive the dead bodies of the lower orders. These holes were called *puticuli*, from their resemblance to wells, or more probably from the stench which issued from them in consequence of this practice. The Esquiliæ seem to have been considered as unwholesome, till this mode of burial was discontinued; which change took place in the reign of Augustus, when the gardens of Mæcenas were laid out here. *Hor. Sat.* 1, 8, 8. *Ep.* 5, 101. *Varro, L. L.* 4, 5.

PYANEPSIA, an Athenian festival, celebrated in honour of Theseus and his companions, who, after their return from Crete, were entertained with all manner of fruits, and particularly pulse.

From this circumstance the Pyanepsia was ever after commemorated by the *boiling of pulse*, διὰ τὸ ἑψεῖν ὄσπρια. Some, however, suppose that it was observed in commemoration of the Heraclidæ, who were entertained with pulse by the Athenians.

PYDNA, a city of Macedonia, on the western coast of the Sinus Thermaicus, above Dium. It is famous for the decisive victory gained in its neighbourhood, B. C. 168, by L. Æmilius over the Macedonian army under Perseus, which put an end to that celebrated empire. It is also remarkable as the place where Olympias, the mother of Alexander the Great, was besieged and put to death by Cassander. Its modern name is *Kidros*. *Thucyd.* 1, 61 et 137. — *Diod. Sic.* 18.

PYGMÆI, a nation of dwarfs in the extremest parts of India who spoke the same language as the other Indians, but were so small that the tallest amongst them seldom exceeded two feet in height. Some of them were said to build their houses with egg shells, whilst others lived in holes under the earth, whence they came out in harvest-time with hatchets to cut down the corn, as if to fell a forest. They were admirable archers, for which reason the king of India kept 3000 of them as guards. Their animals were all of a proportionable stature with themselves, and upon these they went out to make war against certain birds, called cranes, who came annually from Scythia to plunder them. They were once governed by a princess, named Gerana, who was changed into a crane for boasting herself fairer than Juno. Later traditions however, remove these Pygmies to the deserts of Africa, where they represent them to have attacked Hercules when sleeping after his victory over Antæus, they discharged their arrows with great fury upon the arms and legs of the hero, who, being effectually roused was so pleased with their intrepidity, that he wrapped a number of them in the skin of the Nemæan lion and carried them to Eurystheus. *Ovid. Met* 6, 90. — *Homer. Il* 3, 6. — *Arist Anim.* 8 12. — *Juv* 13, 166. — *Mela*, 3, 8. — *Suet. in Aug.* 84.

PYGMALION, a king of Tyre, son of Belus, and brother to the celebrated Dido, who founded Carthage. At the death of his father, he ascended the vacant throne, and soon became odious by his cruelty and avarice. He sacrificed every thing to the gratification of his predominant passions and he did not even spare the life of Sichæus, Dido's husband, because he was the most powerful and opulent of all the Phœnicians. This murder he committed in a temple, of which Sichæus was the priest; but instead of obtaining the riches which he desired, Pygmalion was shunned by his subjects, and Dido to avoid further acts of cruelty, fled away with her husband's treasures, and a large colony to the coast of Africa, where she founded a city Pygmalion died in the fifty-sixth year of his age, and in the forty-seventh of his reign. *Virg. Æn.* 1, 347, &c. — *Justin* 18, 5 — *Apollod.* 3 *Fab* 1.——A celebrated statuary of the island of Cyprus. The debauchery of the females of Amathus, to which he was a witness, created in him such an aversion for the fair sex, that he resolved never to marry. The affection which he had denied to the other sex, he liberally bestowed upon the works of his own hands. He became enamoured of a beautiful statue of marble which he had made, and at his earnest request and prayers, according to the mythologists, the goddess of beauty changed the favourite statue into a woman, whom the artist married, and by whom he had a son called Paphus who founded the city of that name in Cyprus. *Ovid. Met* 10, 9.

PYLADES, a son of Strophius, king of Phocis, by one of the sisters of Agamemnon. He was educated, together with his cousin Orestes, with whom he formed the most inviolable friendship, and whom he assisted to revenge the murder of Agamemnon, by assassinating Clytemnestra and Ægysthus. He also accompanied him to Taurica Chersonesus, and for his services Orestes rewarded him, by giving him his sister Electra in marriage. Pylades had by her two sons, Medon and Strophius. The friendship of Orestes and Pylades became proverbial. [*Vid.* Orestes.] *Eurip. in Iphig.—Æschyl. in Ag.* &c. — A celebrated Greek musician, in the age of Philopœmen. *Plut. in Phil* ——A celebrated actor in the reign of Augustus, banished by that emperor, for pointing with his finger to one of the audience, who had hissed him, and thus making him known to all. *Suet. in Octav.* 45.

PYLÆ, a general name among the Greeks for any narrow pass. The most remarkable were the following. Pylæ Albaniæ. [*Vid.* Caucasus.] —Pylæ Amanicæ, a pass through the range of mount Amanus, between Cilicia Campestris and Syria. Darius marched through this pass to the battle-field of Issus. *Quint. Curt* 3, 4 — *Plin.* 5, 27 — Pylæ Caspiæ. [*Vid.* Caspiæ Portæ.]—Pylæ Caucasiæ. [*Vid.* Caucasus.]—Pylæ Ciliciæ a pass of Cilicia, in the range of mount Taurus, through which flows the river Sarus. *Plin.* 5, 27.——Pylæ Sarmaticæ. [*Vid.* Caucasus.]—Pylæ Syriæ, a pass leading from Cilicia into Syria, and bounded on the one side by the sea. *Xen. Anab.* 1, 4. — *Arrian. Exp. Alex.* 2, 5.

PYLAGORÆ, a name given to the Amphictyonic council, because they always assembled at Pylæ, near the temple of Delphi.

PYLARTES, a Trojan killed by Patroclus. *Homer. Il.* 16, 695.

PYLAS, a king of Megara. He had the misfortune accidentally to kill his uncle Bias, for which he fled away, leaving his kingdom to Pandion, his son-in law, who had been driven from Athens. *Apollod* 3, 15.—*Paus.* 1, 39.

PYLOS, an ancient city of Elis, about eighty stadia to the east of the city of Elis, and which contended with two other towns of the same name for the honour of being the capital of Nestor's dominions. It was situated at the foot of mount Pholoe, now *Mauroboumi*, and between the heads of the rivers Peneus and Selleis. *Hom Il.* 5, 546 — *Strab.* 8.——A city of Elis, in the district of Tryphylia, regarded by many as Nestor's capital. It stood at a distance of thirty stadia from the coast and near a small river once called Amathus and Pamisus, but subsequently Mamusus and Arcadicus. Its vestiges are thought to correspond with a *Palaio Castro* situated at *Paskine* or *Paschini*, about two miles from the coast. *Strab.* 8 — A city of Messenia, on the western coast, off which lay the island of Sphacteria. It was situated at the foot of mount Ægaleus, now *Geranio* or *Agio Elia*. It was built by Pylas, son of Cleson, and was accounted by some the royal residence of Nestor, whose house and tomb were both shown there. Its

haven, which was more frequented than any other in Messenia, was the scene of a severe contest between the fleets of Athens and Sparta. The maritime situation of this Pylos accords better with Homer's description of the Nelean city, than either the Pylos of Triphylia or Elis, but the point is one of some uncertainty. *Strab.* 8.—*Thucyd.* 4, 3.—*Hom. Il.* 9, 153 *Od.* 3, 1.

PYRA, a part of mount Œta, on which the body of Hercules was burnt. *Liv.* 36, 30

PYRACMON, one of Vulcan's workmen in the forges of mount Ætna The name is derived from two Greek words, which signify *fire* and *an anvil* (πυρ, ἄκμων.) *Virg Æn* 8, 12)

PYRAMIDS famous monuments of Egypt, now called by the Arabs *Gebel Pharaon* or *Pharaoh's Mountains*. They commence immediately southof *Cairo*, but on the opposite side of the Nile, and extend in an uninterrupted range for many miles in a southerly direction parallel with the banks of the river. They are many in number, and two of them were reckoned amongst the Seven wonders of the world: they were intended as sepulchres for the kings and great people of Egypt, and were of such high antiquity, that even Diodorus Siculus, who flourished forty-four years before the Christian era, has recorded that at his time neither natives nor foreigners were able to ascertain their age. The first and largest of these pyramids, said to have been built by the profligate king Cheops, was a work of twenty years, and employed 370,000 men; it was of a square form each side being 800 Greek feet long and as many in height, the stones were very skilfully cemented, and were never less than thirty feet long. It had several subterraneous chambers, and a channel for the admission of the Nile which flowed round a little island, wherein the body of Cheops was said to be deposited Close by the great pyramid was the enormous statue of a Sphinx cut out of a solid rock with great ingenuity; its height from the stomach to the top of the head was sixty-three feet, and its length 113 feet, and it was said that king Amasis was buried in it

PYRAMUS, a youth of Babylon, who became enamoured of Thisbe, a beautiful virgin, who dwelt in the neighbourhood The flame was mutual, and the two lovers, whom their parents forbad to marry, regularly received each other's addresses through the chink of a wall, which separated their houses. After the most solemn vows of sincerity they both agreed to elude the vigilance of their friends, and to meet one another at the tomb of Ninus, under a white mulberry-tree, without the walls of Babylon. Thisbe came first to the appointed place, but the sudden arrival of a lioness frightened her away; and as she fled into a neighbouring cave she dropped her veil, which the lioness found and besmeared with blood. Pyramus soon arrived; he found Thisbe's veil all bloody, and concluding that she had been torn to pieces by the wild beasts of the place, he stabbed himself with his sword Thisbe, when her fears were vanished, returned from the cave, and at the sight of the dying Pyramus, she fell upon the sword which still reeked with his blood. This tragical scene happened under a white mulberry-tree, which, as the poets mention, was stained with the blood of the lovers, and ever after bore fruit of the colour of blood *Ovid Met.* 4. 55, &c.—*Hygin. fab.* 243 ——A river of Cilicia Campestris, rising in mount Taurus, and falling into the Sinus Issicus. It is now the *Gihoon*.

PYRENÆI, a well known range of mountains, separating Gallia from Hispania The name was commonly supposed to be derived from the Greek term πυρ, 'fire,' and various explanations were attempted to be given of this etymology According to some, these mountains had once been devastated by fire, an opinion which Posidonius deemed not improbable. The true derivation, however, is evidently the Celtic *Pyren* or *Pyrn*, "a high mountain," and from this same may in like manner be deduced the name of mount *Brenner* in the Tyrol, that of *Pyern*, in upper Austria, that of *Pernec*, in the Tyrol, and many others. The range of the Pyrenees is about 991 miles in length. These mountains are so steep and difficult of access, that five narrow passes only are frequented from France to Spain. The first is at *St Sebastian* in Biscay, the second at *Maya* and *Pampeluna* in Navarre; the third at *Turiffe*, the fourth from *Commange* into *Arragon*; and the last from *Languedoc* to *Catalonia* A few more have been attempted in cases of extreme necessity.

PYRENÆUS, a king of Thrace, who, during a shower of rain, gave shelter in his house to the nine muses, and attempted to offer them violence, The goddesses upon this took to their wings and flew away. Pyrenæus, who attempted to follow them, as if he had wings threw himself down from the top of a tower and was killed. *Ovid. Met* 5, 274.

PYRENE, a daughter of Hebrycius king of the southern parts of Spain. Hercules offered violence to her before he went to attack Geryon, and she brought into the world a serpent, which so terrified her, that she fled into the woods, where she was torn to pieces by wild beasts. *Sil. Ital.* 3, 420.

PYRGO, the nurse of Priam's children who followed Æneas in his flight from Troy. *Virg. Æn* 5, 645.

PYRGOTELES, a celebrated engraver on gems in the age of Alexander the Great. He had the exclusive privilege of engraving the conqueror, as Lysippus was the only sculptor who was permitted to make statues of him. *Plin.* 37, 1.

PYRIDES, a son of Celus, said to be the first who discovered and applied to human purposes the fire concealed in flints. *Plin.* 7, 56.

PYRRHA, a daughter of Epimetheus and Pandora, who married Deucalion, the son of Prometheus, who reigned in Thessaly. In her age all mankind were destroyed by a deluge, and she alone, with her husband, escaped from the general destruction by saving themselves in a boat which Deucalion had made by his father's advice. When the waters had retired from the surface of the earth, Pyrrha, with her husband, went to the oracle of Themis, where they were directed, to repair the loss of mankind, to throw stones behind their backs. They obeyed, and the stones which Pyrrha threw were changed into women, and those of Deucalion into men. (*Vid.* Deucalion.) Pyrrha became mother of Amphictyon, Hellen, and Protogenes, by Deucalion. *Ovid. Met.* 1, 350, &c.—*Hygin. fab.* 153.—*Apollon. Rhod.* 3, 1065.——The name which Achilles bore when he disguised himself in women's clothes, at the court of Lycomedes. *Hygin fab.* 96.——A promontory of Thessaly, on the western coast of the Sinus Pagasæus, and

a short distance below Demetrias. It is now cape *Ankistri* ——A rock, with another in its vicinity named Deucalion, near the promontory mentioned in the preceding paragraph. *Strab* 9.

PYRRHIAS, a boatman of Ithaca, remarkable for his humanity. He delivered from slavery an old man who had been taken by pirates, and robbed of some pots full of pitch. The old man was so grateful for his kindness, that he gave the pots to his deliverer, after he had told him that they contained gold under the pitch. Pyrrhias, upon this, offered the sacrifice of a bull to the old man, and retained him in his house, with every act of kindness and attention, till the time of his death *Plut in quest G*—— A general of the Ætolians, defeated by Philip, king of Macedonia.

PYRRHICHA, a kind of dance said to be invented and introduced into Greece by Pyrrhus the son of Achilles, or by the Corybantes or Dactyli. The dancers were generally armed, and they exhibited at the sound of the flute, all the evolutions of military discipline *Xenoph. Cyr.* 6 —*Dionys. Hal.* 2. — *Suet in Cæs* 39. *Ner.* 12.

PYRRHIDÆ, a patronymic given to the successors of Neoptolemus in Epirus.

PYRRHO, a celebrated Greek philosopher, born at Elea, in Peloponnesus, who in early life studied painting, but aspiring to philosophical pursuits he became a disciple of Anaxarchus, and accompanied him as far as India. In this journey he followed Alexander the Great; and hence we may know in what time he flourished In India he conversed with the Brachmans and Gymnosophists, imbibing from their doctrine whatever might seem favourable to his natural disposition towards doubting; a disposition which was cherished by his master, who had formerly been a disciple of a sceptical philosopher, Metrodorus of Chios. As he was involved in fresh uncertainty by every advance he made in the study of philosophy, he left the school of the Dogmatists, who professed to be possessed of certain knowledge, and established a new school, in which he taught, that every object of human inquiry is involved in uncertainty, so that it is impossible ever to arrive at the knowledge of truth. Some have said, that this philosopher acted upon his own principles, and carried his scepticism to an extreme so ridiculous, that his friends were obliged to accompany him wherever he went, that he might not be run over by carriages, or fall down precipices. These reports, however, are inconsistent with the respect that is paid to him by ancient writers, and with the general history of his life, and are charged, as calumnies, upon the Dogmatists, whom he opposed. A great part of his life was spent in solitude; and he always preserved a settled composure of countenance, undisturbed by fear, or joy, or grief. He endured bodily pain with great fortitude; and in the midst of dangers he manifested no signs of apprehension. As a disputant, he was celebrated for the subtlety of his arguments, and the perspicuity of his language. So highly was Pyrrho esteemed by his countrymen, that they honoured him with the office of chief priest, and from respect to him, passed a decree by which all philosophers were indulged with an exemption from public taxes. Of the poets, and particularly of Homer, he was a great admirer; and frequently repeated passages from his poems. He flourished about B. C. 340, and died about the ninetieth year of his age, probably about B C 268. After his death, the Athenians honoured his memory with a statue; and a monument was erected to him in his own country. *Diog. Laert.* 58, &c.

PYRRHUS, a son of Achilles and Deidamia, the daughter of king Lycomedes, who received this name from the *yellowness* of his hair. He was also called Neoptolemus, or *new warrior*, because he came to the Trojan war in the last year of the celebrated siege of the capital of Troas. [*Vid* Neoptolemus.]—— A king of Epirus, descended from Achilles, by the side of his mother, and from Hercules, by that of his father, and son of Æacides and Phthia He was saved when an infant, by the fidelity of his servants, from the pursuits of the enemies of his father, who had been banished from his kingdom, and he was carried to the court of Glaucias king of Illyricum, who educated him with great tenderness Cassander, king of Macedonia, wished to dispatch him, as he had so much to dread from him; but Glaucias not only refused to deliver him up into the hands of his enemy, but he even went with an army and placed him on the throne of Epirus, though only 12 years of age. About five years after, the absence of Pyrrhus to attend the nuptials of one of the daughters of Glaucias, raised new commotions. The monarch was expelled from his throne by Neoptolemus, who had usurped it after the death of Æacides; and being still without resources, he applied to his brother-in law Demetrius for assistance. He accompanied Demetrius at the battle of Ipsus, and fought there with all the prudence and intrepidity of an experienced general. He afterwards passed into Egypt, where by his marriage with Antigone the daughter of Berenice, he soon obtained a sufficient force to attempt the recovery of his throne. He was successful in the undertaking, but to remove all causes of quarrel, he took the usurper to share with him the royalty, and some time after he put him to death under pretence that he had attempted to poison him. In the subsequent years of his reign, Pyrrhus engaged in the quarrels which disturbed the peace of the Macedonian monarchy; he marched against Demetrius, and gave the Macedonian soldiers fresh proofs of his valour and activity. By dissimulation he ingratiated himself in the minds of his enemy's subjects, and when Demetrius laboured under a momentary illness, Pyrrhus made an attempt upon the crown of Macedonia which, if not then successful, soon after rendered him master of the kingdom. This he shared with Lysimachus for seven months, till the jealousy of the Macedonians, and the ambition of his colleague, obliged him to retire Pyrrhus was meditating new conquests, when the Tarentines invited him to Italy to assist them against the encroaching power of Rome. He gladly accepted the invitation, but his passage across the Adriatic proved nearly fatal, and he reached the shores of Italy, after the loss of the greatest part of his troops in a storm. At his entrance into Tarentum, B. C. 280, he began to reform the manners of the inhabitants, and by introducing the strictest discipline among their troops, to accustom them to bear fatigue and to despise dangers. In the first battle which he fought with the Romans, he obtained the victory, but for this he was more

particularly indebted to his elephants, whose bulk and uncommon appearance astonished the Romans and terrified their cavalry. The number of the slain was equal on both sides, and the conqueror said that such another victory would totally ruin him. He also sent Cineas, his chief minister, to Rome, and though victorious, he sued for peace. These offers of peace were refused and when Pyrrhus questioned Cineas, about the manners and the character of the Romans, the sagacious minister replied, that their senate was a venerable assembly of kings, and that to fight against them, was to attack another Hydra. A second battle was fought near Asculum, but the slaughter was so great, and the valour so conspicuous on both sides, that the Romans and their enemies reciprocally claimed the victory as their own. Pyrrhus still continued the war in favour of the Tarentines, when he was invited into Sicily by the inhabitants who laboured under the yoke of Carthage, and the cruelty of their own petty tyrants. His fondness of novelty soon determined him to quit Italy he left a garrison at Tarentum, and crossed over to Sicily, where he obtained two victories over the Carthaginians, and took many of their towns. He was for a while successful, and formed the project of invading Africa, but soon his popularity vanished, his troops became insolent, and he behaved with haughtiness, and showed himself oppressive, so that his return to Italy was deemed a fortunate event for all Sicily. He had no sooner arrived at Tarentum than he renewed hostilities with the Romans with great acrimony, but when his army of 80,000 men had been defeated by 20,000 of the enemy, under Curius, he left Italy with precipitation, B. C. 274, ashamed of the enterprize, and mortified by the victories which had been obtained over one of the descendants of Achilles. In Epirus he began to repair his military character by attacking Antigonus, who was then on the Macedonian throne. He gained some advantages over his enemy, and was at last restored to the throne of Macedonia. He afterwards marched against Sparta, at the request of Cleonymus, but when all his vigorous operations were insufficient to take the capital of Laconia, he retired to Argos where the treachery of Aristeus invited him. The Argives desired him to retire and not to interfere in the affairs of their republic, which were confounded by the ambition of two of their nobles. He complied with their wishes, but in the night he marched his forces into the town and might have made himself master of the place had he not retarded his progress by entering it with his elephants. The combat that ensued was obstinate and bloody, and the monarch, to fight with more boldness, and to encounter dangers with more facility, exchanged his dress. He was attacked by one of the enemy, but as he was going to run him through in his own defence, the mother of the Argive, who saw her son's danger from the top of a house, threw down a tile and brought Pyrrhus to the ground. His head was cut off, and carried to Antigonus, who gave his remains a magnificent funeral, and presented his ashes to his son Helenus, 272 years before the Christian era. Pyrrhus has been deservedly commended for his talents as a general; and not only his friends, but also his enemies, have been warm in extolling him; and Annibal declared, that for experience and sagacity the king of Epirus was the first of commanders. He had chosen Alexander the Great for a model, and in every thing he wished not only to imitate, but to surpass him. In the art of war none was superior to him, he not only made it his study as a general, but even he wrote many books on encampments, and the different ways of training up an army, and whatever he did was by principle and rule. His uncommon understanding, and his penetration, are also admired; but the general is severely censured, when has no sooner conquered a country, than he looks for other victories, without regarding or securing what he has already obtained. His measures and regulations honourable to himself and advantageous to his subjects. The Romans passed great encomiums upon him, and Pyrrhus was no less struck with their magnanimity and valour; so much indeed, that he exclaimed that if he had soldiers like the Romans, or if the Romans had him for a general, he would leave no corner of the earth unseen, and no nation unconquered. Pyrrhus married many wives and all for political reasons; besides Antigone, he had Lanassa the daughter of Agathocles, as also a daughter of Autoleon king of Paonia His children, as his biographer observes, derived a warlike spirit from their father, and when he was asked by one to which of them he should leave the kingdom of Epirus, he replied, to him who has the sharpest sword. *Elian. H. A* 10.—*Plut. in vit.*—*Justin* 17, &c.—*Liv.* 13 et 14. *Horat. Od* 3 6.——A king of Epirus, son of Ptolemy, murdered by the people of Ambracia. His daughter, called Laudamia, or Deidamia succeeded him. *Paus.*

PYTHAGÓRAS, a celebrated philosopher, born at Samos. His father Mnesarchus was a person of distinction, and, therefore, the son received that education which was most calculated to enlighten his mind and invigorate his body Like his contemporaries he was early made acquainted with poetry and music, eloquence and astronomy became his private studies, and in gymnastic exercises he often bore the palm for strength and dexterity. He first made himself known in Greece, at the Olympic games, where he obtained, in the 18th year of his age, the prize for wrestling; and, after he had been admired for the elegance and the dignity of his person, and the brilliancy of his understanding, he retired into the east. In Egypt and Chaldæa he gained the confidence of the priests, and learned from them the artful policy, and the symbolic writings, by which they governed the prince as well as the people, and, after he had spent many years in gathering all the information which could be collected from antique tradition concerning the nature of the gods and the immortality of the soul, Pythagoras revisited his native island. The tyranny of Polycrates at Samos disgusted the philosopher, who was a great advocate for national independence; and though he was the favourite of the tyrant, he retired from the island, and a second time assisted at the Olympic games. His fame was too well known to escape notice; he was saluted in the public assembly by the name of *Sophist*, or wise man, but he refused the appellation, and was satisfied with that of philosopher, or, *the friend of wisdom*. "At the Olympic games," said he, in explanation of this new appellation he wished to assume, "some are attracted with

the desire of obtaining crowns and honours, others come to expose their different commodities to sale, while curiosity draws a third class, and the desire of contemplating whatever deserves notice in that celebrated assembly; thus on the more extensive theatre of the world, while many struggle for the glory of a name, and many pant for the advantages of fortune, a few, and indeed but a few who are neither desirous of money nor ambitious of fame, are sufficiently gratified to be spectators of the wonder, the hurry, and the magnificence of the scene." From Olympia, the philosopher visited the republics of Elis and Sparta, and retired to Magna Græcia, where he fixed his habitation in the town of Crotona, about the fortieth year of his age. Here he founded a sect which has received the name of *the Italian*, and he soon saw himself surrounded by a great number of pupils which the recommendation of his mental, as well as his personal accomplishments had procured. His skill in music and medicine, and his knowledge of mathematics and of natural philosophy, gained him friends and admirers, and amidst the voluptuousness which prevailed among the inhabitants of Crotona, the Samian sage found his instructions respected, and his approbation courted, the most debauched and effeminate were pleased with the eloquence and the graceful delivery of the philosopher, who boldly upbraided them for their vices, and called them to more virtuous and manly pursuits. These animated harangues were attended with rapid success and a reformation soon took place in the morals and the life of the people of Crotona. The females were exhorted to become modest, and they left off their gaudy ornaments; the youths were called away from their pursuits of pleasure, and instantly they forgot their intemperance, and paid to their parents that submissive attention and deference which the precepts of Pythagoras required. As to the old, they were directed no longer to spend their time in amassing money, but to improve their understanding, and to seek that peace and those comforts of mind which frugality, benevolence, and philanthropy alone can produce. The sober and religious behaviour of the philosopher strongly recommended the necessity and importance of these precepts. Pythagoras was admired for his venerable aspect, his voice was harmonious, his eloquence persuasive, and the reputation he had acquired by his distant travels, and by being crowned at the Olympic games, was great and important. He regularly frequented the temples of the gods, and paid his devotion to the divinity at an early hour: he lived upon the purest and most innocent food, he clothed himself like the priests of the Egyptian gods, and by his continual purifications and regular offerings, he seemed to be superior to the rest of mankind in sanctity. These artful measures united to render him an object not only of reverence, but of imitation. To set himself at a greater distance from his pupils a number of years was required to try their various dispositions; the most talkative were not permitted to speak in the presence of their master before they had been his auditors for five years, and those who possessed a natural taciturnity were allowed to speak after a probation of two years. When they were capable of receiving the secret instructions of the philosopher they were taught the use of cyphers, and hieroglyphic writings, and Pythagoras might boast that his pupils could correspond together, though in the most distant regions, in unknown characters; and by the signs and words which they had received they could discover, though strangers and barbarians, those that had been educated in the Pythagorean school. So great was his authority among his pupils, that, to dispute his word was deemed a crime, and the most stubborn were drawn to coincide with the opinions of their opponent when they helped their arguments by the words of *the master said so*, an expression which became proverbial in *jurare in verba magistri*. The great influence which the philosopher possessed in his school, was transferred to the world: the pupils divided the applause and the approbation of the people with their venerable master, and in a short time, the rulers and the legislators of all the principal towns of Greece, Sicily, and Italy, boasted in being the disciples of Pythagoras. The Samian philosopher was the first who supported the doctrine of *metempsychosis*, or transmigration of the soul into different bodies, and those notions he seemed to have imbibed among the priests of Egypt, or in the solitary retreats of the Brachmans. More strenuously to support his chimerical system, he declared he recollected the 207 different bodies which his soul had animated before that of the son of Mnesarchus. He remembered to have been Æthalides, the son of Mercury, to have assisted the Greeks during the Trojan war in the character of Euphorbus, [*Vid* Euphorbus,] to have been Hermotimus, afterwards a fisherman, and last of all Pythagoras. He forbade his disciples to eat flesh, as also beans, because he supposed them to have been produced from the same putrefied matter from which, at the creation of the world, man was formed. In his theological system, Pythagoras supported that the universe was created from a shapeless heap of passive matter by the hands of a powerful being, who himself was the mover and soul of the world, and of whose substance the souls of mankind were a portion. He considered numbers as the principles of every thing, and perceived in the universe regularity, correspondence, beauty, proportion, and harmony, as intentionally produced by the Creator. In his doctrines of morality, he perceived in the human mind, propensities common to us with the brute creation, but besides these, and the passions of avarice and ambition, he discovered the nobler seeds of virtue, and supported that the most ample and perfect gratification was to be found in the enjoyment of moral and intellectual pleasures. The thoughts of the past he considered as always present to us, and he believed that no enjoyment could be had where the mind was disturbed by consciousness of guilt, or fears about futurity. This opinion induced the philosopher to recommend to his followers a particular mode of education. The tender years of the Pythagoreans were employed in continual labour, in study, in exercise, and repose; and the philosopher maintained his well known and important maxim, that many things, especially love, are best learnt late. In a more advanced age, the adult was desired to behave with caution spirit, and patriotism, and to remember, that the community and civil society demanded his exertions, and that the good of the public, and not his own private

enjoyments, were the ends of his creation. From lessons like these, the Pythagoreans were strictly enjoined to call to mind, and carefully to review, the actions, not only of the present, but of the preceding days. In their acts of devotion, they early repaired to the most solitary places of the mountains and after they had examined their private and public conduct, and conversed with themselves, they joined in the company of their friends, and early refreshed their bodies with light and frugal aliments. Their conversation was of the most innocent nature; political or philosophic subjects were discussed with propriety, but without warmth, and after the conduct of the following day was regulated, the evening was spent with the same religious ceremony as the morning in a strict and impartial self examination From such regularity nothing but the most salutary consequences could arise, and it will not appear wonderful that the disciples of Pythagoras were so much respected and admired as legislators, and imitated for their constancy, friendship, and humanity The authors that lived in, and after, the age of Alexander, have rather tarnished than brightened the glory of the founder of the Pythagorean school, and they have obscured his fame by attributing to him actions which were dissonant with his character as a man and a moralist. To give more weight to his exhortations, as some writers mention, Pythagoras retired into a subterraneous cave where his mother sent him intelligence of every thing which happened during his absence. After a certain number of months he again reappeared on the earth, with a grim and ghastly countenance, and declared, in the assembly of the people that he was returned from hell. From similar exaggerations, it has been asserted that he appeared at the Olympic games with a golden thigh, and that he could write in letters of blood whatever he pleased on a looking glass, and that by setting it opposite to the moon, when full, all the characters which were on the glass became legible on the moon's disc. They also support, that, by some magical words, he tamed a bear, stopped the flight of an eagle, and appeared on the same day and at the same instant in the cities of Crotona and Metapontum, &c The time and the place of the death of this great philosopher are unknown; yet many suppose that he died at Metapontum about 497 years before Christ; and so great was the veneration of the people of Magna Græcia for him, that he received the same honours as were paid to the immortal gods, and his house became a sacred temple. Succeeding ages likewise acknowledged his merits, and when the Romans, A. U. C. 411, were commanded by the oracle of Delphi to erect a statue to the bravest and wisest of the Greeks, the distinguished honour was conferred on Alcibiades and Pythagoras. Pythagoras had a daughter, called Damo. There is now extant a poetical composition ascribed to the philosopher, and called the *golden verses of Pythagoras*, which contain the greatest part of his doctrines and moral precepts; but many support, that it is a supposititious composition, and that the true name of the writer was Lysis. Pythagoras distinguished himself also by his discoveries in geometry, astronomy, and mathematics, and it is to him that the world is indebted for the demonstration of the forty-seventh proposition of the first book of Euclid's elements, about the square of the hypothenuse. It is said that he was so elated after making the discovery, that he made an offering of a hecatomb to the gods, but the sacrifice was undoubtedly of small oxen, made with wax, as the philosopher was ever an enemy to shedding the blood of all animals. His system of the universe, in which he placed the sun in the centre, and all the planets moving in elliptical orbits round it, was deemed numerical and improbable, till the deep enquiries and the philosophy of the last ooth century proved it, by the most accurate calculations, to be true and incontestable. Diogenes, Porphyry, Nambilicus, and others, have written an account of his life, but with more erudition perhaps than veracity. *Cic de Nat D.* 1, 5.—*Tusc.* 4, 1.—*Diog Ac.* 8.—*Hygin. fab.* 112.—*Ovid. Met.* 15, 60, &c.—*Plato.*—*Plin.* 30, 6.—*Gell.* 9. *Iamblic.*—*Porphyr.* *Plut* —A soothsayer of Babylon, who foretold the death of Alexander, and of Hephæstion, by consulting the entrails of victims.—A tyrant of Ephesus.—One of Nero's wicked favourites.

PYTHEAS, a native of Massilia (*Marseilles*) His era is uncertain; some writers place him under the reign of Ptolemy Philadelphus, but others have undertaken to show that he was anterior to Aristotle. Pytheas is numbered among the Greek geographical writers. He made many important discoveries in a voyage which he undertook to the north of Europe, and was the first geographer who could call astronomical knowledge to his aid. Leaving the harbour of Massilia, and sailing from cape to cape, he coasted along all the eastern shore of Spain, passed the straits of Gibraltar, navigated the coasts of Lusitania, Aquitania, and Armorica, entered the English Channel, followed the eastern shores of Britain, and, on reaching its northern extremity, advanced six days' sail farther to the north, until he reached a country which the inhabitants called Thule, and where the length of the solstitial day was twenty-four hours, which corresponds to 66° 30' N. L. or modern Iceland. In a second voyage, Pytheas passed through the English Channel into the German Ocean, and thence into the Baltic, where he reached the mouth of a river which he calls the Tanais, but which is, perhaps, the Vistula In this vicinity the amber of commerce was obtained. Pytheas wrote in Greek two works, one entitled "*A Description of the Ocean*," of which Geminus Rhodius makes mention, and the other a "*Periplus*," or "*Periodus of the earth*," mentioned by Marcianus, the scholiast on Apollonius Rhodius. *Plut. de Opin* 3 17. *Strab* 2, &c.—*Plin.* 37.

PYTHES, a Lydian, famous for his riches in the age of Xerxes. He kindly entertained the monarch and all his army, when he was marching on his expedition against Greece, and offered him to defray the expenses of the whole war. Xerxes thanked him with much gratitude, and promised to give him whatever he should require. Pytheus asked him to dismiss his son from the expedition; upon which the monarch ordered the youngman to be cut into two, and one half of the body to be placed on the right hand of the way, and the other on the left, that his army might march between them. *Herod*

PYTHIA, the priestess of Apollo at Delphi. She delivered the answers of the god to such as came to consult the oracle, and was supposed to be suddenly inspired by the sulphureous vapours

which issued from the hole of a subterraneous cavity within the temple, over which she sat bare on a three-legged stool, called a tripod. In the stool was a small aperture, through which the vapour was inhaled by the priestess, and, at this divine inspiration, her eyes suddenly sparkled, her hair stood on end and a shivering ran over all her body. In this convulsive state she spoke the oracles of the god, often with loud howlings and cries and her articulations were taken down by the priest and set in order. Sometimes the spirit of inspiration was more gentle, and not always violent, yet Plutarch mentions one of the priestesses who was thrown into such an excessive fury, that not only those that consulted the oracle, but also the priests that conducted her to the sacred tripod, and attended her during the inspiration, were terrified and forsook the temple, and so violent was the fit, that she continued for some days in the most agonizing tortures, and at last died. The Pythia, before she placed herself on the tripod, used to wash her whole body, and particularly her hair, in the waters of the fountain Castalia, at the foot of mount Parnassus. She also shook a laurel tree that grew near the place, and sometimes eat the leaves, with which she crowned herself. The priestess was originally a virgin, but the institution was changed when Echecrates, a Thessalian, had offered violence to one of them, and none but women who were above the age of fifty, were permitted to enter upon that sacred office. They always appeared dressed in the garments of virgins to intimate their purity and modesty, and they were solemnly bound to observe the strictest laws of temperance and chastity, that neither fasting dresses nor lascivious behaviour might bring the office, the religion or the sanctity of the place into contempt. There was originally but one Pythia, besides subordinate priests, yet afterwards two were chosen, and sometimes more. The most celebrated of all these is Phemonoe, who is supposed by some to have been the first who gave oracles at Delphi. The oracles were always delivered in hexameter verses, a custom which was some time after discontinued. The Pythia was consulted only one month in the year, about the spring. It was always required, that those who consulted the oracle should make large presents to Apollo, and from thence arose the opulence, splendour, and the magnificence of that celebrated temple of Delphi. Sacrifices were also offered to the divinity, and if the omens proved unfavorable, the priestess refused to give an answer. There were generally five priests who were engaged at the offering of the sacrifices, and there was also another who attended the Pythia, and assisted her in receiving the oracle. *Vid* Delphi, Oraculum.] *Pous* 10, 5.—*Justin.* 24, 5.—*Plut. de Orat. def.*—*Eurip. in Ion.*—*Chrysost.* —— Games celebrated in honour of Apollo, near the temple of Delphi. They were at first instituted, according to the more received opinion, by Apollo himself, in commemoration of the victory which he had obtained over the serpent Python, from which they received their name; though others maintain that they were first established by Agamemnon, or Diomedes, or by Amphictyon, or, lastly, by the council of the Amphictyons, B. C. 1263. They were originally celebrated once in nine years, but afterwards every fifth year, on the second year of every Olympiad, according to the number of the Parnassian nymphs who congratulated Apollo after his victory. The gods themselves were originally among the number of the combatants, and, according to some authors, the first prizes were won by Pollux in boxing, Castor, in horse races, Hercules, in the pancratium; Zetes, in fighting with the armour; Calais, in running; Telamon, in wrestling, and Peleus, in throwing the quoit. These illustrious conquerors were rewarded by Apollo himself, who was present, with crowns and laurels. Some, however, observe, that at first it was nothing but a musical contention, in which he who sung best the praises of Apollo obtained the prize, consisting of presents of gold or silver, which were afterwards exchanged for a garland of the palm tree, or of beech leaves. It is said that Hesiod was refused admission to these games because he was not able to play upon the harp which was required of all such as entered the lists. The songs which were sung were called *nomoi*, *the Pythian nodes*, divided into five parts, which contained a representation of the fight and victory of Apollo over Python; *ἐνόπωσις, the preparation for the fight*; *ὕμνος, the first attempt*; *κατακελευσμὸς, taking breath and collecting courage*; *ἰαμβος καὶ ἀνάπαιστος, the insulting sarcasms of the god over his vanquished enemy*; *σφαγὴ, an imitation of the hisses of the serpent*, just as he expired under the blows of Apollo. A dance was also introduced; and in the forty-eighth Olympiad, the Amphictyons, who presided over the games, increased the number of musical instruments by the addition of a flute; but, as it was more peculiarly used in funeral songs and lamentations, it was soon rejected as unfit for merriment, and the festivals which represented the triumph of Apollo over the conquered serpent. The Romans, according to some, introduced them into their city, and called them Apollinares Ludi. *Paus.* 10, 13, 37. —*Ovid Met.* 1, 447.

PYTHIAS, a Pythagorean philosopher, intimate with Damon. [*Vid.* Phintias.] —— A road which led from Thessaly to Tempe. *Ælian.*

PYTHIUS, a Syracusan, who defrauded Canius, a Roman knight, to whom he had sold his garden, &c. *Cic. de Off.* 3, 14. —— A surname of Apollo, which he received for having conquered the serpent Python, or because he was worshipped at Delphi, called also Pytho. *Propert.* 2, 31, 6.

PYTHO, the ancient name of the town of Delphi, which it received *ab eâ vocabulo*, because the serpent which Apollo killed *rotted there*. It was also called Parnassia Nape. *Vid.* Delphi.

PYTHON, a native of Byzantium, in the age of Philip of Macedonia. He was a great favourite of the monarch, who sent him to Thebes, when that city, at the instigation of Demosthenes, was going to take up arms against Philip. *Plut. in Dem.*—*Duod.*——One of the friends of Alexander, put to death by Ptolemy Lagus.——A man who killed Cotys, king of Thrace, at the instigation of the Athenians.—— A celebrated serpent, sprung from the mud and stagnated waters which remained on the surface of the earth after the deluge of Deucalion. Some, however, suppose that it was produced from the earth by Juno, and sent by the goddess to persecute Latona, who was then pregnant by Jupiter. Latona escaped his fury by means of her lover, who changed her into a quail during the remaining months of her pregnancy, and afterwards restored her to her original shape in the island of

Delos, where she gave birth to Apollo and Diana. Apollo, as soon as he was born, attacked the monster, and killed him with his arrows, and in commemoration of the victory which he had obtained, he instituted the celebrated Pythian games *Strab.* 8.—*Paus.* 2, 7, 10, 6.—*Hygin.*—*Ovid Met.* 1 438, &c. *Lucan* 5, 134.

PYTHONISSA, a name given to the priestess of Apollo's temple at Delphi. She is more generally called Pythia. [*Vid.* Pythia.] The word *Pythonissa* was commonly applied to women who attempted to explain futurity.

Q

QUADI, a German nation, on the south-eastern borders of the country, in what is now *Moravia*. They were connected with the Marcomanni, and along with them waged war against the Romans. The emperor, Marcus Antoninus, proceeded against them in person, and repressed their inroads, but they soon after renewed hostilities with increased vigour. Their name disappears from history about the fifth century. Their territory was bounded on the south by the Danube, on the east by the river Gran and the Jazyges, on the north by the Carpates and Sudetes, and on the north by the Marcomanni. *Tacit. in Germ.* 42 et 43. *Ann.* 2, 63.

QUADRATUS, a surname given to Mercury, because some of his statues were square. T. Ummidius a governor of Syria in the age of Nero. *Tacit. Ann.* 12, 45 et 54.

QUADRIFRONS, or QUADRICEPS, a surname of Janus, because he was represented with four heads. He had a temple on the Tarpeian rock, raised by L. Catulus.

QUÆSTORES, two officers at Rome, first created A. U. C. 269. They received their name a *quærendo*, because they collected the revenues of the state, and had the total management of the public treasury. The quæstorship was the first office which could be had in the state. It was requisite that the candidates should be twenty-four or twenty-five years of age, or according to some, twenty-seven. In the year 332, U. C. two more were added to the others, to attend the consuls, to take care of the pay of the armies abroad, and to sell the plunder and booty which had been acquired by conquest. These were called *peregrini*, whilst the others, whose employment was in the city, received the name of *urbani*. When the Romans were masters of all Italy, four more were created, A. U. C. 439, to attend the proconsuls and prætors in their provinces, and to collect all the taxes and customs which each particular district owed to the republic. They were called *provinciales*. Sylla the dictator, created twenty quæstors, and Julius Cæsar, forty, to fill up the vacant seats in the senate; from whence it is evident that the quæstors ranked as senators in the senate. The quæstors were always appointed by the senate at Rome, and if any person was appointed to the quæstorship without their permission, he was only called *proquæstor*. The quæstores urbani were apparently of more consequence than the rest, the treasury was entrusted to their care, they kept an account of all receipts and disbursements, and the Roman eagles or ensigns were always in their possession when the armies were not on an expedition. They required every general before he triumphed to tell them, upon his oath, that he had given a just account of the number of the slain on both sides, and that he had been saluted *imperator* by the soldiers, a title which every commander generally received first in his army after he had obtained a victory, and which was afterwards confirmed and approved by the senate. The city quæstors had also the care of the ambassadors; they lodged and received them. They took care also of the funerals of those who were buried at the public expense. Augustus took from them the charge of the treasury, and gave it to the prætors, or to those who had been prætors, but Claudius restored it to the quæstors. Afterwards præfects of the treasury seem to have been appointed. Augustus, as a compensation for depriving them of the care of the treasury, allowed the quæstors the charge of the public regords, which the ædiles had formerly exercised. He introduced also a kind of quæstors, called *quæstores candidati*, who used to carry the messages of the emperor to the senate, and who were called *candidati*, because they sued for higher preferment, which by the interest of the emperor they were sure to obtain. Constantine instituted a new kind of quæstors, called *quæstores palatii*, who were much the same with what we call chancellors. The tent of the quæstor in the camp was called *quæstorium*. It stood near that of the general.

QUERCENS, a Rutulian who fought against the Trojans. *Virg Æn* 9 654.

QUERQUETULANUS, a name given to mount Cœlius at Rome, from the oaks which grew there. *Tacit Ann.* 4, 65.

QUIETIS FANUM, a temple without the walls of the city of Rome, near the Colline gate, Quies was the goddess of rest, whom the Romans refused to receive within their city, probably because the glory of their empire rested on security. Some suppose that Quies means Death, or Proserpine. *Liv.* 4, 4.—*August. de Civ. D.* 4, 16.

QUINCTIA PRATA. [*Vid.* Quintia.]

QUINCTIUS, T. a Roman consul who gained some victories over the Æqui and the Volsci, and obtained a triumph for subduing Præneste. —A Roman celebrated for his frugality. [*Vid.* Cincinnatus.]

QUINDECIMVIRI, an order of priests whom Tarquin the Proud appointed to take care of the Sibylline books. They were originally two, but afterwards the number was increased to ten, to whom Sylla added five more, whence their name. *Vid.* Decemviri and Duumviri.

QUINQUATRIA, a festival in honour of Minerva at Rome, which continued during five days. The beginning of the celebration was the 18th of March. The first day sacrifices and oblations were presented, but however without the effusion of blood. On the second, third, and fourth days, shows of gladiators were exhibited, and on the fifth day there was a solemn procession through the streets of the city. On the days of the celebration, scholars obtained holidays, and it was usual for them to offer prayers to Minerva

for learning and wisdom, which the goddess patronised; and on their return to school they presented their master with a gift which has received the name of *Minerval*. They were much the same as the Panathenæa of the Greeks. Plays were also acted, and disputations held on literature. They received their name from the five days which were devoted to the celebration.

QUINQUENNĀLES LUDI, games celebrated by the Chians in honour of Homer every fifth year. There were also some games among the Romans which bore this name. They are the same as the Actian games. *Vid.* Actia.

QUINTIA PRATA, a place on the borders of the Tiber near Rome, which had been cultivated by the great Cincinnatus. *Liv.* 3, 26.

QUINTILIANUS Marcus Fabius, a celebrated teacher of eloquence, was born about A. D. 42, in the reign of the emperor Claudius. He is supposed to have descended from a family originally Spanish, but that his father, or grandfather, had settled in Rome. The place of his birth is not known, but it seems certain that he was educated at the capital, where he studied rhetoric under Domitius Afer, a celebrated orator. He opened a school at Rome, and was the first who obtained a salary, from the state as a public teacher. After he had remained twenty years in this laborious employment, and obtained the applause of the most illustrious Romans, not merely as a preceptor, but as a pleader at the bar, Quintilian retired to enjoy the fruits of his labou s and industry. In his retirement he assiduously devoted his time to the study of literature, and wrote a treatise on the "Causes of the Corruption of Eloquence." Some time after he wrote his "Institutiones Oratoriæ," the most perfect and complete system of oratory extant. It is, in truth, one of the most valuable remains of antiquity. It was composed for the use of his son, whose early death he had occasion to deplore, and is an institute for the education of an orator, whom he takes up from the cradle, and conducts through all the periods of instruction to the exercise of his proper art. It accordingly contains many excellent precepts with respect to education in general, especially the early parts of it, which are applicable to all times and countries, as being founded on the nature of the mind. The style of Quintilian is said by critics to exhibit tokens of the deterioration of the Latin tongue; but, on the other hand, it must be observed, that every deviation from the usage of the Augustan age has been too readily regarded as a depravation. Quintilian was appointed preceptor to the two young princes whom Domitian destined for his successors on the throne; but the celebrity which the rhetorician received from the favours and attention of the emperor, and from the success which his writings met with in the world, were embittered by the loss of his wife, and of his two sons, one of whom he describes as a prodigy of early excellence. It is said that Quintilian was poor in his retirement, and that his indigence was relieved by the liberality of his pupil, Pliny the younger. He is supposed to have died about A. D. 95. His "Institutiones" were discovered in the 1415th year of the Christian era, in an old tower of a monastery at St Gall, by Poggio Bracciolini. The treatise on the "Causes and Corruption of Eloquence" has not come down to us. The name of Quintilian is affixed to certain "Declamations," of which there are nineteen of moderate length, but as the style, method, and manner, are totally different from the rules laid down in the "Institutiones," no good judges attribute them to the name of Quintilian. Of the editions of Quintilian some of the most valuable are those of Burmann, 3 vols 4to Lugd. Bat. 1720; of Capperonier, fol. Paris, 1725; of Gesner, 4to. Gotting. 1, 66; and that of Spalding, 4 vols. 8vo. Lips. 1798—1816, increased by the addition of a fifth volume in 1829, containing supplementary annotations, and an Index to the entire work, by Zumpt. There is an English translation by Mr Guthrie.

QUINTILLUS, M. Aurelius Claudius a brother of Claudius, who proclaimed himself emperor, and seventeen days after destroyed himself by opening his veins in a bath, when he heard that Aurelian was marching against him, about the 270th year of the Christian era.

QUINTIUS or QUINCTIUS, one of the names of Cincinnatus. *Pers.* 1, 73.——Cæso, the son of Cincinnatus was banished for opposing the tribunes. He was the first who gave bail for his appearance, and by forfeiting it, his father was almost reduced to ruin, and obliged to sell his property and live in obscure retirement. *Liv.* 3, 11, &c.

QUINTUS CURTIUS RUFUS, a Roman historian, who is known now only for his history of the reign of Alexander the Great, is supposed to have flourished in the reign of Vespasian or Trajan; but many doubts have been entertained on the subject. No notice is taken of his work till the twelfth century, though it is thought that Suetonius refers to the author as one among the eminent rhetoricians of those times. This history was divided into ten books, of which the first two, the end of the fifth, and the commencement of the sixth are lost. It has ever been esteemed for the elegance, purity, and floridness of its style. It is, however, vastly defective as a history, abounding with anachronisms, and various geographical mistakes. The best editions of this work are, that of Snakenburg, Lugd. Bat. 1724, 4to., and that of Schmeider, Gotting. 1803, 8vo. There is an English translation by Digby in 2 vols. 12mo.

QUIRINALIA, festivals in honour of Romulus, surnamed Quirinus, celebrated on the 13th of the calends of March.

QUIRINĀLIS a hill at Rome, originally called *Agonius*, and afterwards *Collinus*. The name of Quirinalis is obtained from the inhabitants of Cures, who settled there under their king Tatius. It was also called *Cabalinus*, from two marble statues of a horse one of which was the work of Phidias, and the other of Praxiteles. *Liv.* 1, 44. —*Ovid. Fast.* 375. *Met.* 14 845. —One of the gates of Rome near mount Quirinalis.

QUIRĪNUS, a surname of Mars among the Romans. This name was also given to Romulus when he had been made a god by his superstitious subjects. *Ovid. Fast.* 2, 475. —Also a surname of the god Janus. —— Sulpitius, a Roman consul born at Lanuvium. Though descended of an obscure family, he was raised to the greatest honours by Augustus. He was appointed governor of Syria, and was afterwards made preceptor to Caius, the grandson of the emperor. He married Æmilia Lepida, the grand-daughter of Sylla and Pompey, but some time after he shamefully repudiated her. He died A. D. 22. *Tacit. Ann.* 3, &c.

QUIRITES, a name given to the Roman citizens, because they admitted into their city the Sabines, who inhabited the town of Cures, and who on that account were called *Quirites*. After this union, the two nations were indiscriminately and promiscuously called by that name. It is, however, to be observed that the word was confined to Rome, and not used in the armies, as we find some of the generals applying it only to such of their soldiers as they dismissed or disgraced. Even some of the emperors appeased a sedition, by calling their rebellious soldiers by the degrading appellation of Quirites. *Sueton. Cæs.* 120. – *Lamprid.* 53. – *Lucan.* 5, 558. – *Horat. od.* 4, 14. 1. – *Varro de L. L.* 4. – *Liv.* 1, 13. – *Ovid. Fast.* 2, 479.

R

RABIRIUS, C. Posthumus, a Roman knight, who lent an immense sum of money to Ptolemy Auletes, king of Egypt. The monarch afterwards, not only refused to repay him, but even confined him, and endangered his life. Rabirius escaped from Egypt with difficulty, but at his return to Rome, he was accused by the senate of having lent money to an African prince, for unlawful purposes. He was ably defended by Cicero, and acquitted with difficulty. *Cic. pro Rab.* – Caius, a senator, accused by Labienus, at the solicitation of Cæsar, of killing the tribune Saturninus 30 years before. He appealed from the sentence of death pronounced against him by Cæsar, and was acquitted by the popular assembly. Hortensius and Cicero were his defenders. *Dio* 37, 26, &c. – A Roman epic poet, of whom little is known. He flourished during the Augustan age. Velleius Paterculus names him immediately after Homer, but Quintilian speaks of him in a much more moderate tone. The grammarians have preserved for us some verses of one of his poems. Its subject was the battle of Actium. *Vell. Pat.* 2, 36. – *Quintil.* 10, 1.

RACILIUS, L. a tribune who complained in the senate of the faction of Clodius. *Cic. in Ver.* 2, 12. *ad Q. fr.* 2, 1.

RAMNES, or RHAMNENSES, one of the three centuries instituted by Romulus. After the Roman people had been divided into three tribes, the monarch elected out of each 100 young men of the best and noblest families, with which he formed three companies of horse. One of them was called *Ramnes*, either from the tribe of which it was chosen, or from Romulus. Another was called *Tatienses*, and the third *Luceres* either from Lucumo, an Etrurian, or from *lucus* the grove which Romulus made an asylum. The Rhamnenses consisted of Romans, and inhabited the Palatine hill; the Tatienses of Sabines, and dwelt on the Capitoline hill, the Luceres were composed of all the foreigners who came successively to Rome, after the union with the Sabines. This arrangement, however, was subsequently altered. [*Vid* Equites.] *Varr. de L. L.* 4, 9. – *Liv.* 1, 13. – *Horat de Art. Poet.* 304. *Plut in Rom.*

RAMPSINITUS, an Egyptian monarch, of whom Herodotus relates the following legend. "After this, they said, Rampsinitus descended alive into those places which the Grecians call Hades; when playing at dice with Ceres, he sometimes won, and at other times lost; that at his return he brought with him as a present a napkin of gold." *Herod* 2, 122.

RAPHIA, now *Refah*, a town of Palestine, near the sea-coast at the south of Gaza. It was near it that Antiochus king of Syria, was defeated by the forces of Ptolemy the 4th king of Egypt, under the conduct of Nicolaus the Ætolian general. *Polyb.* 5, 82.

RASCIPORIS, a Macedonian sent to the assistance of Pompey. *Cæsar. Bell Civ.* 3, 4.

RAVENNA, a city of Cisalpine Gaul situate on the coast, a short distance below the Spinetic mouth of the Padus, or *Po*. It was originally founded by some Thessalians, but they subsequently abandoned it to the Umbri, being unable to resist the aggressions of the Tusci. It received afterwards a Roman colony. When Rome was possessed by the barbarians, it became the residence of the emperors of the west, and afterwards of the exarchs appointed by the emperors of the east, when the northern part of Italy was in the possession of the Lombards. It was badly supplied with water, but though situated in the midst of marshes, it was a healthy place, owing to the regularity of its tides. Its port, at the mouth of the river Bedesis, or *Ronco*, became the arsenal and great naval station of the Romans on the Adriatic; but Augustus caused a new port to be constructed near the mouth of the neighbouring river Candianus, or *Candiano*, which was then called Portus Classis, and may be still traced in *Val di Classe*. *Strab* 5. – *Plin.* 3, 15. 14, 2. – *Sil Ital* 8. 603. *Martial* 3, 56. 13, 18. – *Claudian de VI. Cons. Hon.* 491. – *Suet. in Aug.* 49. – *Tacit. Ann.* 4, 5. *Hist.* 2, 100.

RAURACI, a people of Belgic Gaul, on the Upper Rhine, north east of the Sequani. Their chief towns were Basilia, now *Basel*, and Augusta, now *Basel Augst. Cæs. B. G.* 1, 29. – *Plin.* 4, 17.

REATE, now *Rieti*, a town in the country of the Sabines, on the river Velinus, a branch of the Nar. It is said to have been built before the Trojan war, and to have derived its name from Rhea or Cybele. It was celebrated for its breeds of mules and asses, and was situated in a valley so pleasant, as to merit the appellation of Tempe. Its luxuriant meadows obtained the name of Rosei Campi, and are still called *Le Rose. Sil. Ital* 8, 417. – *Strab.* 5. – *Varro. R. R.* 1. 7. 2, 1. – *Plin.* 8, 43. 17, 4. – *Cic. Ep. ad Att* 4. 15.

REDICULUS, a deity whose name is derived from the word *redire* (to return). The Romans raised a temple to this imaginary deity on the spot where Annibal had retired when he approached Rome, as if to besiege it.

REDONES, a Gallic nation in the interior of Lugdunensis Tertia, north of the Namnetes and the mouth of the Liger, or *Loire*. Their capital was Condate, now *Rennes*. *Cæs. B. G.* 7, 75. – *Plin* 4, 18.

REGIFUGIUM, a festival at Rome, to celebrate the flight of the Tarquins. On that occasion, after sacrifices were offered to the goddess of liberty, the chief or king of the priests was obliged to fly from the temple, and to take refuge in the country for a few days. *Ovid. Fast.* 2, 685. 5, 728.

REGILLÆ, or REGILLUM, a Sabine town, near Eretum, which latter place was north of Nomentum and north-west of Tibur. Regillum is only known as the birth-place of Atta Clausus, who, under the name of Appius Claudius, became the founder of the Claudian family at Rome. *Liv.* 2. 16.—*Dion H.* 5, 40.—*Suet. Tib* 1.

REGILLIANUS, Q. NONIUS, a Dacian who entered the Roman armies, and was raised to the greatest honours under Valerian. He was elected emperor by the populace, who were dissatisfied with Gallienus, and was soon after murdered by his soldiers A. D. 262

REGILLUS, a small lake of Latium, north west of Præneste and south-east of Gabii. It was the scene of a great battle between the Romans and Latins, after the expulsion of Tarquin, in which the latter were totally defeated. The lake Regillus is thought to be *il Lughetto della Colonna*, near the small town of that name. *Cic. de Nat D* 2 et 3. - *Pun.* 33, 6.—*Val. Max.* 1, 8. - *Flor.* 4, 2.

REGIUM LEPIDUM, or Forum Lepidi, a town of Cisalpine Gaul, between Parma and Mutina. It is noticed in history as having witnessed the death of the elder Brutus by order of Pompey, to whom he had surrendered himself. *Cæ. Ep. ad Fam.* 12, 5 *Liv. Epit* 90.—*Val. Max* 6, 8.

REGULUS, M. ATTILIUS, a consul during the first Punic war. He reduced Brundusium, and in his second consulship he took 64 and sunk 30 galleys of the Carthaginian fleet, on the coasts of Sicily. Afterwards he landed in Africa, and so rapid was his success, that in a short time he defeated three generals, and made himself master of about 200 places of consequence on the coast. The Carthaginians sued for peace, but the conqueror refused to grant it, and soon after he was defeated in a battle by Xanthippus, and 30,000 of his men were left on the field of battle, and 15,000 taken prisoners. Regulus was in the number of the captives, and he was carried in triumph to Carthage He was afterwards sent by the enemy to Rome, to propose an accommodation, and an exchange of prisoners, and if his commission was unsuccessful, he was bound by the most solemn oaths to return to Carthage without delay. When he came to Rome, Regulus dissuaded his countrymen from accepting the terms which the enemy proposed, and when his opinion had had due influence on the senate, he then retired to Carthage agreeably to his engagements. The Carthaginians were told that their offers of peace had been rejected at Rome, by the means of Regulus, and therefore they prepared to punish him with the greatest severity. His eyebrows were cut, and he was exposed for some days to the excessive heat of the meridian sun, and afterwards confined in a barrel, whose sides were every where filled with large iron spikes, till he died in the greatest agonies. His sufferings were heard of at Rome, and the senate permitted his widow to inflict whatever punishments she pleased on some of the most illustrious captives of Carthage, who were in their hands. She confined them also in presses filled with sharp iron points, and was so exquisite in her cruelty, that the senate at last interfered, and stopped the barbarity of her punishments. Regulus died about 251 years before Christ. *Sil.* 6, 319.—*Flor.* 2, 3.—*Horat. Od.* 3 5. - *Cic de Off.* 1, 13.—*Val. Max.* 1, 1. 2.—*Liv. ep* 16 ——Mentinus, a Roman made governor of Greece by Caligula. While Regulus was in his province, the emperor wished to bring the celebrated statue of Jupiter Olympius, by Phidias, to Rome; but this was supernaturally prevented, and, according to ancient authors, the ship which was to convey it was destroyed by lightning, and the workmen who attempted to remove the statue, were terrified away by sudden noises. *Dio. Cass.*——A man who condemned Sejanus.——Roscius, a man who held the consulship but for one day, in the reign of Vitellius.

REMI, a people of Gallia Belgica, south-west of the Treveri, and south-east of the Veromandui. Their chief cities were Durocortorum, now *Rheims* and Bibrax now *Bievre*. *Cæs. B. G.* 2, 5.—*Tacit. Hist* 4, 67.—*Plin.* 4, 17.

REMMIA LEX *de ambitu*, was enacted to punish all calumniators. The letter K was marked on their forehead This law was abolished by Constantine the Great. *Cic. pro Ros*

REMULUS, a chief of Tibur, whose arms were seized by the Rutulians, and afterwards became part of the plunder which Eurysalus obtained. *Virg. Æn.* 9, 360.——A friend of Turnus, trampled to death by his horse which Orsinebius had wounded. *Id.* 11, 636, &c.——Sylvius, a king of Alba, destroyed by lightning on account of his impiety. *Ovid. Trist.* 4, 50.

REMURIA, festivals established at Rome by Romulus, to appease the manes of his brother Remus. They were afterwards called *Lemuria*, and celebrated yearly.

REMUS, the brother of Romulus, was exposed together with him, by the cruelty of his grandfather. In the contest which happened between the two brothers about building a city, Romulus obtained the preference, and Remus for ridiculing the rising walls, was put to death by his brother's orders, or by Romulus himself. [*Vid.* Romulus.] The Romans were afflicted with a plague after this murder, upon which the oracle was consulted, and the manes of Remus appeased by the institution of Remuria. *Ovid Fast.* 4, 837. 5, 469 ——One of the auxiliaries of Turnus against Æneas. *Virg. Æn.* 9, 330.

RESÆNA, now *Ras al Ain*, a town of Mesopotamia, not many miles from the source of the river Chaborus. It was famous for the defeat which the Persians there suffered from the emperor Gordian. It was made a Roman colony by Septimius Severus, after which its name was changed to Theodosiopolis.

RHA, a large river, now the *Volga*, which rises from two sources, the more eastern of these, or the Rha Orientalis, now the *Kama*, has its source in the Hyperborei *Montes*, whilst the Rha Occidentalis, or true *Volga*, rises considerably to the westward of it, in the heart of Russia: after their junction, the united stream flows with a southerly direction into the Caspian sea, which it enters by many mouths at *Astrakhan*. Its greatest length is 2100 miles, or about 500 more than the Danube. It was famed for the root Rha barbarum, now called *Rhubarb*, which grew upon its banks, and was held in great esteem among the medicines of the ancients.

RHACIUS, a Cretan prince, the first of that nation who entered Ionia with a colony. He seized Claros, of which he became the sovereign. He married Manto, the daughter of Tiresias, who had been seized on his coasts. *Paus.* 7, 3.

RHACOTIS, the name of a maritime place in Egypt, on the site of which Alexandria was subsequently erected. *Strab.* 17

RHADAMANTHUS, a son of Jupiter and Europa. He was born in Crete, which he abandoned about the thirtieth year of his age. He passed into some of the Cyclades, where he reigned with so much justice and impartiality, that the ancients have said he became one of the judges of hell, and that he was employed in the infernal regions in obliging the dead to confess their crimes, and in punishing them for their offences. Rhadamanthus reigned not only over some of the Cyclades but over many of the Greek cities of Asia. *Plat.* 8, 53.—*Ovid. Met.* 9, 435.—*Homer. Il.* 4, 564.—*Virg. Æn.* 6, 566.

RHADAMISTUS, a son of Pharnasmanes king of Iberia. He married Zenobia, the daughter of his uncle Mithridates, king of Armenia, and some time after put him to death. He was put to death by his father for his cruelties, about the year fifty-two of the Christian era. *Tacit. Ann.* 13, 37.

RHÆTI or RÆTI an ancient and warlike nation of Etruria. *Vid* Rhætia

RHÆTIA, a country of Europe Rhætia in its extended sense, comprehended the country between Italy and the Danube, from the confines of the Helvetii to Noricum; but these limits included the territory of the Vindelici. Rhætia Propria was bounded on the north by Vindelicia, on the east by Noricum, on the south by the Italian provinces Venetia and Gallia Cisalpina, and on the west by the Gallic province Maxima Sequanorum It contained nearly the whole of *Tyrol*, the Valtelina, Vorarberg, Lichtenstein, and the east part of *Switzerland* (in the cantons of Grisons, Tessin, Glarus, St Gallen, Thurgau, and Appenzell) The Rhæti were said to be Tuscans, who fled from the Gauls when that nation invaded Italy, and to have been so called from their leader Rhætus They were composed of many small tribes, who in time became powerful to make frequent incursions into the Roman territory, till their submission was effected, during the reign of Augustus, by the Roman armies under the command of Drusus and Tiberius Nero. *Virg. G.* 2 96.—*Plin.* 3, 20 14 2, &c. - *Horat. Od.* 4, 4 et 14.

RHAMNES a king and augur, who assisted Turnus against Æneas He was killed in the night by Nisus *Virg. Æn.* 9 325.

RHAMNUS, a town of Attica, situate on the coast sixty stadia north-east of Marathon It was so called from the plant rhamnus (*thornbush*) which grew there in abundance. It was much celebrated for the worship of Nemesis, hence styled *Rhamnusia virgo*, in whose temple was a colossal statue of Parian marble. Its modern name is *Eremo Castro* *Paus.* 1, 32 et 33. *Ovid. Met* 3, 406.—*Stat. Sylv.* 3, 5, 4

RHAMPSINITUS. *Vid* Rampsinitus

RHAMSES, or RAMSES, a powerful king of Egypt, who with an army of 700,000 men, conquered Ethiopia, Libya, Persia, and other eastern nations In his reign, according to Pliny, Troy was taken. Some authors consider him to be the same as Sesostris. *Tacit. Ann.* 2. 60 - *Plin* 36 8.

RHARIUS Campus, a part of the Thriasian plain in Attica, near Eleusis It was in this plain that Ceres was said to have first sown corn. *Paus.* 1, 38.

RHASCUPORIS, a king of Thrace, who invaded the possessions of Cotys, and was put to death by order of Tiberius, &c. *Tacit. Ann.* 2, 64.

RHEA a daughter of Cœlus and Terra, who married Saturn, by whom she had Vesta, Ceres, Juno, Pluto, Neptune, &c. Her husband, however, devoured all his children as soon as born, as he had succeeded to the throne with the solemn promise that he would raise no male offspring, or, according to others because he had been informed by an oracle, that one of his sons would dethrone him. To stop the cruelty of her husband Rhea consulted her parents, and was advised to impose upon him, or perhaps to fly into Crete Accordingly, when she brought forth, the child was immediately concealed, and Saturn devoured up a stone which his wife had given him as her own child. The fears of Saturn were soon proved to be well-founded. A year after, the child whose name was Jupiter, became so strong and powerful, that he drove his father from his throne. Rhea has been confounded by the mythologists with some of the other goddesses, and many have supposed that she was the same divinity that received adoration under the various names of Bona Dea, Cybele, Dindymena, Magna Mater, Ceres, Vesta, Titæa and Terra, Tellus, and Ops [*Vid.* Cybele, *Ceres*, Vesta, &c.] Rhea, after the expulsion of her husband from his throne followed him to Italy, where he established a kingdom. Her benevolence in this part of Europe was so great, that the golden age of Saturn is often called the age of Rhea. *Orph. in Hymn. Homer. ib.* —*Eschyl Prom.*—*Euripid Bacch et Elect.* - *Ovid. Fast* 4, 197 *Apollod* 1, 1, &c —Silvia, the mother of Romulus and Remus. She is also called Ilia [*Vid.* Ilia.]—A nymph of Italy, who is said to have born a son called Aventinus to Hercules. *Virg. Æn.* 7 659.

RHEBAS, or RHEBUS, a little river of Bithynia, flowing from mount Olympus into the Euxine sea. It is now the *Rura* *Apoll. Argon.* 2, 651. *Dionys Perieg* 794.

RHEBUSNÆ *Vid* Rebones.

RHEGIUM a city of Magna Græcia, at the extremity of Italy, in the territory of the Bruttii, and in a south-eastern direction from Messana on the opposite coast of Sicily. It is supposed to have taken its name from the violent bursting asunder of Italy and Sicily from (*ἔρηγω* *frango*.) It was built by a colony from Chalcis, and increased by the Zanclians and Messenians It gave birth to many eminent men, amongst whom may be mentioned the poet Ibycus. Its modern name is *Reggio* *Strab.* 6. - *Justin.* 4, 2 et 3. - *Plin.* 35, 8. *Paus* 6, 4.

RHENEA, or RHENEIA a small island near Delos, so near in fact, that Polycrates of Samos is said to have dedicated it to Apollo, connecting it to the latter island by means of a chain. Its modern name is *Sdili.* *Thucyd.* 3, 104.—*Strab.* 10.—*Herod* 6 97.

RHENI, a people on the borders of the Rhine

RHENUS, a celebrated river of Europe, rising in the Lepontine Alps, a little to the east of mount St Gothard, in the country of the Grisons. It passes through Lacus Brigantinus, or the Lake of Constance, and afterwards through Lacus Acronius, or the Lake of Zell, and continues to run nearly west until it reaches Basilia, or Basel. Here it takes a northern direction, and becomes the boundary between Gallia and

Germania, and afterwards between the latter and Belgium. At Schenk, or Schenken Schans, the Rhenus sends off its left-hand branch, the Vahalis, or Whaal, which flows west, and joins the Mosa, or Meuse. After parting with that of the Vahalis, the Rhenus flows on a few miles farther to the north, and then divides into two streams, of which the one to the right hand had the name of Flevo, or Flevus, or Flevum, now the Issel, and the other that of Helium, now the Leek The latter joins the Meuse above Rotterdam The Issel was originally uncon nected with the Rhine, but was joined to it by the canal of Drusus. Before it reached the sea, it traversed a small lake called Flevo, which, by the increase of waters it received through the Issel from the Rhine, became in time expanded, and forms now the Zuyder Zee. The whole course of the Rhine is 900 miles, of which 630 are navigable from Basel to the sea. The Rhine was long a barrier between the Romans and Germans; it was first crossed by Julius Cæsar. *Cæs. B. G.* 4, 26.—*Tac Germ.* 1, 28 et 29. *Ann.* 2, 6 *Hist.* 2. 26 — *Mela*, 2, 5. 3, 2.—*Plin.* 4, 15 ——A small river of Cisalpine Gaul, rising in the northern part of Etruria, and falling into the Padus, or *Po*. It is now the Reno, and is celebrated in history for the meeting of the second triumvirate, which took place A. U. C. 709, in an island formed by its stream. *Plut. Cic et Ant.*—*Suet. Aug.* 96.

RHESUS, a king of Thrace, son of the Strymon and Terpsichore, or, according to others, of Eioneus by Euterpe. After many warlike exploits and conquests in Europe, he marched to the assistance of Priam, king of Troy, against the Greeks He was expected with great impatience, as an ancient oracle had declared, that Troy should never be taken, if the horses of Rhesus drank the waters of the Xanthus, and fed upon the grass of the Trojan plains. This oracle was well known to the Greeks, and therefore two of their best generals, *Diomedes* and *Ulysses*, were commissioned by the rest to intercept the Thracian prince. The Greeks entered his camp in the night, slew him, and carried away his horses to their camp. *Apollod.* 1, 3.—*Virg. Æn.* 1, 473.—*Ovid. Met* 13, 98

RHESUS, a son of Nausithous, king of Phæacia *Homer Od.* 7, 63.

RHIANUS a Greek poet, a native of Bena in Crete, who flourished about 230 B. C He was originally a slave in a school of exercise. Rhianus wrote a Heracleid, Thessalica, Messeniaca, Achaica, and Elisaca. Of all these poems we have only about thirty-three lines remaining

RHINOCORURA, a town on the coast of the Mediterranean; assigned at one time to Egypt, at another to Syria, and lying on the confines of both. It received its name from the Greek words *ῥὶς nasus*, and *κολόω mutilo*, owing to the circumstance of certain criminals having been sent hither by one of the kings of Egypt, after he had *slit their noses* to mark them, and thus prevent their returning. It is now called *El Arish*. *Strab.* 16.—*Lu.* 45 11.

RHION, or RHIUM, a promontory of Achaia, opposite Antirrhium is Ætolia The strait is seven stadia across The castle of the Morea occupies the site of this place at the present day.

RHIPHÆI, large mountains at the north of Scythia where, as some suppose, the Gorgons had fixed their residence. The name of *Rhipæan* was applied to any cold mountain in a northern country, and indeed these mountains seem to have existed only in the imagination of the poets, though some make the Tanais rise there. *Plin.* 4. 12.—*Lucan.* 3, 272. 3, 283. 4, 416.—*Virg. G.* 1, 240 4, 518.

RHODANUS, or *Rhone*, a large and impetuous river of Europe, rising among the Lepontine Alps, two leagues from the sources of the Rhine. In a westerly direction, it proceeds to the Lacus Lemanus, or *Lake of Geneva*, which it traverses from one extremity to the other. Five leagues below the lake, it disappears between two rocks; but, soon after emerging, it continues to run southward to Augustum, or *Aosta*, where it suddenly changes its direction, and north-west swiftly flows to *Lyons*. Thence it moves due south with rapidity, and discharges itself by three mouths into the Mediterranean. The largest of these mouths was called Massiliticum, from its being the nearest to Massilia; the other two were much less, and had the common name of Libyca, although each was also known by a distinct appellation. Hispaniense Ostium denoted the western or the one next to Hispania, and Metapinum, that in the middle. The course of the Rhone is about 400 miles, during which it falls 5400 feet. *Mela*, 2, 5 3 3.—*Ovid. Met.* 2, 258 — *Sil. Ital* 3, 557 —*Cæs. B. G* 1, 1.—*Plin.* 3, 4.—*Lucan.* 1, 433. 6, 475.

RHODOPE, or RHODOPIS, a celebrated courtezan of Greece, who was fellow servant with Æsop, at the court of a king of Samos. She was carried to Egypt by Xanthus, and her liberty was at last bought by Charaxes of Mitylene, the brother of Sappho, who was enamoured of her, and who married her. She sold her favours at Naucratis, where she collected so much money, that, to render her name immortal, she consecrated a number of spits in the temple of Apollo at Delphi; or, according to others, erected one of the pyramids of Egypt. Ælian says, that as Rhodope was one day bathing herself, an eagle carried away one of her sandals, and dropped it near Psammetichus, king of Egypt, at Memphis. The monarch was struck with the beauty of the sandal, strict enquiry was made to find the owner, and Rhodope, when discovered, married Psammetichus. *Herod.* 2, 134, &c.—*Ovid. Heroid.* 15, 15. —*Ælian. V. H.* 13, 33.

RHODOPE, now *Despoto*, a mountain range of Thrace, detaching itself from mount Scomius at its junction with the Hæmus, and winding through the western and southern parts of Thrace. It was fabled to have received its name from Rhodope, the wife of the Thracian king Hæmus, who was changed into this mountain for presuming to rival Juno. Theocritus classes Rhodope with the highest summits of the ancient world *Orid. Met.* 6. 87, &c. —*Virg. Ecl.* 6, 30. *G.* 3, 351.—*Theocr Idyl* 7, 77.

RHODOPÆUS, is used in the same signification as Thracius, because Rhodope was a mountain of that country. *Ovid. A. A.* 3, 321. *Heroid.* 2. —*Virg. G.* 4, 461.

RHODUNIA, the top of mount Œta. *Liv.* 36, 16.

RHODUS, or *Rhodes*, a celebrated island in the Mediterranean sea, lying south-west of the coast of Caria, and being about forty-three miles distant from the main land It is about forty miles in length, fifteen in breadth, and 120 in circuit. It anciently bore several other names, and is said to have derived that of Rhodes, either from

the beautiful nymph Rhode, a favourite of Apollo, or from the word ῥόδον rosa, owing to the profusion of roses with which it abounded; or, as others say, from ῥόος undarum strepitus, from its shores being lashed by violent seas. It is presumed, however, to have obtained its appellation from the Dodanim, otherwise called Rhodanim, an opinion which seems to have been entertained by the Seventy Interpreters, who render the Hebrew word Ῥόδιοι. Its capital was Rhodus or *Rhodes*, near the northern point of the island, famous for its immense brazen statue of the Sun, called the Colossus. [*Vid* Colossus], and reckoned one of the seven wonders of the world. Its three other principal cities were Lindus, Ialysus, and Camirus The island of Rhodes is said to have formerly joined the continent, but others assert that it rose from the sea; it was especially sacred to the Sun, and the sky is said to have never been so overcast but that he might be seen. The inhabitants were celebrated for their navigation, and the enterprising spirit which led them to send out colonies to so many parts of the world, they were, during many ages, the most powerful nation by sea. They had their own form of government till Alexander overran Asia, when they lost their independence, but regained it under his successors They assisted Pompey, against Cæsar, and being defeated by Cassius, became dependent on the Romans; for the discontented amongst whom it was a common place of retreat. Their maritime laws were so universally respected, that every country made use of them to decide disputes concerning such matters; they were adopted by other commercial nations, and at last introduced into the Roman code, whence they have been extracted to form the basis of the maritime regulations of modern Europe. *Strab.* 11. — *Hom. Il.* 2. — *Mela*, 2, 7. — *Dod.* 5 — *Plin.* 2, 62 et 87 5, 31. — *Flor.* 2, 7. *Pin tar. Olymp.* 7 *Lucan.* 8, 248. — *Cic. pro Man. Leg. in Brut.* 13. *Liv.* 27, 30. 31, 2.

RHŒBUS, a horse of Mezentius, whom his master addressed with the determination to conquer or to die, when he saw his son Lausus brought lifeless from the battle. This beautiful address is copied from Homer, where likewise Achilles addresses his horses. *Virg. Æn.* 10, 861.

RHŒCUS, one of the Centaurs, who attempted to offer violence to Atalanta. He was killed at the nuptials of Pirithous by Bacchus. *Ovid. Met.* 12, 301.—*Virg. G.* 2, 455.—One of the giants killed by Bacchus, under the form of a lion, in the war which these sons of the earth waged against Jupiter and the gods. *Hor Od.* 3, 19 23.

RHŒTEUM, a town of Troas, on the shore of the Hellespont, in a north-eastern direction nearly from Sigæum. On the sloping side of it the body of Ajax was buried, and a tumulus still remains on the spot. *Mela*, 1, 18. — *Plin.* 5, 30. — *Jun.* 37 37.

RHOGUS, a city of Syria, the southernmost one in the district of Pieria, fifteen miles from Seleucia, and lying on the Sinus Issicus. It was north-west of Antiochia. It was famous for the manufacture of earthen vessels. *Plin.* 5, 22. — *Cic. Ep. ad Att.* 6, 1.

RHOXOLÂNI, a Sarmatian race to the north of the Palus Mœotis. From the testimonies adduced by Malte Brun and others, there is no reason to doubt that the appellation of *Russians* is derived from that of the Rhoxolani, or Rhoxani. *Tacit. Hist* 1, 79.

RHOXÂNA, or ROXÂNA, a wife of Alexander, daughter of a Persian satrap. *Vid.* Roxana.

RHUDIÆ, a city of Italy, in the territory of the Calabri in Iapygia, and below Brundisium. It was rendered famous by being the birth-place of Ennius Its remains are still known by the name of *Ruge Sil. Ital* 12, 396 — *Strab.* 6 — A town of Apulia, in Italy, between Canusium and Rubi. It is sometimes called for distinction sake Rhudiæ Peucetiæ, as it lay in the district of Peucetia, the other Rhudiæ being styled Rhudiæ Calabriæ. Its site probably corresponds with that of *Andria*. *Plin.* 3, 11. *Mela*, 2, 4.

RHUTÈNI, a people of Gallia Aquitanica in Narbonensis Prima. The territory was situate on either side of the Tarnis, or *Tarn*. Segodunum, now *Rodez*, was their chief city. *Cæs. B. G.* 1, 7.—*Plin.* 4, 19.

RHYNDÂCUS, a river of Asia Minor, which separates Mysia from Bithynia. It rises in Azanitis, a district of Phrygia, and after receiving the waters of the Macistus, and other streams of Mysia, discharges itself into the Propontis, opposite to the little island of Besbicus. *Strab* 12.

RIGODULUM, a town of Gallia Belgica in the territory of the Treveri, and north-east of Augusta Trevirorum. It lay on the river Mosella, and answers to the modern *Rod. Tacit. H.* 4, 71.

RIPHÆI. [*Vid.* Rhiphæi.]

RITHEUS a Trojan who joined Æneas the night that Troy was reduced to ashes, and was at last killed after making a great carnage of the Greeks. He is commended for his love of justice and equity *Virg Æn.* 2, 339 et 426.—One of the Centaurs killed by Theseus at the nuptials of Pirithous. *Ovid. Met* 12, 302

ROBIGO, or RUBIGO, a goddess at Rome, particularly worshipped by husbandmen, as she presided over corn. Her festivals, called *Robigalia*, were celebrated on the 25th of April, and incense was offered to her, as also the entrails of a sheep and of a dog She was intreated to preserve the corn from blights *Ovid F st* 4, 911 —*Virg. G.* 1, 151.—*Varro de L L* 5. *de R. R.* 1, 1.

ROMA, a city of Italy, the capital of the Roman empire; situate on the banks of the river Tiber, at the distance of about 16 miles from the sea. The name of its founder, and the manner of its foundation, are not precisely known. Romulus, however, is universally supposed to have laid the foundations of that celebrated city, on the 20th of April according to Varro, in the year 3961 of the Julian period, 3251 years after the creation of the world, 753 before the birth of Christ, and 431 years after the Trojan war, and in the 4th year of the sixth Olympiad. In its original state, Rome was but a small castle on the summit of mount Palatine; and the founder, to give his followers the appearance of a nation or a barbarian horde, was obliged to erect a standard as a common asylum, for every criminal, debtor, or murderer, who fled from their native country to avoid the punishment which attended them. From such an assemblage a numerous body was soon collected, and before the death of the founder, the Romans had covered with their habitations, the Palatine, Capitoline, Aventine, Esquiline hills, with mount Cœlius, and Quirinalis. After many successful wars against the neighbouring states, the views of

Romulus were directed to regulate a nation naturally fierce, warlike, and uncivilized. The people were divided into classes, the interests of the whole were linked in a common chain, and the labours of the subjects, as well as those of his patron, tended to the same end, the aggrandizement of the state. Under the successors of Romulus, the power of Rome was encreased, and the boundaries of her dominions extended, while one was employed in regulating the forms of worship, and inculcating in the minds of his subjects a reverence for the deity, the other was engaged in forcing discipline among the army, and raising the consequence of the soldiers in the government of the state; and a third made the object of his administration consist in adorning his capital, in beautifying its edifices, and in fortifying it with towers and walls. During 244 years the Romans were governed by kings, but the tyranny, the oppression, and the violence of the last of these monarchs, and of his family, became so atrocious, that a revolution was effected in the state, and the democratical government was established. The monarchical government existed under seven princes, who began to reign in the following order: Romulus, B. C. 753; and after one years interregnum, Numa, 715; Tullus Hostilius, 672; Ancus Martius 640; Tarquin Priscus, 616; Servius Tullius, 578; and Tarquin the Proud, 534, expelled 25 years after, B. C. 509; and this regal administration has been properly denominated the infancy of the Roman empire. After the expulsion of the Tarquins from the throne, the Romans became more sensible of their consequence with their liberty they acquired a spirit of faction, and they became so jealous of their independence, that the first of their consuls who had been the most zealous and animated in the assertion of their freedom, was banished from the city because he bore the name, and was of the family of the tyrants; and another, to stop their suspicions, was obliged to pull down his house, whose stateliness and magnificence above the rest, seemed incompatible with the duties and the rank of a private citizen. They knew more effectually their power when they had fought with success against Porsenna, the king of Etruria, and some of the neighbouring states, who supported the claim of the tyrant, and attempted to replace him on his throne by force of arms. A government which is entrusted into the hands of two of the most distinguished of its members, for the limited space of one year, cannot but give rise to great men, glorious exploits, and tremendous seditions. The general who is placed at the head of an army during a campaign, must be active and diligent, when he knows that his power is terminated with the year, and if he has a becoming ambition, he will distinguish his consulship by some uncommon act of valour, before he descends from the dignity of an absolute magistrate to the dependence of a fellow citizen. Yet these attempts for the attainments of glory, often failed of success; and though the Romans could once boast that every individual in their armies could discharge with fidelity and honour the superior offices of magistrate and consul, there are to be found in their annals many years marked by overthrows, or disgraced by the ill conduct, the oppression, and the wantonness of their generals. [*Vid.* Consul.] To the fame which their conquests and daily successes had gained abroad, the Romans were not a little indebted for their gradual rise to superiority; and to this may be added the policy of the census, which every fifth year told them their actual strength, and how many citizens were able to bear arms. And indeed it was no small satisfaction to a people who were continually making war to see, that in spite of all the losses which they might sustain in the field, the increase of the inhabitants of the city was prodigious, and almost incredible, and had Romulus lived after the battle of Actium, he would have been persuaded with difficulty that above four millions of inhabitants were contained within those walls, which in the most flourishing period of his reign could scarce muster an army of 3000 infantry, and 300 horse. But when Rome had flourished under the consular government for about 120 years, and had beheld with pleasure the conquests of her citizens over the neighbouring states and cities, which, according to a Roman historian, she was ashamed to recollect in the summit of her power, an irruption of the barbarians of Gaul rendered her very existence precarious, and her name was nearly extinguished. The valour of an injured individual, [*Vid* Camillus,] saved it from destruction, yet not before its buildings and temples were reduced to ashes. This celebrated event, which gave the appellation of another founder of Rome to Camillus, has been looked upon as a glorious era to the Romans. The huts and cottages which Romulus had erected, and all his successors repaired, were totally consumed, and when the city arose again from its ruins, the streets were enlarged, convenience as well as order was observed, taste and regularity were consulted, and the poverty, ignorance, and rusticity of the Romans, seemed to be extinguished with their old habitations. But no sooner were they freed from the fears of their barbarian invaders, than they turned their arms against those states which refused to acknowledge their superiority, or yield their independence. Their wars with Pyrrhus and the Tarentines, displayed their character in a different view; if they before had fought for freedom and independence, they now drew their sword for glory; and here we may see them conquered in the field, and yet refusing to grant that peace, for which their conqueror himself had sued. The advantages they gained from their battles with Pyrrhus, were many. The Roman name became known in Greece, Sicily, and Africa, and in losing or gaining a victory, the Romans were enabled to examine the manœuvres, observe the discipline, and contemplate the order and the encampments, of those soldiers whose friends and ancestors had accompanied Alexander the Great in the conquests of Asia. Italy became subjected to the Romans at the end of the war with the Tarentines, and that period of time has been called the second age, or the adolescence of the Roman empire. After this memorable era they tried their strength not only with distant nations, but also upon a new element; and in the long wars which they waged against Carthage, they acquired territory, and obtained the sovereignty of the sea, and though Annibal for sixteen years kept them in continual alarms, hovered round their gates, and destroyed their armies almost before their walls, yet they were doomed to conquer, [*Vid.* Punicum bellum,] and soon to

add the kingdom of Macedonia, [*Vid.* Macedonicum bellum] and the provinces of Asia, [*Vid.* Mithridaticum bellum.] to their empire. But while we consider the Romans as a nation subduing their neighbours by war, their manners, their counsels, and their pursuits at home are not to be forgotten. To be warriors was their profession; their assemblies in the Campus Martius were a meeting of armed men, and very properly denominated an army. Yet while their conquests were so extensive abroad, we find them torn by factions at home; and so far was the resentment of the poorer citizens carried, that we see the enemy at the gates of the city, while all are unwilling to take up arms and to unite in the defence of their common liberty. The senators and nobles were ambitious of power, and endeavoured to retain in their hands that influence which had been exercised with so much success, and such cruelty, by their monarchs. This was the continual occasion of tumults and sedition. The people were jealous of their liberty. The oppression of the nobles irritated them, and the stripes to which they were too often exposed without mercy, was often productive of revolutions. The plebeians, though originally the poorest and most contemptible citizens of an indigent nation, whose food in the first ages of the empire was only bread and salt, and whose drink was water, soon gained rights and privileges by their opposition. Though really slaves they became powerful in the state; one concession from the patricians produced another, and when their independence was boldly asserted by their tribunes, they were admitted to share in the highest offices of the state, and the laws which forbad the intermarriage of plebeian and patrician families, were repealed, and the meanest peasant could by valour and fortitude be raised to the dignity of dictator and consul. It was not till these privileges were obtained by the people from the senate, that Rome began to enjoy internal peace and tranquillity, her battles were then fought with more vigour, her soldiers were more animated, and her sovereignty was more universally established. But supreme power lodged in the hands of a factious and ambitious citizen becomes too often dangerous. The greatest oppression and tyranny took place of subordination and obedience; and from those causes proceeded the unparalleled slaughter and effusion of blood under a Sylla and a Marius. It has been justly observed, that the first Romans conquered their enemies by valour, temperance, and fortitude; their moderation also and their justice were well known among their neighbours, and not only private possessions, but even mighty kingdoms and empires, were left in their power, to be distributed among a family or to be ensured in the hand of a successor. They were also chosen umpires to decide quarrels, but in this honourable office they consulted their own interest, they artfully supported the weaker side, that the more powerful might be reduced, and gradually become their prey. Under J Cæsar and Pompey, the rage of civil war was carried to unprecedented excess; it was not merely to avenge a private injury, but it was a contest for the sovereignty; and though each of the adversaries wore the mask of pretended sincerity, and professed himself to be the supporter of the republic, no less than the abolition of freedom and the public liberty was the aim. What Julius began, his adopted son achieved: the ancient spirit of national independence was extinguished at Rome; and after the battle of Actium, the Romans seemed unable to govern themselves without the assistance of a chief, who under the title of *imperator*, an appellation given to every commander by his army after some signal victory, reigned with as much power and as much sovereignty as another Tarquin. Under their emperors, the Romans lived a luxurious and indolent life they had long forgot to appear in the field, and their wars were left to be waged by mercenary troops, who fought without spirit or animosity, and who were ever ready to yield to him who bought their allegiance and fidelity with the greatest sums of money. Their leaders themselves were not the most prudent or the most humane, the power which they had acquired by bribery was indeed precarious, and among a people, where not only the highest offices of the state, but even the imperial purple itself are exposed to sale, there cannot be expected much happiness or tranquillity in the palace of the emperor. The reigns of the successors of Augustus were distinguished by variety; one was the most abandoned and profligate of men, whom his own vices and extravagance hurried out of the world, while his successor, perhaps the most clement, just, and popular of princes, was sacrificed in the midst of his guards and attendants by the dagger of some offended favourite or disappointed eunuch. Few indeed were the emperors of Rome whose days were not shortened by poison, or the sword of an assassin. If one for some time had the imprudence to trust himself in the midst of a multitude at last to perish by his own credulity, the other consulted his safety, but with no better success, in the innumerable chambers of his palace, and changed every day, to elude discovery, the place of his retirement. After they had been governed by a race of *princes*, remarkable for the variety of their characters, the Roman possessions were divided into two distinct empires, by the enterprising Constantine, A.D 328. Constantinople became the seat of the eastern empire, and Rome remained in the possession of the western emperors, and continued to be the capital of their dominions. In the year 800 of the Christian era, Rome with Italy was delivered by Charlemagne, the then emperor of the west, into the hands of the Pope, who still continues to hold the sovereignty, and to maintain his independence under the name of the Ecclesiastical States. — The original poverty of the Romans has often been disguised by their poets and historians, who wished it to appear that a nation who were masters of the world, had had better beginning, than to be a race of shepherds and robbers. Yet it was to this simplicity they were indebted for their successes. Their houses were originally destitute of every ornament, they were made with unequal boards, and covered with mud, and these served them rather as a shelter against the inclemency of the seasons, than for relaxation and ease. Till the age of Pyrrhus, they despised riches, and many salutary laws were enacted to restrain luxury and to punish indolence. They observed great temperance in their meals; young men were not permitted to drink wine till they had attained their thirtieth year, and it was totally forbidden to women. Their national

spirit was supported by policy; the triumphal procession of a conqueror along the streets amidst the applause of thousands, was well calculated to promote emulation, and the number of gladiators who were regularly introduced not only in public games and spectacles, but also at private meetings, served to cherish their fondness for war, while it steeled their hearts against the calls of compassion, and when they could gaze with pleasure upon wretches whom they forcibly obliged to murder one another, they were not inactive in the destruction of those whom they considered as inveterate foes or formidable rivals in the field. In their punishments, civil as well as military, the Romans were strict and rigorous; a deserter was severely whipped and sold as a slave, and the degradation from the rank of a soldier and dignity of a citizen was the most ignominious stigma which could be affixed upon a seditious mutineer. The transmarine victories of the Romans proved at last the ruin of their innocence and bravery. They grew fond of the luxury of the Asiatics; and conquered by the vices and indolence of those nations whom they had subdued, they became as effeminate and as dissolute as their captives. Marcellus was the first who introduced a taste for the fine arts among his countrymen. The spoils and treasures that were obtained in the plunder of Syracuse and Corinth, rendered the Romans partial to elegant refinement and ornamental equipage. Though Cato had despised philosophy, [*Vid.* Carneades.] and declared that war was the only profession of his countrymen, the Romans, by their intercourse with the Greeks, soon became fond of literature; and though they had once banished the sophists of Athens from their city, yet they beheld with rapture their settlement among them in the principal towns of Italy, after the conquest of Achaia. They soon after began to imitate their polished captives, and to cultivate poetry with success. From the valour of their heroes and conquerors, indeed, the sublimest subjects were offered to the genius of their poets; but of the little that remains to celebrate the early victories of Rome, nothing can be compared to the nobler effusions of the Augustan age. Virgil has done so much for the Latin name that the splendour and the triumphs of his country are forgotten for a while, when we are transported in the admiration of the majesty of his numbers, the elegant delicacy of his expressions, and the fire of his muse; and the applauses given to the lyric powers of Horace, the softness of Tibullus, the vivacity of Ovid; and to the superior compositions of other respectable poets, shall be unceasing so long as the name of Rome excites our reverence and our praises, and so long as genius, virtue, and abilities are honoured amongst mankind. Though they originally rejected with horror a law which proposed the building of a public theatre, and the exhibition of plays, like the Greeks, yet the Romans soon proved favourable to the compositions of their countrymen. Livius was the first dramatic writer of consequence at Rome, whose plays began to be exhibited A. U. C. 514. After him Nævius and Ennius wrote for the stage; and in a more polished period Plautus, Terence, Cæcilius, and Afranius, claimed the public attention and gained the most unbounded applause. Satire did not make its appearance at Rome till one hundred years after the introduction of comedy, and as celebrated was Lucilius in this kind of writing, that he was called the inventor of it. In historical writing the progress of the Romans was slow and inconsiderable, and for many years they employed the pen of foreigners to compile their annals, till the superior abilities of a Livy were made known. – In their worship and sacrifices the Romans were uncommonly superstitious, the will of the gods was consulted on every occasion, and no general marched to an expedition without the previous assurance from the augurs, that the omens were propitious, and his success almost indubitable. Their sanctuaries were numerous, they raised altars not only to the gods, who, as they supposed, presided over their city, but also to the deities of conquered nations, as well as to the different passions and virtues. There were no less than 420 temples at Rome, crowded with statues, the priests were numerous, and each divinity had a particular college of sacerdotal servants. Their wars were declared in the most awful and solemn manner, and prayers were always offered in the temples for the prosperity of Rome, when a defeat had been sustained, or a victory won. The power of fathers over their children was very extensive, and indeed unlimited; they could sell them or put them to death at pleasure, without the forms of a trial, or the interference of the civil magistrate. Many of their ancient families were celebrated for the great men whom they had produced, but the vigorous and interested part they took in the government of the republic exposed them often to danger; and some have observed that the Romans sunk into indolence and luxury when the Cornelii, the Fabii, the Æmylii, the Marcelli, &c, who had so often supported their spirit and led them to victory, had been extinguished in the bloody wars of Marius and of the two triumvirates. When Rome was become powerful, she was distinguished from other cities by the flattery of her neighbours and citizens; a form of worship was established to her as a deity, and temples were raised in her honour, not only in the city but in the provinces. The goddess Roma was represented like Minerva, all armed and sitting on a rock, holding a pike in her hand, with her head covered with a helmet, and a trophy at her feet. *Liv.* 1, &c.—*Cato de R. R.* – *Virg Ecl G. Æn.* – *Horat Sat.* 2, 6, &c.—*Flor.* 1 et 1, &c.—*Patterc.* – *Tacit. Ann. et Hist.*—*Tibull.* 4.—*Lucan.*—*Plut. in Rom. Num. &c.*—*Cic. de Nat. D.* 1, &c. – *Plin.* 7, &c.—*Justin.* 43.—*Virgo de L. L.* 5.—*Val. Max.* 1, &c.—*Martial.* 12, *ep.* 8.

ROMANI, the inhabitants of Rome. *Vid.* Roma.

ROMULA, a name given to the fig tree under which Romulus and Remus were found. *Ovid. Fast.* 2, 412.

ROMULIDÆ, a patronymic given to the Roman people from Romulus, their first king, and the founder of their city. *Virg. Æn.* 8, 638.

ROMULUS, a son of Mars, and Ilia, grandson of Numitor king of Alba, was born at the same birth with Remus. These two children were thrown into the Tiber by order of Amulius, who usurped the crown of his brother Numitor; but they were preserved, and, according to Florus, the river stopped its course, and a she-wolf came and fed them with her milk, till they were found by Faustulus, one of the king's shep-

herds who educated them as his own children When they knew their real origin, the twins, called Romulus and Remus, put Amulius to death and restored the crown to their grandfather Numitor. They afterwards undertook to build a city, and to determine which of the two brothers should have the management of it, they had recourse to omens and the flight of birds Remus went to mount Aventine, and Romulus to mount Palatine Remus saw first a flight of six vultures, and soon after, Romulus, twelve; and therefore, as his number was greater, he began to lay the foundations of the city, hopeful that it would become a warlike and powerful nation, as the birds from which he had received the omen were fond of prey and slaughter. Romulus marked with a furrow the place where he wished to rect the walls; but their slenderness was ridiculed by Remus, who leaped over them with the greatest contempt. This irritated Romulus, and Remus was immediately put to death, either by the hand of his brother or one of the workmen. When the walls were built, the city was without inhabitants, but Romulus, by making an asylum of a sacred grove, soon collected a multitude of fugitives, foreigners, and criminals, whom he received as his lawful subjects Yet, however numerous these might be, they were despised by the neighbouring inhabitants, and none were willing to form matrimonial connections with them. But Romulus obtained by force what was denied to his petitions. The Romans celebrated games in honour of the god Consus, and forcibly carried away all the females who had assembled there to be spectators of these unusual exhibitions. These violent measures offended the neighbouring nations; they made war against the ravishers with various success, till at last they entered Rome, which had been betrayed to them by one of the stolen virgins A violent engagement was begun in the middle of the Roman forum; but the Sabines were conquered; or, according to Ovid, the two enemies laid down their arms when the women had rushed between the two armies, and by their tears and entreaties raised compassion in the bosoms of their parents and husbands. The Sabines left their original possessions and came to live in Rome, where Tatius, their king shared the sovereign power with Romulus The introduction of the Sabines into the city of Rome was attended with the most salutary consequences, and the Romans, by pursuing this plan, and admitting the conquered nations among their citizens, rendered themselves more powerful and more formidable. Afterwards Romulus divided the lands which he had obtained by conquest; one part was reserved for religious uses, to maintain the priests, to erect temples, and to consecrate altars; the other was appropriated for the expenses of the state; and the third part was equally distributed among his subjects, who were divided into three classes or tribes The most aged and experienced, to the number of 100, were also chosen, whom the monarch might consult in matters of the highest importance, and from their age they were called *senators*, and from their authority *patres* The whole body of the people was also distinguished by the name of patricians and plebeians patron and client, who by mutual interest were induced to preserve the peace of the state, and to promote the public good. Some time after Romulus disappeared as he was giving instructions to the senators, and the eclipse of the sun, which happened at that time, was favourable to the rumour which asserted that the king had been taken up to heaven 714 B C. after a reign of thirty-nine years. This was further confirmed by J. Proculus, one of the senators, who solemnly declared that as he returned from Alba, he had seen Romulus in a form above human, and that he had directed him to tell the Romans to pay him divine honours under the name of *Quirinus*, and to assure them that their city was doomed one day to become the capital of the world. This report was immediately credited, and the more as all the senators dreaded the resentment of the people, who suspected them of having offered him violence. A temple was raised to him, and a regular priest, called *Flamen Quirinalis*, was appointed to offer him sacrifices. Romulus was ranked by the Romans among the twelve great gods, and it is not to be wondered that he received such distinguished honours, when the Romans considered him as the founder of their city and empire, and the son of the god of war. He is generally represented like his father, so much that it is difficult to distinguish them. The fable of the two children of Rhea Sylvia being nourished by a she wolf, arose from Lupa, Faustulus's *wife*, having brought them up. (*Vid.* Acca.) *Dionys. H.* 1 et 2.—*Liv.* 1 4 &c —*Justin.* 4 1, 1 et 2. *Ener.* 1, 1,—*Plut. in Romul.*—*Val. Max* 3, 2 5, 3 *Flor* 15, 18, &c *Virg. Æn.* 8, 342 et 635 *Ovid Met* 14, 616 et 845. *Fast.* 4, &c. *Horat od* 3, 3 —*Juv.* 14, 272.

ROMULUS SYLVIUS, a king of Alba —— Momyllus Augustulus, the last of the emperors of the western empire of Rome His country was conquered A D 476, by the Heruli, under Odoacer, who assumed the name of king of Italy

ROMUS a son of Æneas, by Lavinia. Some suppose that he was the founder of Rome

ROSCIA LEX *de theatris*, by L Roscius Otho the tribune, A U C. 685 It required that none should sit in the first fourteen seats of the theatre, if they were not in possession of 400 sestertia, which was the fortune required to be a Roman knight.

ROSCIANUM, a fortified port on the coast of Bruttium, below Sybaris. It is now *Rossano*

ROSCIUS, Q. a Roman actor of great fame, was a native of Gaul He was contemporary at Rome with the celebrated actor Æsopus® So great were his talents for the stage, and such was the degree of perfection to which he carried his art, that a complete master in any other art was popularly called the *Roscius* of it. Roscius was not less esteemed for his morals and conduct than admired for his professional talents. Cicero, in defending him from a pecuniary action brought against him by C. Fannius, after stating the vast profits he gained and might gain by his acting, says that he was liberal and munificent even before he was rich, and that for ten years he had refused the public compensation of his labours, and yet continued to serve the Roman people. He is said not to have been favoured by nature in his features and to have had some obliquity of vision, yet his speech and action were so pleasing that he had no occasion to use a mask. The greatest men in the state were his intimate friends, and his loss was

universally lamented. His death took place at Rome, B. C. 62. He composed a parallel between theatrical and oratorical action, which is lost. *Horat. Ep.* 2, 1.—*Quintil.* — *Cic. pro Planc. in Orat. 3. de Div.* 1, &c. *Tusc* 3, &c.—*Plut. in Cic.*——Sextus, a rich citizen of Ameria, murdered in the dictatorship of Sylla. His son, of the same name, was accused of the murder, and eloquently defended by Cicero, in an oration still extant, A. U. C. 673. *Cic. pro S Roscio Amer.*——Otho, a tribune who made a law to discriminate the knights from the common people at public spectacles. *Vid* Roscia Lex.

ROTOMAGUS, a city of Gallia Lugdunensis, at a later period the metropolis of Lugdunensis Secunda. It is now *Rouen*.

ROXANA, a Persian woman, taken prisoner by Alexander. The conqueror became enamoured of her, and married her. She behaved with great cruelty after Alexander's death, and she was at last put to death by Cassander's order. She was daughter of Darius, or, according to others, of Oxartes one of his satraps. *Curt.* 8, 4. 10, 6.—*Plut. in Alex.*——A wife of Mithridates the Great, who poisoned herself.

ROXOLANI. *Vid.* Rhoxolani.

RUBEAS Promontorium, a promontory mentioned by Pytheas, and supposed by many to be the same with the *North Cape*, but shown by Mannert to correspond rather to the northern extremity of *Gotland*. *Plin.* 4, 13.

RUBI, now *Ruvo*, a town of Apulia, between Canusium and Butuntum. The inhabitants were called *Rubustini*, and *Rubitini*. *Plin.* 3, 11. —*Horat. Sat.* 1, 5. 94.

RUBICON, a small stream of Italy, falling into the Adriatic a little to the north of Ariminum, and forming in part the northern boundary of Italia Propria. It was on this last account that it was forbidden the Roman generals to pass the Rubicon with an armed force, under the most dreadful imprecations; for in violating this injunction they would enter on the immediate territory of the republic, and would be in effect declaring war upon their country. Cæsar crossed this stream with his army at the commencement of the civil war and harangued his troops at Ariminum. When Augustus subsequently included Gallia Cisalpina within the limits of Italy, the Rubicon sank in importance; and in modern times it is difficult to ascertain the position of the true stream. D' Anville makes it correspond with a current which, formed of three brooks, is called at its mouth *Fiumicino Lucan.* 1 185 et 213. *Cic. Phil.* 6, 3. - *Strab.* 5.— *Plin.* 3, 15.

RUBIENUS LAPPA, a tragic poet in the age of Juvenal, conspicuous as much for his great genius as his poverty. *Juv.* 7, 72.

RU. IGO, a goddess. *Vid.* Robigo.

RUBO, or Rhubon, a river of Sarmatia, flowing with a north western course of 515 miles, into the *Baltic sea*, a little to the north of the Vistula. It is now the *Neman*.

RUBRA SAXA, a place of Etruria, near Veii, at the distance of above eight miles from Rome. *Martial. Ep* 4, 64, 25. - *Liv.* 3 49.

RUBRUM MARE *the Red Sea*. *Vid.* Arabicus Sinus and Erythræum Mare.

RUFFINUS, a general in Gaul in the reign of Vitellius, &c. *Tacit. H.* 2, 94.

RUFFUS CRISPINUS, an officer of the pretorian guards under Claudius. He was banished by Agrippina for his attachment to Britannicus and Octavius, the sons of Messalina, and put himself to death. His wife Poppæa Sabina, by whom he had a son called Rufinus Crispinus, afterwards married Nero. *Tacit. Hist.* 13, 42. 16, 17.

RUFIANA, a town of Gaul, now *Rufach*, in Alsace.

RUFILIUS, a Roman ridiculed by Horace, *Sat.* 2, 27, for his effeminacy.

RUFINUS, a minister of state to the emperors Theodosius and Arcadius, and a native of Gaul. He was naturally vindictive and cruel, and is supposed to have stimulated Theodosius to the dreadful massacre of Thessalonica. After the death of this monarch, he succeeded to absolute authority over the eastern empire in the reign of Arcadius. He soon, however, fell beneath the power of Stilicho, general under Honorius in the western empire, and was put to death by the army. He is said to have aspired to the supreme authority.——An ecclesiastical writer, was born about the middle of the fourth century, at Concordia, in Italy. He became a priest in the monastery of Aquileia, where he contracted a friendship with St Jerome, whom he followed to the east, but while in Egypt, he suffered much persecution from the Arians. On his arrival in Palestine, he founded a monastery on mount Olivet, where he employed himself in translating Greek authors into Latin. His version of Origen gave such offence to his old acquaintance, Jerome, that he wrote bitterly against him, and Rufinus was cited to Rome by pope Anastasius, who condemned his translation. Rufinus then retired to Sicily, where he died, about 410. He wrote a defence of Origen, which, with his other works, was printed at Paris, in 1580, folio.

RUFRIUM, a town of Samnium, now *Ruvo*. *Liv* 8, 25.

RUFUS, a Latin historian. [*Vid.* Quintus Curtius Rufus.]——One of the ancestors of Sylla, degraded from the rank of a senator because ten pounds weight of gold were found in his house.——A poet of Ephesus in the reign of Trajan. He wrote six books on simples, now lost.

RUGII, a people of Germany, on the coast of the Sinus Codanus, between the Vindrus, or *Oder*, and the Vistula, and situate to the west of the Gothones. They were in possession of the isle of Rugia, now *Rugen*, where the goddess Hertha was worshipped with peculiar reverence, *Tacit. de Germ.* 43.

RUFILIUS, an officer surnamed *Rex*, for his authoritative manners. He was proscribed by Augustus, and fled to Brutus. *Horat. Sat.* 1, 7.——Rubilius, a consul A. U. C. 631. He was severe against the faction of the Gracchi, and put an end to the servile war in Sicily, and introduced wholesome regulations for the government of that island. *Flor.* 3, 19.—*Liv.* 59.

RUFICUS, L. JUN. RAULENUS, a man put to death by Domitian. He was the friend and preceptor of Pliny the younger, who praises his abilities; and he is likewise commended by Tacitus, *H.* 16, 26.– *Plin. Ep.* 1, 14.– *Suet. in Dom.*

RUTENI, a people of Gaul, now *Rouergue* in Guienne. *Cæs B G* 1, 7.

RUTILIUS, Rufus, P a Roman consul in the age of Sylla, celebrated for his virtues and writings. He refused to comply with the requests of his friends because they were unjust. When Sylla had banished him from Rome he

retired to Smyrna, amidst the acclamations and praises of the people; and when some of his friends wished him to be recalled home by means of a civil war, he severely reprimanded them, and said, that he wished rather to see his country blush at his exile, than to plunge it into distress by his return. He was the first who taught the Roman soldiers the principles of fencing, and by thus mixing dexterity with valour, rendered their attacks more certain, and more irresistible. During his banishment he employed his time in study, and wrote a history of Rome in Greek, and an account of his own life in Latin, besides many other works. *Ovid. Past* 6, 565.—*Seneca, de Benef*—*Cic. in Brut de Orat.* 1, 53 *Val Max.* 2, 3. 6, 4.—*Paterc.* 2, 9 ——Lupus, a rhetorician, a treatise of whose, in two books, *de Figuris Sententiarum et Elocutionis*, still remains. The period when he flourished is uncertain. The work of Ruthius was edited by Ruhnken, L. Bat. 1768, 8vo.——Numatianus, a Latin poet, who was prefect of Rome about A. D 414. He wrote a description of Gaul, under the title of *Itinerarium*, which was discovered in a monastery in 1494, and printed in 1582. It is also in the *Poetæ Latini Minores*.

RUTUBA, now *la Rotta*, a river of Liguria, falling from the Apennines into the Mediterranean. *Lucan* 2, 422.

RUTULI, a people of Latium, along the coast below the mouth of the Tiber. They were a small community, who, though perhaps originally distinct from the Latini, became subsequently a part of that nation. Their chief city was Ardea, and Turnus was their prince, according to the fable of the Æneid, when the Trojans arrived in Italy. *Vid.* Ardea, Latium, Turnus

RUTUPIÆ, a harbour on the coast of Britain, celebrated for its oysters and as the general landing-place from Gaul. It is generally considered as corresponding to *Richborough*, though D'Anville is in favour of *Sandwich*. *Lucan.* 6, 67.—*Juv.* 4, 141.

S

SABA, the capital of the Sabæi, in Arabia Felix, situate on a rising ground, in the interior of the country, and in a north-eastern direction from the harbour of Pudum, (*Dejeam*) It corresponds with the modern *Saade*. *Vid* Sabæi.

SABACHUS, or SABACON, a king of Æthiopia, who invaded Egypt and reigned there, after the expulsion of king Amasis. After a reign of 50 years he was terrified by a dream, and retired into his own kingdom. *Herod.* 2 137, &c.

SABÆI, a people of Arabia Felix, who were thought to be more wealthy than any other nation not only of Arabia but of the whole known world. Their country is called by the orientalists the south country, and in the scriptures its queen is called the queen of the south; she is said to have come from the uttermost parts of the earth, to hear the wisdom of Solomon, from her dominions lying at the southern extremity of the then known world. The chief city of the Sabæi was Sheba, so named after Sheba, the grandson of Cush; it is sometimes called Saba in the profane authors, or otherwise Mariaba a word signifying *metropolis* in the language of the country. It was here that the vast wealth was seen, of which they had become possessed, and which has led some to suppose that their territory was the Ophir of the bible, from which Solomon fetched great quantities of gold: the length of time, however, employed in the voyage seems to render it probable that Ophir was much more distant, possibly in the island of *Sumatra*. The winds which blew from the country round Sheba were laden with the smell of such an exquisite variety of spices, that their fragrance was quite overpowering and not to be described. 1 *Kings*, 1, 13 —2 *Chron* 9, 1 —12 —*Matt.* 12, 42 *Isa* 11, 31.—*Strab* 16.—*Virg. G.* 1, 57. 2, 117 *Æn.* 1, 416.

SABATE, a town of Etruria, north east of Cære, and not far from the site of the present *Bracciano* It was in the immediate vicinity of a lake, called from it the Lacus Sabatinus *Columell* 8, 16

SABATINI, a people of Campania, who derived their name from the small river Sabatus, that flowed through their territory. *Liv.* 36, 38

SABATUS, a river rising in Campania, and flowing into Samnium where it joined the Calor, near Beneventum. It is now the *Sabato*.

SABAZIUS, a surname of Bacchus given him, according to some, by the Thracians, or, according to others, by the Phrygians. *Schol. ad Arist. Vesp.* 9.—*Strab.* 10 ——A surname of Jupiter whose worship was introduced at Rome under the emperors, though in vain attempted during the times of the republic, by Cornel. Hispallus, *Val. Max* 1 3.

SABBATA, or Sabbatha, the capital of the Chatramotitæ, in Arabia Felix which, from having been called Mariaba or *the metropolis*, has obtained its present name of *Mareb*. It was the great mart for the valuable productions of the surrounding country, which upon pain of death, were only allowed to be brought into the city by one particular gate; where, when a tithe of them had been given to the god Sabis, they were permitted to be sold.

SABELLI. *Vid.* Samnites.

SABINA, JULIA, a Roman matron, who married Adrian by means of Plotina the wife of Trajan. She is celebrated for her private as well as public virtues Adrian treated her with the greatest asperity, though he had received from her the imperial purple: and the empress was so sensible of his unkindness, that she boasted in his presence that she had disdained to make him a father, lest his children should become more odious or more tyrannical than he himself was. The behaviour of Sabina at last so exasperated Adrian that he poisoned her, or according to some, obliged her to destroy herself. The emperor at that time laboured under a mortal disease, and therefore he was the more encouraged to sacrifice Sabina to his resentment, that she might not survive him Divine honours were paid to her memory. She died after she had been married 38 years to Adrian, A. D. 138.

SABINI, one of the most ancient people of Italy, whose territory was bounded on the west by the Tiber, on the north by the Nar, on the east by Picenum, and on the south by the Anio. The Sabini were probably descendants of the Umbri; they are said to have derived their name

from the deity Sabus or Sabinus, their leader or progenitor. They were remarkable for their bravery and hardihood, as well as for their gravity and purity of manners; they were also celebrated for their incantations, and knowledge of herbs. They were said by some to have been the first people who took up arms against the Romans, to avenge the rape of their women, but Livy mentions the war with the Caninenses, Crustumini, and Antemnates, as preceding that with the Sabines. On that occasion, their king Tatius left his possessions and joined Romulus in the regal power, whilst his subjects, the inhabitants of Cures, were incorporated with the Roman citizens, after this union the two nations were indiscriminately called Quirites. In the reign of Hostilius, the third king of Rome, the Sabini who had not left their ancient territory went to war with the Romans, and after having been through a series of years repeatedly defeated, were at last completely subjected to the Romans by the consul Curius Dentatus, B. C. 292. *Strab.* 5.—*Dionys.* 2, 51.—*Plin.* 3, 12. *Liv.* 1, 9 et 18.—*Flor.* 1, 1. 3, 18.—*Sil. Ital.* 8, 424. *Virg. G.* 2, 532.

SABINIANUS, a general who revolted in Africa, in the reign of Gordian, and was defeated soon after, A. D. 240.

SABINUS, Aulus, a Roman poet, the friend and contemporary of Ovid, and to whom the last six of the heroic epistles of that bard are generally ascribed by commentators. These are, Paris to Helen, Helen to Paris, Leander to Hero, Hero to Leander, Acontius to Cydippe, and Cydippe to Acontius. He was the author also of several answers to the epistles of Ovid, as Ulysses to Penelope, Æneas to Dido, &c., and likewise of a work on *Days*, which his death prevented him from completing. The last mentioned production is thought by some to have given Ovid the idea of his *Fasti*.— Julius, an officer among the Lingones in Gaul, who, by pretending to be descended from Julius Cæsar, gained popularity, and proclaimed himself emperor in the beginning of Vespasian's reign. He was soon after defeated in a battle; and to escape from the conqueror he hid himself in a subterraneous cave, with two faithful domestics, where he continued unseen for nine successive years. His wife Empona found out his retreat, and spent her time with him, till her frequent visits to the cave discovered the place of his concealment. He was dragged before Vespasian, and by his orders put to a cruel death, though his friends interested themselves in his cause, and his wife endeavoured to raise the emperor's pity, by showing him the twins whom she had brought forth in their subterraneous retreat. *Tacit. H.* 4, 55.—Titius, a Roman senator shamefully accused and condemned by Sejanus. His body, after execution, was dragged through the streets of Rome, and treated with the greatest indignities. His dog constantly followed the body, and when it was thrown into the Tiber, the faithful animal plunged in after it, and was drowned. *Plin.* 8, 40.—— Poppæus, a Roman consul, who presided above twenty-four years over Mœsia, and obtained a triumph for his victories over the barbarians. He was a great favourite of Augustus and of Tiberius. *Tacit. Ann.* 1, 80. 4, 46. 6, 39.—— Flavius, a brother of Vespasian, killed by the populace. He was well known for his fidelity to Vitellius. He commanded in the Roman armies thirty-five years, and was governor of Rome for twelve. *Tacit. Hist.* 1, 46. 2, 63. 3, 74.

SABIS, a river of Gallia Belgica, rising in the territory of the Nervii, and falling into the Mosa (*Maese*) at Namurium (*Namur*) in the territory of the Aduatici. It is now the *Sambre*. *Cæs. B. G.* 2, 16 et 18.

SABRATA, a city of Africa, in the Regio Syrtica, west of Oea and east of the Syrtis Minor. It was originally founded by the Tyrians, but subsequently enlarged and beautified by the Romans, who raised it to the rank of a colony. It was the birthplace of Flavia Domitilla, the consort of Vespasian, and mother of Titus and Domitian, to which honour it owed much of the favour bestowed upon it. It is now *Sabart*, or *Tripoli Vecchia*. *Sil Ital.* 3, 256.—*Plin.* 5, 4.

SABRINA, now the *Severn* in England.

SABURANUS, an officer of the prætorian guards. When he was appointed to this office by the emperor Trajan, the prince presented him with a sword, saying, "Use this weapon in my service as long as my commands are just; but turn it against my own breast, whenever I become cruel or malevolent."

SACADAS, a musician and poet of Argos, who obtained three several times, the prize at the Pythian games. *Plut de Mus.* — *Paus.* 6, 14.

SACÆ, a name given by the Persians to all the more northern nations of Asia but which at a subsequent period designated a particular people, whose territory was bounded on the west by Sogdiana, north and east by Scythia, and south by Bactriana and the chain of Imaus. Their dominions therefore correspond in some degree to Little Bukaria, and the adjacent districts. The Sacæ had no towns, but lived a romantic life, dwelling sometimes in caverns, and sometimes in forests. They were a brave people, and possessed sufficient strength to repel Cyrus when he made his attack upon them. *Herod.* 7, 9.—*Mela*, 3, 7. *Plin.* 6, 17.—*Amm. Marcel.* 23, 6.

SACER MONS, a mountain near Rome. *Vid.* Mons Sacer.

SACER PORTUS, or SACRI PORTUS, a place in Italy, near Præneste, famous for a battle that was fought there between Sylla and Marius, in which the former obtained the victory. *Patere.* 2, 26.—*Lucan.* 2, 134.

SACRA INSULA, an island in the Tiber, not far from its mouth, formed by the separation of the two branches of that river. It was sacred to Æsculapius, who, it was said, had come there in the form of a serpent from Epidaurus. *Procop. B. G.* 1, 26.

SACRA VIA, a celebrated street of Rome, where a treaty of peace and alliance was made between Romulus and Tatius. It led from the amphitheatre to the capitol, by the temple of the goddess of peace, and the temple of Cæsar. The triumphal processions passed through it to go to the capitol. *Horat. Od.* 4, 2. *Sat.* 1, 9.—*Liv.* 2, 13.—*Cic. Planc.* 7. *Att. Ep.* 4, 4.

SACRATA LEX *militaris*, A. U. C. 411, by the dictator Valerius Corvus, enacted that the name of no soldier which had been entered in the muster-roll, should be struck out but by his consent, and that no person who had been a military tribune should act as *auctor ordinum*.

SACRATIVIR, M. a friend of Cæsar killed at Dyrrachium. *Cæs. Bell. C.*

SACRI PORTUS. *Vid.* Sacer portus

SACRUM BELLUM, a name given to the war carried on concerning the temple of Delphi. The first began B. C. 448, and in it the Athenians and Lacedæmonians were auxiliaries on opposite sides. The second war began 357 B. C., and finished nine years after by Philip of Macedonia, who destroyed all the cities of the Phocians. [*Vid.* Phocis.]——Promontorium a promontory of Spain, now *Cape St Vincent*, called by Strabo the most westerly part of the earth It was called Sacrum, because the ancients believed this to be the place where the sun at his setting plunged his chariot into the sea. *Mela*, 2, 6. *Plin.* 4, 22 ——Another promontory, in Lycia, between the mouth of the river Lymirus and the city of Olympia. It is now called *Cape Kelidonia*. *Plin.* 5, 27.—— Another, at the northern extremity of Corsica, now *Cape Corso*.

SADYATES, one of the Mermnadæ who reigned in Lydia twelve years after his father Gyges. He made war against the Milesians for six years. *Herod.* 1, 16, &c

SAETABIS a river of Spain, between the Iberus and the Pillars of Hercules. It is now the *Montesa* *Mela*, 2, 6.——A city of Spain, in the territory of the Contestani, and situate on a height, just below the river Sucro, or *Xucar* It was famed for its linen manufacture. Its modern name is *S. Felype Xativa*. *Plin.* 19, 2.—*Catull* 12, 14.—*Sil. Ital.* 3, 373.

SAGANA, a woman acquainted with magic and enchantments. *Horat Epod.* 5, 25.

SAGARIS. *Vid* Sangaris

SAGRA, or Sagras, a river of Magna Græcia, in the territory of the Brutii, falling into the Sinus Tarentinus, a short distance above the Zephyrian promontory It was on the banks of the Sagras that the memorable overthrow of the Crotoniates took place, when they were defeated by a force of 10,000 Locrians, with a small body of Rhegians. Among other marvellous circumstances connected with this event, it was reported, that the issue of the battle was known at Olympia the very day on which it was fought. The Sagras is now called *Alaro*. *Strab.* 6.—*Sic de Nat. D* 2, 2.—*Justin.* 20, 2.

SAGUNTUM, now *Murviedro*, a city of Hispania Terraconensis, north of Valentia, and some distance below the mouth of the Iberus. It was situate on a rising ground, about 1000 paces from the shore. It was originally founded by colonists from Zacynthus, who were afterwards joined by some Rutulians from Ardea. It was famed for its beautiful clay, from which cups were made. The inhabitants were faithfully attached to the Romans, and withstood a siege of eight months against Hannibal, till, urged by famine, they destroyed themselves and their valuables in a general conflagration, rather than fall into the hands of their enemy, B. C. 219. This siege was the cause of the second Punic war. *Liv.* 21, 7. 8, 14. 24, 42.—*Sil. Ital.* 1, 291, &c.—*Martial.* 4, 46, &c.—*Polyb* 30 - *Mela*, 2, 6

SAIS, a city of Egypt, situate in the Delta, between the Sebennytic and Canopic arms of the Nile, and nearly due west from the city of Sebennytus. It was the most famous and important city in the Delta, and was reputed to have been the place where Osiris was buried. It derived much of its grandeur from having given birth to the last dynasty of the Pharaohs, whose tombs were erected in its famous temple of Minerva. It was also remarkable for a great festival held in honour of the goddess, as well as for the celebration of that splendid "feast of lamps," during which on the same night all the lamps of Egypt were seen burning. Its site agrees with that now called *Sa*. *Herod.* 2, 59 et 169.—*Strab.* 17.

SALAMIS, a daughter of the river Asopus, by Methone. Neptune became enamoured of her, and carried her to an island of the Ægean, which afterwards bore her name, and where she gave birth to a son called Cenebreus. *Diod.* 4, 72.—— An island in the Sinus Saronicus, opposite Eleusis and the coast of Attica, and said to have received its name from Salamis, a daughter of the Asopus It was also anciently called Sepras and Cychrea, from the heroes Sepyus and Cychreus, and Pityussa from its abounding in firs It had been already celebrated in the earliest period of Grecian history from the colony of the Æacidæ, who settled there before the siege of Troy. The possession of Salamis was disputed by the Athenians and Megareans, each party interpolating the poems of Homer to prove their right; it was, however, finally seized by the former people under Pisistratus, and was thenceforward always subject to them. It was here that the Persian fleet of Xerxes was so gloriously defeated by that of the Athenians, commanded by Themistocles, B. C. 480. In commemoration of this splendid victory, a trophy was erected on the promontory Cynosura, opposite the Piræus, the place which the oracle had foretold to the Athenians should be the scene of the defeat of their enemies. Salamis was the birth-place of Ajax Teucer, and Solon the lawgiver. Its modern name is *Coulouri*. *Strab.* 9. *Plut in Solon* — *Herod* 8, 56 et 83 —*Paus.* 1, 30 ——A city in the island of Cyprus, situate about the middle of the eastern side. It was founded by Teucer, son of Telamon, and called by him after Salamis his native island from which he had been banished by his father. It was a very important and powerful place, and gave name to the district Salaminia. It suffered much from an insurrection of the Jews in the time of Trajan, and still more during the reign of Constantius from an earthquake which completely destroyed the city, and killed most of its inhabitants, it was however, restored by the latter emperor, who called it Constantia. Salamis was especially sacred to Venus, hence surnamed Salaminia *Horat. Od.* 1, 7, 21.—*Dod. Sic.* 12, 3. 14, 98. 16 42.

SALAPIA, now *Salpi*, a city of Apulia, near the coast, above the river Aufidus, and between that river and the Salapina Palus. It was founded by the Rhodians, under a chief named Elpias. It was, at one time, the emporium of Arpi and was the place to which Hannibal withdrew after the battle of Cannæ *Lucan* 5, 377 - *Strab.* 6 et 14.—*Liv.* 24, 20. 26, 28.

SALARIA, a street and gate at Rome which led towards the country of the Sabines. It received the name of *Salaria*, because salt (*sal*) was generally conveyed to Rome that way *Martial* 4, 64.——A bridge called *Salarius*. was built four miles from Rome, through the Salarian gate on the river *Anio*.

SALASSI, a people of Gallia Cisalpina, in the north-western angle of that country, and at the foot of the Alps The main part of their territory lay chiefly, however, in a long valley which

reached to the summits of the Graian and Pennine Alps, the *Little* and *Great St Bernard*. The Salassi harassed the Romans for a long time, and resisted their attacks till they were totally subdued by Terentius Varro, and sold as slaves. Their chief town was Augusta Prætoria, now *Aosta* built in honour of Augustus on the site of Varro's camp, and colonised by Prætorians. *Strab.* 4.—*Dio Cass* 1, 53.—*Liv Epit* 53.

SALEIUS BASSUS, a poet of great merit in the age of Domitian, yet pinched by poverty, though born of illustrious parents, and distinguished by purity of manners and integrity of mind. *Juv* 7, 80.—*Quint.* 10, 1.

SALENTINI, a people of Italy, in the territory of Iapygia. It was asserted, that they were a colony of Cretans, who, under the conduct of Idomeneus their king, had arrived thither in their wanderings after the capture of Troy. The Romans, under pretence of their having assisted Pyrrhus in his expedition into Italy, soon after invaded the territory of this insignificant people, and had no difficulty in taking the few towns which they possessed. The Salentini subsequently revolted, during the second Punic war, but they were again reduced, by the consul Claudius Nero. *Strab.* 6.—*Virg. Æn.* 3, 400. *Flor.us.* 1, 20.—*Liv.* 27, 26.

SALERNUM, now *Salerno*, a city of Campania, south-east of Neapolis, and near the shore of the Sinus Pæstanus. It was said to have been built by the Romans as a check upon the Picentini It became a Roman colony seven years after the conclusion of the second Punic war Horace was recommended by his physician to try the air of Salernum, for the benefit of his eyes. *Liv.* 34, 45. - *Vell. Paterc.* 1, 14.—*Horat. Ep* 1 15.

SALII, a college of priests at Rome, instituted in honour of Mars, and appointed by Numa to take care of the sacred shields called *Ancilia* B. C. 709. [*Vid.* Ancile.] They were twelve in number. Their chief was called *præsul*, who seems to have gone foremost in the procession; their principal musician, *vates*; and he who admitted new members, *magister*. Their number was afterwards doubled by Tullus Hostilius, after he had obtained a victory over the Fidenates, in consequence of a vow which he had made to Mars. The Salii were all of patrician families, and the office was very honourable. The first of March was the day on which the Salii observed their festivals in honour of Mars. They were generally dressed in a short scarlet tunic, of which only the edges were seen; they wore a large purple coloured belt about the waist, which was fastened with brass buckles. They had on their heads round bonnets with two corners stand ng up, and they wore in their right hand a small rod, and in their left a small buckler, one of the Ancilia, or shields of Mars. Lucan says that it hung from their neck. In the observation of their solemnity they first offered sacrifices, and afterwards went through the streets dancing in measured motions, sometimes all together, or at other times separately, while musical instruments were playing before them. They placed their body in different attitudes, and struck with their rods the shields which they held in their hands. They also sung hymns in honour of the gods, particularly of Mars, Jumo, Venus, and Minerva, and they were accompanied in the chorus by a certain number of virgins, habited like themselves, and called *Saliæ*. The Salii instituted by Numa were called *Palatini*, in contradistinction from the others, because they lived on mount Palatine, and offered their sacrifices there. Those that were added by Tullus were called *Collini, Agonales*, or *Quirinales*, from a mountain of the same name, where they had fixed their residence. Their name seems to have been derived a *saliendo*, or *salvando*, because during their festivals it was particularly requisite that they should leap and dance Their feasts and entertainments were uncommonly rich and sumptuous, whence *dapes solares* is proverbially applied to such repasts as are most splendid and costly. It was usual among the Romans when they declared war, for the Salii to shake their shields with great violence, as if to call upon the god Mars to come to their assistance. *Liv* 1, 20 - *Varro. de L. L.* 4, 15.—*Ovid. Fast* 3, 387 - *Dionys* 3.—*Flor.* 1, 2, &c.—*Virg. Æn.* 8, 285.——A German tribe of Frankish origin, whose original seat is not clearly ascertained. They first made their appearance on the Insula Batavorum, where they were conquered by Julian, afterwards, in the territory of the Chimavi, by the Meas or *Mosæ*. *Amm Marcell.* 17, 8. &c

SALLUSTIUS, CRISPUS, an eminent Roman historian, was born at Amiternum, in the country of the Sabines, B C. 85. He was educated at Rome, and was not less distinguished for his licentiousness than for his talents. It is recorded of him, that being detected in an adulterous intercourse, he was actually scourged by the hand of Milo, and obliged to pay a fine before he obtained his dismission. This extravagance and debauchery caused him to be expunged from the list of senators by the censors Appius Claudius and Calpurnius Piso. He was afterwards restored by Julius Cæsar, promoted to the dignities of quæstor and prætor, and nominated to the government of Numidia In this high office he enriched himself so much by pillage and rapine, that on his return to Rome he was enabled to build himself a magnificent villa, with extensive gardens, on the Quirinal hill, which even still retain the name of Sallust. He married Terentia, the divorced wife of Cicero, and from this circumstance, it has been said by some, arose an everlasting hatred between the orator and the historian; though, according to others, this enmity was occasioned by the defence which Cicero undertook to make for Milo in the case of Clodius. Sallust died in the 51st year of his age, 35 years before the Christian era. The vices of this man deserve a peculiar stigma, on account of their contrast with the rigid morality contained in his writings, which might lead the incautious reader to take him for a Cato. But while the man and the statesman must be ever held in contempt and abhorrence, the author has always been regarded as one of the ornaments of the age and country in which he flourished. He had composed a history of the Roman republic, from the death of Sylla to Catiline's conspiracy; of this nothing remains but a few fragments. His only compositions that have come to modern times, in a state of tolerable perfection, are the history of Catiline's conspiracy, and of the wars of Jugurtha, king of Numidia. In these works, which have met with uniform applause, the author is greatly admired

for its elegance, the vigour, and the animation of his sentences; he everywhere displays a wonderful knowledge of the human heart, and paints with a most masterly hand the causes that gave rise to the great events which he relates. No one was better acquainted with the vices that prevailed in Italy, from his own practice of many of them; and no one seems to have been more severe against the follies of the age, and even those failings of which he not only stood guilty in the face of the world, but must have stood self-condemned. His descriptions are elegantly correct, and his harangues are nervous and animated, and, apparently, extremely well adapted to the character and different pursuits of the great men in whose mouths they are placed. By the modern it is agreed that the concise energy of the Latin language is nowhere displayed to more perfection than in the existing works of Sallust in which there is great skill shown in sketching the characters that come under his notice. By his contemporaries his style was criticised for an affectation of the use of old words, and an occasional obscurity, produced by the boldness of figure and excess of brevity. Notwithstanding this defect, if it were a defect, his reputation stood very high in Rome: Martial calls him "primus in Romana historia;" and Tacitus speaks of him as "rerum Romanarum florentissimus auctor." Though faithful in every other respect, he has not painted the character of Cicero with all the fidelity and accuracy which the reader claims from the historian; and in passing over in silence many actions which reflect the greatest honour on the first husband of Terentia, the rival of Cicero has disgraced himself, and rendered his compositions in some respects suspicious. The best editions of Sallust are that of Cortius, 4to. Lips. 1742; that of Havercamp, 2 vols. 4to. Amst. 1742; that of Gerlach, 2 vols. 4to. Basil 1823; and that of Kretschcr, 2 vols 8vo Lips. 1825 There are four English translations, one by Gordon, another by Rose, a third by Murphy, and a fourth by Steuart.——The nephew of the historian, by whom he was adopted. He is said to have imitated the moderation of Maecenas, and to have remained satisfied with the dignity of a Roman knight, when he could have made himself powerful by the favour of Augustus and of his successor Tiberius. Horace dedicated one of his odes to him. *Tacit. Ann.* 1, 6 – *Plin.* 34

——Secundus Promotus, a native of Gaul, and the intimate friend of the emperor Julian. He is remarkable for his integrity, and the soundness of his counsels. He was prefect of Gaul There is another "Secundus," sometimes confounded with Promotus, who was also a favourite of Julian, who made him prefect of the east. He conciliated the good graces of the Romans by the purity of his morals, and the excellence of his religious principles. After the death of Jovian he was universally named by the officers of the Roman empire to succeed to the imperial throne, but he declined the honour, pleading old age, and its attendant infirmities, as his excuse. The Romans would have invested his son with the imperial purple, but the father very wisely opposed so dangerous a situation, saying that he had not experience to support the dignity to which they would have elevated him

SALMACIS, a fountain near Halicarnassus in Caria, which was fabled to render effeminate all who drank of its waters. It was here that Hermaphroditus, according to the poets, underwent his strange metamorphosis *Ovid. Met* 4, 285. 15. 319. – *Hygin. fab.* 271.

SALMANTICA, a city of Hispania, in the north eastern angle of Lusitania. It is now *Salamanca.*

SALMÒNE, a city of Elis, of great antiquity, north-west of Olympia. It was said to have been founded by Salmoneus *Strab* 8

SALMONEUS, a king of Elis, son of Eolus and Enarette, who married Alcidice, by whom he had Tyro. He wished to be called a god, and to receive divine honours from his subjects, therefore, to imitate the thunder, he used to drive his chariot over a brazen bridge, and darted burning torches on every side, as if to imitate the lightning This impiety provoked Jupiter Salmoneus was struck with a thunderbolt, and placed in the infernal regions near his brother Sisyphus *Homer. Od* 11, 235. – *Apollod* 1, 9. – *Hygin. fab.* 60. – *Diod* 4. – *Virg. Æn.* 6, 585.

SALMYDESSUS. *Vid* Halmydessus.

SALO, now *Xalon*, a river in Spain, falling into the Iberus. *Mart* 10, 20.

SALON, now *Salona*, the principal harbour of Dalmatia, and always considered as an important post by the Romans after their conquest of that country. Pliny styles it a colony, which is confirmed by various inscriptions. The name is sometimes written Salona and Salonæ. At Spalatro, about three miles from Salona, are to be seen the ruins of Diocletian's palace. *Plin.* 3, 22. – *Cæs. B. C.* 3, 9 *Hirt. B. Alex.* 43.

SALONINA, a celebrated matron who married the emperor Gallienus, and distinguished herself by her private as well as public virtues. She was the patroness of all the fine arts, and to her clemency, mildness, and benevolence, Rome was indebted some time for her peace and prosperity. She accompanied her husband in some of his expeditions, and often called him away from the pursuits of pleasure to make war against the enemies of Rome. She was put to death by the hands of the conspirators, who also assassinated her husband and family, about the year 268 of the Christian era.

SALONINUS, a son of Asinius Pollio. He received his name from the conquest of Salona by his father. Some suppose that he is the hero of Virgil's fourth eclogue, in which the return of the golden age is so warmly and beautifully anticipated.——P. Licinius Cornelius, a son of Gallienus, by Salonina, sent into Gaul, there to be taught the art of war. He remained there some time, till the usurper Posthumius arose and proclaimed himself emperor. Saloninus was upon this delivered up to his enemy, and put to death in the tenth year of his age.

SALVIANUS, a father of the church, who flourished about A. D. 440. He is supposed to have been a native of Gaul, and died at Massilia, at a very advanced age. Nothing of his remains, but eight books "De gubernatione Dei;" four books "Adversus Avaritiam," and nine epistles, printed by Baluzius, in 1663, 8vo.

SALVIUS, a flute player, saluted king by the rebellious slaves of Sicily in the age of Marius. He maintained for some time war against the Romans.

SALUS, the goddess of health at Rome, worshipped by the Greeks under the name of Hygeia. *Luc.* 9 *et* 10.

SALYES, a people of Gaul, extending from the Rhone nearly to the Alps, and from the Durantia, or *Durance*, to the sea. They were powerful opponents to the Greeks of Massilia. *Liv.* 5, 34.

SAMARA, a river of Gaul, now called the *Somme*. *Vid.* Samarobriva.

SAMARIA, the capital of the kingdom of Israel. It was situated on a hill which derived its name from Shemer, of whom it was purchased by Omri king of Israel, B. C. 921, who made it the seat of his government, and called it Samaria (Heb. *Shomeron*), from its former owner. By his successors it was greatly improved and fortified, and, after resisting the repeated attacks of the kings of Assyria, it was destroyed by Shalmaneser, B. C. 717, who reduced it to a heap of stones. Samaria seems to have risen again from its ruins during the reign of Alexander, B. C. 549, after whose death it was subject to the Egyptian and Syrian kings, until it was besieged, taken and razed to the ground by the high priest Hyrcanus, B. C. 129 or 130. It was afterwards wholly rebuilt, and considerably enlarged by Herod, surnamed the Great, who gave it the name of Sebaste, and erected a temple there in honour of the emperor Augustus Cæsar. It is still called *Sebaste*, or *Kalaat Samour*. 2 *Kings*, 17, 6.—*Mich.* 1, 6.—*Jos. Ant.* 8, 7. 13, 15. 15, 11. *Bell Jud.* 1, 6.

SAMAROBRIVA, a town of Gaul, now *Amiens* the chief city of the Ambiani. Its name indicates that it was a place of passage over the river Samara, the word *briva* signifying in Celtic a *bridge*. *Amm. Marcell.* 15, 27. *Cæs. B. G.* 5, 24, 45, 51.

SAMB, or SAMOS a town on the eastern side of the island of Cephallenia, the inhabitants of which were closely besieged, and afterwards reduced to slavery by the Romans. It retains the name of *Samo*. *Strab.* 10.—*Liv.* 38, 28 et 29.

SAMNITES, a people of Italy, whose territory touched to the north on the Frentani and Peligni, to the west and south on Campania, and to the east on Apulia. It comprehended the southern part of Abruzzo Citra, the greater part of Sannio, the eastern part of Terra di Lavora, and nearly the whole of Principato Ultra. The Sabines being engaged in a long and obstinate war with the Umbri, promised, in the event of victory, to consecrate to the gods whatsoever should be produced in their country during the spring of that year. They conquered, and kept their vows; they dedicated the children born to them in that year to Mars, who, when they had attained a certain age, were sent forth from their country to seek another land. Under the guidance of a bull they arrived in the mountainous country of the Opici, whom they drove out, and then settled there under the name of Sabelli and Samnites. They were a hardy, brave, and ambitious race, remarkable for their inveterate hatred to the Romans, who were unable to subdue them after a war of seventy years, till the success of Sylla put an end to them as a nation. *Strab.* 5.—*Liv.* 9, 12. 10, 32. 23, 42.—*Vell. Paterc.* 2, 15.

SAMNIUM, a region of Italy inhabited by the Samnites. [*Vid.* Samnites.]——A city of Samnium, near the source of the Vulturnus. Its site is now called *Cerro*. *Flor.* 1, 16.

SAMONIUM, or Salmone, a promontory of Crete, forming the extreme point of the island towards the east. It is now cape *Salamone*. *Dionys. Perieg.* 109.—*Acts*, 27, 7.

SAMOS, an island of the Ægean, lying off the lower part of the coast of Ionia, and nearly opposite the promontory of Mycale. The intervening channel was not more than seven stadia in the narrowest part. It is said to have borne in ancient times the names of Parthenia, Dryusa, Anthemis, Melamphylos, &c.; that of Samos was derived either from a hero so called, or from the isle of Cephallenia, which formerly was known by that appellation, and may have sent a colony to its Ionian namesake. Samos was the most important and powerful island of the Ionians. From the reign of Polycrates, 566 B. C., it is celebrated in history for the worship of Juno, who was fabled to have been born here; and it was also distinguished for its skilful seamen and enterprising merchants, who even sailed as far as the mouth of the Guadalquiver through the Pillars of Hercules. The fleets of the rich Samians often made the Persians tremble. At Samos were first cast statues in bronze. It lost the shadow of republican freedom under the reign of Vespasian, A. C. 70. The island of Samos is 175 square miles in extent, and very fruitful. It was the birth-place of Pythagoras. The capital was also called Samos, and its ruins are to be seen at the present day near the modern town of Megalochora. This city was famed for its Heræum, or temple of Juno, which Herodotus considers, together with the temple of Ephesus as the most admirable of all the works of the Grecians. Only one column of this splendid structure is standing; its length was 346 feet, its breadth 189. *Strab.* 14.—*Pous.* 7, 4.—*Herod.* 2, 148. 3, 60.

SAMOSATA, now *Samsat*, a city of Syria, the capital of the district of Commagene, and the residence of a petty dynasty. It was not only a strong city itself, but had also a strong citadel, and in its neighbourhood was one of the ordinary passages of the Euphrates, on the western bank of which river Samosata was situated. It was the birth-place of Lucian. *Amm. Marcell.* 18, 4.

SAMOTHRACE, now *Samothraki*, an island in the Ægean, off the coast of Thrace. It lay opposite the mouth of the Hebrus, and was twenty-eight miles from the coast of Thrace, and sixty-two from Thasos. It once bore the names Leucania, Melite, Electria, Dardania, &c.; but is stated to have been named Samos by a colony from the Ionian island of that name, and to have received the epithet Thracia by way of distinction. Homer sometimes calls it simply Samos, as other times the Thracian Samos. It is about twenty-five miles in circuit, and was said to be one of those islands which were inundated by the sudden overflow of the waters of the Euxine, when forcing their way into the Mediterranean. The original inhabitants were probably Thracians, and appear to have been afterwards joined by Pelasgi, Samians, and Phœnicians. Samothrace derived its chief celebrity from the mysteries of Cybele and her Corybantes, as well as from the Cabiric worship which was intimately connected with them; all mysteries were supposed to have originated in this island, whence it received the surname of Sacred, and became an inviolable asylum for criminals. In it was the mountain Saoce, whence Homer represents Neptune as contemplating the fight before Troy. *Pau.* 4, 12.—*Strab.* 10.

—*Homer. Il.* 13, 12. 24, 78.—*Dionys. Perieg.* 524.—*Herod.* 2, 51.—*Plor.* 2, 12.

SANA, a town of Macedonia, on the Sinus Singiticus, and situated on a neck of land connecting Athos with the continent. On the opposite side was Acanthus, and between the two places was cut the canal of Xerxes. *Vid.* Acanthus.

SANCHONIĀTHON, a Phœnician historian, who is said to have lived at the time of the Trojan war, B. C. 1271. Philo Byblius translated his Antiquities of the Phœnicians into Greek, and Eusebius preserved a fragment of this work, which has been considered by many writers as a strong confirmation of the Mosaic history. There is an English translation of it by bishop Cumberland.

SANCUS, **SANGUS**, or **SANCTUS**, a deity of the Sabines introduced among the gods of Rome under the name of *Dius Fidius*. According to some, Sancus was father to Sabus, or Sabinus, the first king of the Sabines. *Ital.* 8, 421.—*Varro de L. L.* 4, 10.—*Ovid. Fast* 6, 213.

SANDALIŌTIS, a name given to Sardinia, from its resemblance to a sandal, (*σανδάλιον*) *Plin.* 3. 7.

SANDROCOTTUS, an Indian of a mean origin. His impertinence to Alexander was the beginning of his greatness: the conqueror ordered him to be seized, but Sandrocottus fled away, and at last threw himself down overwhelmed with fatigue. While slept on the ground, a lion came to him, and gently licked the sweat from his face. This uncommon tameness of the animal appeared supernatural to Sandrocottus, and raised his ambition. He aspired to the monarchy, and after the death of Alexander he made himself master of a part of the country which was in the hands of Seleucus. *Justin.* 15, 4.

SANGARIUS, or **SANGARIS**, one of the largest and most celebrated of the rivers of Asia Minor Strabo says, "it takes its course in Upper Phrygia, near a place called Sangia, about 150 stadia from Pessinus. It then traverses a great part of Galatia and Phrygia and Bithynia, receiving in its course the waters of the Thymbres and Gallus, and other streams, and becoming navigable near its mouth, falls into the Euxine." The modern name is the *Sakaria*. *Hom. Il.* 3, 187.—*Ovid. ex Pont.* 4, 10, 47.—*Strab.* 12.—*Liv.* 38, 18.

SANNYRION, an Athenian comic poet, contemporary with Aristophanes. Little is known of him. One of his plays, entitled Danae, in which he burlesqued a verse of the Orestes of Euripides, appears to have been acted about 407 B. C.

SANTŌNES, a people of Gallia Aquitanica, north of the mouth of the Garumna, on the coast. Their capital was Mediolanum Santonum, now *Saintes*. *Plin.* 4, 19.—*Cæs. B. G.* 1, 10. 3. 11.

SAPIS, a river of Cisalpine Gaul, rising in Umbria, and falling into the Adriatic below Ravenna. It is now the *Savio*. *Plin.* 3. 15.—*Lucan* 2. 406.

SAPOR, a king of Persia, who succeeded his father Artaxerxes about the 238th year of the Christian era. Naturally fierce and ambitious Sapor wished to increase his paternal dominions by conquests, and as the indolence of the emperors of Rome seemed favourable to his views, he laid waste the provinces of Mesopotamia, Syria, Cilicia; and he might have become master of all Asia, if Odenatus had not stopped his progress. If Gordian attempted to repel him, his efforts were weak and unavailing, and Philip, who succeeded him on the imperial throne, bought the peace of Sapor with money. Valerian, who was afterwards invested with the purple, marched against the Persian monarch, but he was defeated and taken prisoner Odenatus no sooner heard that the Roman emperor was a captive in the hands of Sapor, than he attempted to release him by force of arms. The forces of Persia were cut to pieces, the wives and the treasures of the monarch fell into the hands of the conqueror, and Odenatus penetrated, with little opposition, into the very heart of the kingdom. Sapor, soon after this defeat, was assassinated by his subjects, A. D. 273, after a reign of 32 years. He was succeeded by his son called Hormisdas —The 2d of that name succeeded his father Hormisdas on the throne of Persia. He was as great as his ancestor of the same name; and by undertaking a war against the Romans, he attempted to enlarge his dominions, and to add the provinces on the west of the Euphrates to his empire. His victories alarmed the Roman emperors, and Julian would have perhaps seized him in the capital of his dominions, if he had not received a mortal wound. Jovian, who succeeded Julian, made peace with Sapor; but the Persian, always restless and indefatigable, renewed hostilities, invaded Armenia and defeated the emperor Valens. Sapor died A. D. 380, after a reign of 70 years, in which he had often been the sport of fortune. He was succeeded by Artaxerxes, and Artaxerxes by Sapor the third, a prince who died after a reign of five years, A. D. 388, in the age of Theodosius the Great.

SAPPHO a celebrated Greek poetess, was a native of Mitylene, in the isle of Lesbos, and flourished about B. C 610. She married a rich inhabitant of Andros, by whom she had a daughter, and it was not, probably, till after she became a widow, that she rendered herself so distinguished by her poetry and amours. Her verses were chiefly of the lyric kind, and love was their general subject, which she treated with so much warmth and nature, and with such beauty of poetical expressions, as to have acquired the title of the "Tenth Muse." From various authors, Greek and Roman, we learn the esteem in which her compositions were held among those of the same class; and no female name has risen higher in the catalogue of poets. Her morals, however, have been as much depreciated, as her genius has been extolled. Besides her desperate passion for Phaon, she has been accused of an unnatural attachment to several of her own sex. There are various accounts of her death, but that most generally received states, that unable to bear the neglect of Phaon, she repaired to the famous precipice of Leucate, popularly called the Lover's Leap, and threw herself into the sea, which terminated at once both her life and her love. The Mitylenians are said to have honoured her memory by stamping her image upon their coin. Of the poems of Sappho, two pieces only are left, an Ode to a Young Female, and a Hymn to Venus, with some fragments quoted by the scholiast and others. The most esteemed text of these is that

given by Dr Bloomfield, in the Museum Criticum, vol. I Of the Ode an elegant translation is given by Catullus. That and the Hymn are known to the English reader by the versions of Ambrose Philips. *Ovid. Heroid.* 15 et 21. *Trist.* 2, 365. — *Horat. Od* 2. 14. *Herod.* 2, 135. — *Stat. Sylv.* 5, 3. 155. — *Ælian. V. H.* 12, 15 et 29. — *Plin* 22, 8.

SARACENI, or Arraceni, a name first belonging to a people in Arabia Felix, and derived most probably from that of the town Arra The application of the name Saracen to all the Arabians, and thence to all Mahometans, is of comparatively recent origin.

SARAVUS, now the *Sure*, a river of Belgium, falling into the *Moselle*.

SARDANAPALUS, the 40th and last king of Assyria, celebrated for his luxury and voluptuousness. The greatest part of his time was spent in the company of his eunuchs, and the monarch generally appeared in the midst of his concubines disguised in the habit of a female, and spinning wool for his amusement This effeminacy irritated his officers, Belesis and Arsaces conspired against him, and collected a numerous force to dethrone him. Sardanapalus quitted his voluptuousness for a while, and appeared at the head of his armies. The rebels were defeated in three successive battles, but at last Sardanapalus was beaten and besieged in the city of Ninus for two years. When he despaired of success, he burned himself in his palace, with his eunuchs, concubines, and all his treasures, and the empire of Assyria was divided among the conspirators. This famous event happened B C 820, according to Eusebius; though Justin and others, with less probability, place it 80 years earlier Sardanapalus was made a god after death. (*Vid* Anchiale.) *Herod.* 2, 150. — *Ctes. Pers.* 5, 35

SARDI, the inhabitants of Sardinia *Vid* Sardinia.

SARDES. *Vid.* Sardis.

SARDICA, or SERDICA, a city belonging originally to Thrace, but subsequently included within the limits of Dacia Ripensis and made the capital of this province. It was situate in a fertile plain, through which flowed the river Pescus. The emperor Maximian was born in its vicinity, and it is known in the annals of the church from a council having been held within its walls. *Eutrop.* 9, 22.

SARDINIA, an island in the Mediterranean south of Corsica and west of Italy. It was called Sardo by the Greeks, and Ichnusa or Sandaliotis, from its resemblance to the print of a foot or sandal The name of the island is said to have been obtained from Sardus, a son of Hercules, who settled there with a colony from Libya, and dispossessed some Ilians, who had gone thither after the destruction of Troy. The Iberians followed the Libyans, and after these, came other colonies of Thespians and Athenians, under Iolas; the Tyrrhenians had settlements there for a time, and the Carthaginians were long masters of it, till it fell into the hands of the Romans, with Corsica. It was called by some, one of the granaries of Rome; its climate was fertile, though unwholesome: no serpents or wolves were there to be met with, and only one poisonous herb, which, if eaten, contracted the nerves, and produced a grin of laughter ("Sardonious risus"), under which the patient died. *Herod* 1, 170. 5, 106. — *Aristoph. Vesp.* 890. — *Claudian. de Bell. Gild.* 507. — *Sil. Ital.* 12, 3. 5. — *Horat. Od.* 1, 31, 3. — *Plin.* 35, 13. — *Virg. Ecl.* 7, 41.

SARDIS, or Sardes, now *Sart*, a city of Lydia, the ancient capital of the monarchs of the country. It was situate at the foot of the northern slope of mount Tmolus It is famous for the many sieges which it sustained against the Cimmerians, Persians, Medes, Macedonians, Ionians, and Athenians. It fell into the hands of Cyrus, B C 548, on which occasion Crœsus was made his prisoner. It was burnt by the Athenians B C. 504, which afforded Darius his pretext for invading Attica, and burning all the Greek temples that fell into his power. Antiochus Soter was here defeated by Eumenes, king of Pergamus, B. C 262. Sardes was one of the seven churches mentioned in the Revelation of St John. It was destroyed by an earthquake, with eleven other cities, in the reign of Tiberius. *Herod.* 1, 7, &c. *Xen. Anab.* 1, 2, 5. — *Horat. Ep.* 1, 11, 2. — *Tacit. Ann.* 2, 47. — *Strab.* 13. — *Rev.* 1, 11 3, 1.

SARDUS, a son of Hercules, who led a colony to Sardinia and gave it his name.

SAREPTA, or Zarephath, a city on the shore of the Mediterranean, between Tyre and Sidon. It was the place where the widow dwelt to whom the prophet Elijah was sent, and was preserved by her cruse of oil and barrel of meal that failed not. It is now a small village called *Zarfa* 1 *Kings* 17, 9.

SARMATIA, an extensive country, extending from the river Vistula to the Caspian sea, and from mount Caucasus and the shores of the Euxine to the northernmost limits of the known world. It was divided by the river Tanais into Europæa and Asiatica. Sarmatia Europæa was bounded on the east by the Tanais, on the south by the Palus Mæotis, the Pontus Euxinus, and the river Tyras, on the west by a part of the Danube, by the Vistula, and the Sinus Codanus; and on the north by the Hyperboreus Oceanus or *Arctic Ocean*. It corresponded generally with modern *Russia* in *Europe*. Sarmatia Asiatica was bounded upon the west by the Tanais, upon the south by the Euxine sea and by mount Caucasus, and upon the east by the Caspian sea, the river Rha, and the Rhymnici Montes All the inhabitants of this vast extent of country were formerly known to the ancients by the collective name of Scythians, as being a portion of that powerful nation inhabiting the whole northern part of Asia as well as of Europe, from the shores of the Ister to the utmost northern and eastern limits of the known world. The appellation Sauromatæ or Sarmatæ was originally described as being that of a separate Scythian tribe on the shores of the Palus Mæotis, between the Borysthenes and Tanais; the Sarmatæ and Scythians are by others, however, called Iazyges, an indigenous name signifying merely *people*, that of Scythians having never been used by the natives themselves. The Sauromatæ or Sarmatæ, from being one of the most powerful tribes of the whole nation, contrived to make their name the collective one for the whole Scythian horde on the borders of the Euxine sea and Dacia. And when the Romans found people speaking the same language, and using the same customs as these southern Sarmatæ, on the shores of the Danube,

the Vistula, and the *Baltic Sea*, they readily adopted a general appellation, which they had long wanted to distinguish all the people as far eastward as the Caspian sea, and henceforward called them Sarmatæ and their country Sarmatia. The Sarmatæ are described by the ancients as a most savage and uncultivated people, exceedingly immoral, and addicted to war and rapine; they were accustomed to paint their bodies in order to appear more terrible to their enemies. They lived a nomadic life, plundering all who fell in their way; and many of them are said to have fed upon the blood of horses mixed with milk, whence they were surnamed Hippomolgi. They generally lived under tents or in waggons, and were from the latter custom, particularly one tribe on the banks of the Borysthenes, called Hamaxobii *Strab* 7, &c — *Mel.* 2, 4. *Dion.* 2. *Flor.* 4 12. — *Lucan.* 2 &c. — *Juv. Sat.* 2, 1. 3, 69. 15, 125. — *Ovid. Trist* 3, &c.

SARMATICUM MARE, a name given to the Euxine sea, because on the coast of Sarmatia. *Ovid ex Pont.* 4 10 28.

SARNUS, a river of Campania, now the *Sarno*, falling into the sea about a mile from Pompeii. *Strab.* 5. — *Virg. Æn.* 7, 738

SARON, a king of Trœzene, unusually fond of hunting. He was drowned in the sea, where he had swum for some time in pursuit of a stag. He was made a sea-god by Neptune, and divine honours were paid to him by the Trœzenians. It was customary for sailors to offer him sacrifices before they embarked, That part of the sea where he was drowned was called *Saronicus sinus*, on the coast of Achaia, near the isthmus of Corinth. Saron built a temple to Diana at Trœzene, and instituted festivals to her honour, called from himself Saronia. *Paus.* 2, 30.— *Mela*, 2 3.

SARONICUS SINUS, now the *Gulf of Ægina*, a bay of the Ægean sea, lying at the south-west of Attica, and north east of Argolis, and commencing between the promontories of Sunium and Scyllæum. Some suppose that this part of the sea received its name from Saron, who was drowned there; or from a small river which discharged itself on the coast, or from a small harbour of the same name. The true root is Saron, which in ancient Greek signified an *oak-leaf*. The Saronic bay is about sixty-two miles in circumference, twenty-three miles in its broadest, and twenty-five in its longest part, according to modern calculation

SARPEDON, a son of Jupiter by Europa, the daughter of Agenor. He banished himself from Crete, after he had in vain attempted to make himself king in preference to his elder brother Minos, and he retired to Caria, where he built the town of Miletus. He went to the Trojan war to assist Priam against the Greeks, where he was attended by his friend and companion Glaucus. He was at last killed by Patroclus, after he had made a great slaughter of the enemy, and his body, by order of Jupiter, was conveyed to Lycia by Apollo, where his friends and relations paid him funeral honours, and raised a monument to perpetuate his valour. According to some mythologists the brother of king Minos, and the prince who assisted Priam, were two different persons. This last was king of Lycia, and son of Jupiter, by Laodamia, the daughter of Bellerophon, and lived about a hundred years after the age of the son of Europa. *Apollod.* 3, 1. —*Herod.* 1, 173. — *Homer Il.* 16.——A preceptor of Cato of Utica, famous for his learning and the excellent qualities of his mind. *Plut. in Cat.*——A promontory in Cilicia, beyond which Antiochus was not permitted to sail by a treaty of peace which he had made with the Romans. *Liv.* 38, 38 — *Mela*, 1, 13.——A promontory of Thrace, between the river Erginus and the Sinus Melas. *Herod* 7, 58.

SARRA, a town of Phœnicia, the same as Tyre. It receives its name from a small shell-fish of the same name, which was found in the neighbourhood, and with whose blood garments were dyed, Hence came the epithet of *Sarranus*; so often applied to Tyrian colours, as well as to the inhabitants of the colonies of the Tyrians, particularly Carthage. *Sil.* 6, 662. 13, 205. — *Virg. G* 2, 506.

SARRASTES, a people of Campania on the Sarnus, who assisted Turnus against Æneas. *Virg. Æn.* 7, 738.

SARSINA, a city of Umbria in the northern part of the country and on the left bank of the Sapis, towards its source. It was the birth-place of Plautus the comic poet. It still retains its name. *Plin.* 3, 14.— *Sil Ital.* 8, 402 — *Martial.* 9, 59.

SATICULA, a town of Samnium, the site of which has not been precisely determined. It is supposed to correspond to the modern *Agata dei Goti* *Liv.* 9 21. 23, 39

SATUREIUM, a town in the Tarentine territory, frequently alluded to by the ancient writers It was famed for the fertility of the surrounding country, and for its breed of horses. *Virg. G.* 2, 197 — *Horat Sat* 1, 6, 59.

SATURNALIA, festivals in honour of Saturn, celebrated the sixteenth or the seventeenth, or, according to others, the eighteenth of December. They were instituted long before the foundation of Rome, in commemoration of the freedom and equality which prevailed on earth in the golden reign of Saturn. Some however suppose, that the Saturnalia were first observed at Rome in the reign of Tullus Hostilius, after a victory obtained over the Sabines, while others support, that Janus first instituted them in gratitude to Saturn, from whom he had learnt agriculture. Others suppose, that they were first celebrated in the year of Rome 257, after a victory obtained over the Latins by the dictator Posthumius. The Saturnalia were originally celebrated only for one day, but afterwards the solemnity continued for three, and at last, by order of Caligula, for five days The celebration was remarkable for the liberty which universally prevailed. The slaves were permitted to ridicule their masters, and to speak with freedom upon every subject. It was usual for friends to make presents one to another; all animosity ceased, no criminals were executed, schools were shut, war was never declared, but all was mirth, riot, and debauchery. In the sacrifices the priests made their offerings with their heads uncovered, a custom which was never observed at other festivals. *Senec ep.* 18 *Cato de R R.* 57.—*Sueton. in Vesp.* 19. — *Cic. ad Attic* 5, 20.

SATURNIA, a name given to Italy, because Saturn had reigned there during the golden age. *Virg. G.* 2, 173.——A name given to Juno, as being the daughter of Saturn *Virg G* 2, 173. *Æn.* 3, 80.——An ancient city of Etruria, whose ruins may be seen near the source of the Albinia,

and which is mentioned by Dionysius of Halicarnassus, as formerly occupied by the Pelasgi. It received a colony from Rome, A. U. C. 569. *Dion. Hal.* 1, 21.—*Liv.* 39 55.

SATURNINUS, P. Sempronius, a general of Valerian, proclaimed emperor in Egypt by his troops after he had rendered himself celebrated by his victories over the barbarians. His integrity, his complaisance and affability, had gained him the affection of the people, but his fondness for ancient discipline provoked his soldiers, who wantonly murdered him in the 43d year of his age. A. D. 282. —— Sextus Julius, a Gaul, intimate with Aurelian. The emperor esteemed him greatly, not only for his private virtues, but for his abilities as a general, and for the victories which he had obtained in different parts of the empire. He was saluted emperor at Alexandria, and compelled by the clamorous army to accept of the purple, which he rejected with disdain and horror. Probus, who was then emperor, marched his forces against him, and besieged him in Apamea, where he destroyed himself when unable to make head against his powerful adversary. —— Lucius Appuleius, a tribune of the people, who raised a sedition at Rome, intimidated the senate, and tyrannized for three years. Meeting at last with opposition, he seized the capitol, but being induced by the hopes of a reconciliation to trust himself amidst the people, he was suddenly torn to pieces. His sedition has received the name of *Appuleana* in the Roman annals. *Flor.* 3, 16 ——Lucius, a seditious tribune, who supported the oppression of Marius. He was at last put to death on account of his tumultuous disposition. *Plut. in Mario.* ——Pompeius, a writer in the reign of Trajan. He was greatly esteemed by Pliny, who speaks of him with great warmth and approbation, as an historian, a poet, and an orator. Pliny always consulted the opinion of Saturninus before he published his compositions.

SATURNIUS a name given to Jupiter, Pluto, and Neptune, as being the sons of Saturn.

SATURNUS, a son of Cœlus, or Uranus, by Terra, called also Titea, Thea, or Tellusa. He was naturally artful, and by means of his mother, he revenged himself on his father, whose cruelty to his children had provoked the anger of Thea. The mother armed her son with a scythe, which was fabricated with the metals drawn from her bowels, and as Cœlus was going to unite himself to Thea Saturn mutilated him, and for ever prevented him from increasing the number of his children, whom he treated with unkindness and confined in the infernal regions. After this the sons of Cœlus were restored to liberty, and Saturn obtained his father's kingdom by the consent of his brother, provided he did not bring up any male children. Pursuant to this agreement, Saturn always devoured his sons as soon as born, because, as some observe, he dreaded from them a retaliation of his unkindness to his father, till his wife Rhea, unwilling to see her children perish, concealed from her husband the birth of Jupiter, Neptune, and Pluto, and instead of the children she gave him large stones, which he immediately swallowed without perceiving the deceit. Titan was some time after informed that Saturn had concealed his male children, therefore he made war against him, dethroned and imprisoned him with Rhea; and Jupiter, who was secretly educated in Crete, was no sooner grown up, than he flew to deliver his father, and to replace him on the throne. Saturn, unmindful of his son's kindness, conspired against him, when he heard that he raised cabals against him, but Jupiter banished him from his throne, and the father fled for safety into Italy, where the country retained the name of *Latium*, as being the place of his *concealment* (*latet*). Janus, who was then king of Italy, received Saturn with marks of attention, he made him his partner on the throne; and the king of heaven employed himself in civilizing the barbarous manners of the people of Italy, and in teaching them agriculture and the useful and liberal arts. His reign there was so mild and popular, so beneficent and virtuous, that mankind have called it the *golden age*, to intimate the happiness and tranquillity which the earth then enjoyed. Saturn was father of Chiron the centaur by Philyra, whom he had changed into a mare, to avoid the importunities of Rhea. The worship of Saturn was not so solemn or so universal as that of Jupiter. It was usual to offer human victims on his altars, but this barbarous custom was abolished by Hercules, who substituted small images of clay. In the sacrifices of Saturn, the priest always performed the ceremony with his head uncovered, which was unusual at other solemnities. The god is generally represented as an old man bent through age and infirmity. He holds a scythe in his right hand, with a serpent which bites its own tail, which is an emblem of time and of the revolution of the year. In his left hand he holds a child, which he raises up as if instantly to devour it. Tatius, king of the Sabines, first built a temple to Saturn on the Capitoline hill, a second was afterwards added by Tullus Hostilius, and a third by the first consuls. On his statues were generally hung fetters, in commemoration of the chains he had worn when imprisoned by Jupiter. From this circumstance all slaves that obtained their liberty, generally dedicated their fetters to him. During the celebration of the Saturnalia, the chains were taken from the statues to intimate the freedom and the independence which mankind enjoyed during the golden age. One of his temples at Rome was appropriated for the public treasury, and it was there also that the names of foreign ambassadors were enrolled. *Hesiod. Theog.* — *Apollod.* 1, 1. — *Virg. Æn.* 8, 319.— *Paus.* 8, 8.—*Tibull. El* 3. 35.—*Hom. Il.*—*Ovid. Fast.* 4, 197. *Met* 1, 123.

SATYRI, demigods of the country, whose origin is unknown. They are represented like men, but with the feet and the legs of goats, short horns on the head, and the whole body covered with thick hair. They chiefly attended upon Bacchus, and rendered themselves known in his orgies by their riot and lasciviousness. The first fruits of everything were generally offered to them. The Romans promiscuously called them, *Fauns*, *Panes*, and *Sylvani*. It is said that a Satyr was brought to Sylla, as the general returned from Thessaly. The monster had been surprised asleep in a cave; but his voice was inarticulate when brought into the presence of the Roman general, and Sylla was so disgusted with it, that he ordered it to be instantly removed. This monster answered in every degree the description which the poets and painters have given of the Satyrs. *Paus.* 1, 23. —*Plut. in Syll.*—*Virg E.* 5, 13.—*Ov. Her.* 4, 171

SATYRUS, a king of Bosphorus, who reigned fourteen years, &c. His father's name was Spartacus. *Diod.* 20. —— An Athenian who attempted to eject the garrison of Demetrius from the citadel, &c. *Polyæn.* ——A Greek actor who instructed Demosthenes, and taught him how to have a good and strong delivery. ——A man who assisted in murdering Timophanes, by order of his brother Timoleon ——A Rhodian sent by his countrymen to Rome, when Eumenes had accused some of the allies of intentions to favour the interest of Macedonia against the republic.——A peripatetic philosopher and historian, who flourished B. C. 148. ——A tyrant of Heraclea, 346 B. C.

SAUFEIUS, TROGUS, one of Messalina's favourites, punished by Claudius, &c. *Tac. Ann.* 11, 35.——Appius, a Roman, who died on his return from the bath upon taking mead, &c. *Plin.* 7, 53

SAUROMATÆ a people called *Sarmatæ* by the Latins. *Vid.* Sarmatia.

SAURUS, a famous robber of Elis, killed by Hercules. *Paus.* 6, 21.——A statuary. *Plin.* 36, 5

SAUS or SAVUS, a river of Pannonia, rising in the Alpes Carnicæ, and flowing into the Danube at Singidunum. It forms near its mouth the south-eastern boundary of Pannonia, and is now the *Sau* or *Save*. *Pan.* 3, 18.

SAXONES, a people of Germany, whose original seats appear to have been on the neck of the Chersonesus Cimbrica, from the mouth of the Elbe to the Sinus Codanus and the river Chalusus (or *Trave*), corresponding to modern *Holstein*. *Ptol.* 3, 11.

SCÆA, one of the gates of Troy, where the tomb of Laomedon was seen. It received its name from *sævia, sinister*, as it was on the *left* side of the city, facing the sea and the Grecian camp. *Homer. Il.*—*Sil.* 13, 73.——One of the Danaides. Her husband's name was Dayphron. *Apollod*

SCÆVA, a soldier in Cæsar's army, who behaved with great courage at Dyrrachium. *Lucan* 6, 144 ——Memor, a Latin poet in the reign of Titus and Domitian.——A friend of Horace to whom the poet addressed *ep.* 1, 17. He was a Roman knight.

SCÆVOLA. *Vid.* Mutius.

SCALABIS, a city of Lusitania, north of the Tagus. It answers to the modern *Santarem* a corruption for *St Irene*. *Plin.* 4, 22.

SCALDIS, a river of Gallia Belgica Secunda, rising in the territory of the Atrebates, and falling into the Mosa or *Meuse*. It is now the *Scheldt* or *Escaut*. *Cæs B C* 6, 37.

SCAMANDER, or SCAMANDROS, a celebrated river of Troas, rising in the highest part of mount Ida, in the same hill with the Granicus and Æsopus, and falling into the sea at Sigæum. It received in a part of its course the river Simois, and between these two streams Troy is supposed to have stood. According to Homer, it was called Xanthus, by the gods, and Scamander among men. The name Xanthus would seem to refer to the yellow hue of its waters. It is generally supposed to be the modern *Mendere*. ——A son of Corybas and Demodice, who brought a colony from Crete into Phrygia, and settled at the foot of mount Ida, where he introduced the festivals of Cybele, and the dances of the Corybantes. He some time after lost the use of his senses, and threw himself into the river Xanthus, which ever after bore his name. His son-in-law Teucer succeeded him in the government of the colony. He had two daughters, Thymo, and Callithoe. *Apollod.* 3, 12.

SCAMANDRIA, a town on the Scamander. *Plin.* 4, 30.

SCAMANDRIUS, one of the generals of Priam, son of Strophius. He was killed by Menelaus. *Homer. Il.* 5, 49

SCANDINAVIA, a name given by the ancients to that tract of territory which contains the modern Norway, Sweden, Denmark, Lapland, Finland, &c. *Plin.* 4, 13.

SCANTINIA LEX. *Vid.* Scatinia.

SCAPTESYLE, or Scapte-Kyle, a place on the coast of Thrace, over against the island of Thasos, famous for its gold mines, where Thucydides retired on his banishment from Athens, and wrote the history of the Peloponnesian war. *Thucyd.* 4, 104.

SCARDUS, or Scordus, a ridge of lofty mountains, forming the natural boundary of Illyria on the side of Macedonia. The Turks and Servians call it *Tchar Dagh* *Liv.* 43, 20. 44. 31.

SCATINIA LEX, *de pudicitia*, by C. Scatinius Aricinus, the tribune, was enacted against those who were guilty of unnatural offences. The punishment at first was a fine; but it was afterwards made capital. It is sometimes called Scantinia Lex; not, however, from one Scantinius, who, according to Valerius Maximus, was the first person condemned under it; but probably from the name of the individual who proposed the law, Scantinius and not Scatinius.

SCAURUS, M Æmilius, a Roman consul, who distinguished himself by his eloquence at the bar, and by his successes in Spain. He was sent against Jugurtha, but his exertions as commander and as ambassador, were checked by the bribes of the Numidian prince, and the Romans seemed more anxious to obtain the gold of Jugurtha, than avenge the wrongs of Massinissa's murdered family. Every accusation against Scaurus for corruption or dereliction of duty was silenced by his superior influence, and he was invested with new offices. In an ensuing campaign he conquered the Ligurians, and in his censorship he built the Milvian bridge at Rome, and began to pave the road, which from him was called the Æmilian. He was originally very poor. He wrote some books, and among these a history of his own life, all now lost. His son, of the same name, made himself known by the large theatre which he built during his edileship. This theatre, which could contain 30,000 spectators, was supported by 360 columns of marble, 38 feet in height, and adorned with 3000 brazen statues. This celebrated edifice proved more fatal to the manners and the simplicity of the Romans, than the proscriptions and wars of Sylla had done to the inhabitants of the city. Scaurus married Mucia. *Cic. in Brut.*—*Val. Max.* 4, 4.—*Plin.* 34, 7. 36, 2.——A Roman of consular dignity. When the Cimbri invaded Italy, the son of Scaurus behaved with great cowardice, upon which the father sternly ordered him never to appear again in the field of battle. The severity of this command rendered young Scaurus melancholy, and he plunged a sword into his own heart, to free himself from farther ignominy.——Aurelius, a Roman consul, taken prisoner by the Gauls. He was put to

cruel death because he told the king of the enemy not to cross the Alps to invade Italy, which was universally deemed unconquerable.

SCELERATUS, Collis, a plain at Rome near the Colline gate, where the vestal Minucia was buried alive, when convicted of adultery. *Liv.* 8. 15 ——One of the gates of Rome was called *Scelerata*, because 300 Fabii, who were killed at the river Cremera, had passed through it when they went to attack the enemy. It was before named *Carmentalis*.——There was also a street at Rome formerly called *Cyprius*, which received the name of the *Sceleratus vicus*, because there Tullia ordered her postilion to drive her chariot over the dead body of her father, king Servius. *Liv.* 1 48.— *Ovid. Ib* 365.

SCENA, or Scenus, a river of Hibernia, now the *Shannon*. *Ora.* 1, 2.

SCENÆ, a city of Mesopotamia, on the borders of Babylonia. *Strab.* 16

SCENITÆ, a nomadic tribe in Arabia Felix. *Plin.* 5, 11.

SCEPSIS, a city of Troas, situate beyond the river Cebren, near the highest part of Ida. It was hither that the libraries of Aristotle and Theophrastus were brought by Neleus, to whom they had been left by the latter, and whose heirs, fearing they might be forcibly seized by the king of Pergamus in his zeal for collecting, buried them under ground After the lapse of 160 years, during which they suffered materially from the wet, they were dug up and sold to Apellicon the Teian, who conveyed them to Athens and disfigured them with frequent interpolations; at his death his library was removed to Rome by Sylla *Strab.* 13.

SCHEDIA, a considerable village of Egypt, on the western side of the Canobic branch of the Nile, and the place where duties were levied on exports and imports. *Strab.* 17.

SCHERIA, an ancient name of Corcyra. *Paus.* 2, 5.— *Plin.* 4, 12

SCIÁTHOS, now *Skiatho*, an island off the coast of Thessaly, about four miles to the east of the Magnesian promontory. It was originally inhabited by the Pelasgi, and subsequently by the Eubœans. It produced good wine, and once possessed a town of some size, which was destroyed by Philip the son of Demetrius, to prevent its falling into the hands of Attalus and the Romans. *Plin.* 4, 12.—*Liv.* 31, 28. 44, 13.

SCILLUS, a town of Elis, below the Alpheus, and not far from the coast. It was given to Xenophon by the Lacedæmonians, when he was banished by his fellow-citizens for having served in the army of the younger Cyrus. He built a temple here to Diana Ephesia, in performance of a vow made during the retreat of the ten thousand, after the fatal battle of Cunaxa. When the Eleans gained possession of the place, they tried him for having accepted it from the Spartans, but being acquitted, he was allowed to reside here. His tomb was shown here, and over it, his statue of Pentelic marble. *Paus.* 5, 6. *Xen Anab* 5, 3, 7.

SCINIS, a cruel robber who tied men to the boughs of trees, which he had forcibly brought together, and which he afterwards unloosed, so that their limbs were torn in an instant from their body. *Ovid. Met.* 7, 440.

SCIPIÁDÆ, a name applied to the two Scipios, who obtained the surname of *Africanus*, from the conquests of Carthage. *Virg. Æn.* 6, 843.

SCIPIO, a celebrated family at Rome who obtained the greatest honours in the republic. The name seems to be derived from *scipio*, which signifies a *stick*, because one of the family had conducted his blind father, and had been to him as a stick. The Scipios were a branch of the Cornelian family. The most illustrious were—P. Corn. a man made master of horse by Camillus, &c ——A Roman dictator. ——L Cornel. a consul A. U. C. 456, who defeated the Etrurians near Volaterra.——Cn. surnamed Asina was consul A. U. C. 494 & 500. He was conquered in his first consulship in a naval battle, and lost 17 ships. The following year he took Aleria, in Corsica, and defeated Hanno, the Carthaginian general, in Sardinia. He also took 200 of the enemy's ships, and the city of Panormum in Sicily. He was father to Publius and Cneus Scipio Publius, in the beginning of the second Punic war, was sent with an army to Spain to oppose Annibal; but when he heard that his enemy had passed over into Italy, he attempted by his quick marches and secret evolutions to stop his progress He was conquered by Annibal near the Ticinus, where he nearly lost his life, had not his son, who was afterwards surnamed Africanus, courageously defended him. He again passed into Spain, where he obtained some memorable victories over the Carthaginians, and the inhabitants of the country. His brother Cneus shared the supreme command with him, but their great confidence proved their ruin. They separated their armies, and soon after Publius was furiously attacked by the two Asdrubals and Mago, who commanded the Carthaginian armies. The forces of Publius were too few to resist with success the three Carthaginian generals. The Romans were cut to pieces, and their commander was left on the field of battle. No sooner had the enemy obtained this victory than they immediately marched to meet Cneus Scipio, whom the revolt of 30,000 Celtiberians had weakened and alarmed. The general, who was already apprized of his brother's death, secured an eminence, where he was soon surrounded on all sides After desperate acts of valour he was left among the slain, or according to some, he fled into a tower where he was burnt with some of his friends by the victorious enemy. *Liv.* 21, &c.—*Flor.* 2, 6, &c.—*Eutrop* 3, 5, &c. Publius Cornelius surnamed *Africanus*, was son of Publius Scipio, who was killed in Spain. He first distinguished himself at the battle of Ticinus, where he saved his father's life by deeds of unexampled valour and boldness. The battle of Cannæ, which proved so fatal to the Roman arms, instead of disheartening Scipio, raised his expectations, and he no sooner heard, that some of his desperate countrymen wished to abandon Italy, and to fly from the insolence of the conqueror, than with his sword in his hand, and by his firmness and example, he obliged them to swear eternal fidelity to Rome, and to put to immediate death the first man who attempted to retire from his country. In his 21st year, Scipio was made an edile, an honourable office, which was never given but to such as had reached their 27th year. Some time after, the Romans were alarmed by the intelligence that the commanders of their forces in Spain, Publius and Cneus Scipio, had been slaughtered, and immediately young Scipio was appointed

to avenge the death of his father, and of his uncle, and to vindicate the military honour of the republic. It was soon known how able he was to be at the head of an army; the various nations of Spain were conquered, and in four years the Carthaginians were banished from that part of the continent, the whole province became tributary to Rome; new Carthage submitted in one day, and in a battle 54,000 of the enemy were left dead on the field. After these signal victories, Scipio was recalled to Rome, which still trembled at the continual alarms of Annibal, who was at her gates. The conqueror of the Carthaginians in Spain was looked upon as a proper general to encounter Annibal in Italy; but Scipio opposed the measures which his countrymen wished to pursue, and he declared in the senate that if Annibal was to be conquered he must be conquered in Africa. These bold measures were immediately adopted, though opposed by the eloquence, age, and experience of the great Fabius, and Scipio was empowered to conduct the war on the coasts of Africa. With the dignity of consul he embarked for Carthage. Success attended his arms, his conquests were here as rapid as in Spain; the Carthaginian armies were routed, the camp of the crafty Asdrubal was set on fire during the night, and his troops totally defeated in a drawn battle. These repeated losses alarmed Carthage, Annibal, who was victorious at the gates of Rome, was instantly recalled to defend the walls of his country, and the two greatest generals of the age met each other in the field. Terms of accommodation were proposed; but in the parley which the two commanders had together, nothing satisfactory was offered, and while the one enlarged on the vicissitudes of human affairs, the other wished to dictate like a conqueror, and recommended the decision of the controversy to the sword. The celebrated battle was fought near Zama, and both generals displayed their military knowledge in drawing up their armies and in choosing their ground. Their courage and intrepidity were not less conspicuous in charging the enemy; a thousand acts of valour were performed on both sides, and though the Carthaginians fought in their own defence, and the Romans for fame and glory, yet the conqueror of Italy was vanquished. About 20,000 Carthaginians were slain, and the same number made prisoners of war. B. C. 202. Only 2000 of the Romans were killed. This battle was decisive; the Carthaginians sued for peace, which Scipio at last granted on the most severe and humiliating terms. The conqueror after this returned to Rome, where he was received with the most unbounded applause, honoured with a triumph, and dignified with the appellation of *Africanus*. Here he enjoyed for some time the tranquillity and the honours which his exploits merited, but in him also as in other great men, fortune showed herself inconstant. Scipio offended the populace in wishing to distinguish the senators from the rest of the people at the public exhibitions; and when he canvassed for the consulship for two of his friends, he had the mortification to see his application slighted, and the honours which he claimed bestowed on a man of no character, and recommended by neither abilities nor meritorious actions. He retired from Rome no longer to be a spectator of the ingratitude of his countrymen, and in the capacity of lieutenant he accompanied his brother against Antiochus, king of Syria. In this expedition his arms were attended with usual success, and the Asiatic monarch submitted to the conditions which the conquerors dictated. At his return to Rome, Africanus found the malevolence of his enemies still unabated. Cato, his inveterate rival, raised seditions against him, and the Petilii, two tribunes of the people, accused the conqueror of Annibal of extortion in the provinces of Asia, and of living in an indolent and luxurious manner. Scipio condescended to answer to the accusation of his calumniators; the first day was spent in hearing the different charges, but when he again appeared on the second day of his trial, the accused interrupted his judges, and exclaimed, "Tribunes and fellow-citizens, on this day, this very day, did I conquer Annibal and the Carthaginians; come, therefore, with me, Romans; let us go to the capitol, and there return our thanks to the immortal gods for the victories which have attended our arms." These words had the desired effect, the tribes, and all the assembly followed Scipio, the court was deserted, and the tribunes were left alone in the seat of judgment. Yet when this memorable day was past and forgotten, Africanus was a third time summoned to appear; but he had fled before the impending storm, and retired to his country-house at Liternum. The accusation was therefore stopped, and the accusers silenced, when one of the tribunes, formerly distinguished for his malevolence against Scipio rose to defend him, and declared in the assembly, that it reflected the highest disgrace on the Roman people, that the conqueror of Annibal should become the sport of the populace, and be exposed to the malice and envy of disappointed ambition. Some time after Scipio died in the place of his retreat, about 184 years before Christ, in the 48th year of his age; and so great an aversion did he express, as he expired, for the depravity of the Romans, and the ingratitude of their senators, that he ordered his bones not to be conveyed to Rome. They were accordingly inhumated at Liternum, where his wife Æmilia, the daughter of Paulus Æmilius, who fell at the battle of Canna, raised a mausoleum on his tomb, and placed upon it his statue, with that of the poet Ennius, who had been the companion of his peace and of his retirement. If Scipio was robbed during his life-time of the honours which belonged to him as the conqueror of Africa, he was not forgotten when dead. The Romans viewed his character with reverence; with raptures they read of his warlike actions, and Africanus was regarded in the following ages as a pattern of virtue, innocence, courage, and liberality. As a general, the fame and greatness of his conquests explain his character; and indeed we hear that Annibal declared himself inferior to no general that ever lived except Alexander the Great, and Pyrrhus king of Epirus; and when Scipio asked him what rank he would claim, if he had conquered him, the Carthaginian general answered, "If I had conquered you, Scipio, I would call myself greater than the conqueror of Darius and the ally of the Tarentines." As an instance of Scipio's continence, ancient authors have faithfully recorded that the conqueror of Spain refused to see a beautiful princess that had fallen into his hands after the taking of New Carthage, and that he not only restored her

inviolate to her parents, but also added immense presents for the person to whom she was betrothed. It was to the artful complaisance of Africanus that the Romans owed their alliance with Masinissa, king of Numidia, and also that with king Syphax. The friendship of Scipio and Lælius is well known. *Polyb.* 6. — *Flor.* 2, 6. — *Cic. in Brut. &c.* — *Eutrop.*—— Lucius Cornelius, surnamed *Asiaticus*, accompanied his brother Africanus in his expeditions in Spain and Africa. He was rewarded with the consulship, A. U. C. 564, for his services to the state, and he was empowered to attack Antiochus king of Syria, who had declared war against the Romans. Lucius was accompanied in this campaign by his brother Africanus; and by his own valour, and the advice of the conqueror of Annibal, he soon routed the enemy, and in a battle near the city of Sardes he killed 50,000 foot and 4000 horse. Peace was soon after settled by the submission of Antiochus, and the conqueror, at his return home, obtained a triumph, and the surname of Asiaticus He did not, however, long enjoy his prosperity; Cato, after the death of Africanus, turned his fury against Asiaticus, and the two Petilli, his devoted favourites, presented a petition to the people, in which they prayed that an enquiry might be made to know what money had been received from Antiochus and his allies. The petition was instantly received, and Asiaticus, charged to have suffered himself to be corrupted by Antiochus, was summoned to appear before the tribunal of Terentius Culeo, who was on this occasion created prætor. The judge, who was an inveterate enemy to the family of the Scipios, soon found Asiaticus with his two lieutenants and his quæstor, guilty of having received, the first 6,000 pounds weight of gold, and 480 pounds weight of silver, and the others nearly an equal sum, from the monarch against whom, in the name of the Roman people, they were enjoined to make war Immediately they were condemned to pay large fines, but while the others gave security, Scipio declared that he had accounted to the public for all the money which he had brought from Asia, and therefore that he was innocent For this obstinacy Scipio was dragged to prison, but his cousin Nasica pleaded his cause before the people, and the prætor instantly ordered the goods of the prisoner to be seized and confiscated. The sentence was executed, but the effects of Scipio were insufficient to pay the fine, and it was the greatest justification of his innocence, that whatever was found in his house had never been in the possession of Antiochus or his subjects . This, however, did not totally liberate him, he was reduced to poverty, and refused to accept the offer of his friends and of his clients. Some time after he was appointed to settle the disputes between Eumenes and Seleucus, and at his return the Romans ashamed of their severity towards him, rewarded his merit with such uncommon liberality, that Asiaticus was enabled to celebrate games in honour of his victory over Antiochus, for ten successive days, at his own expense. *Liv.* 38, 55, &c — *Eutrop.* 4.—— Nasica was son of Cneus Scipio, and cousin to Scipio Africanus. He was refused the consulship, though supported by the interest and the fame of the conqueror of Annibal; but he afterwards obtained it, and in that honourable office conquered the Boii, and gained a triumph. He was also successful in an expedition which he undertook in Spain. When the statue of Cybele was brought to Rome from Phrygia, the Roman senate delegated one of their body, who was the most remarkable for the purity of his manners and the innocence of his life, to go and meet the goddess in the harbour of Ostia. Nasica was the object of their choice, and as such he was enjoined to bring the statue of the goddess to Rome with the greatest pomp and solemnity. Nasica also distinguished himself by the active part which he took in confuting the accusations laid against the two Scipios Africanus and Asiaticus. There was also another of the same name, who distinguished himself by his enmity against the Gracchi, to whom he was nearly related *Pat.* 2, 1, &c — *Flor* 2, 15 *Liv.* 29, 14, &c.—— Publ. Æmilianus, son of Paulus, the conqueror of Perseus, was adopted by the son of Scipio Africanus. He received the same surname as his grandfather, and was called *Africanus the younger*, on account of his victories over Carthage. Æmilianus first appeared in the Roman armies under his father, and afterwards distinguished himself as a legionary tribune in the Spanish provinces, where he killed a Spaniard of gigantic stature, and obtained a mural crown at the siege of Intercatia. He passed into Africa to demand a reinforcement from king Masinissa, the ally of Rome, and he was the spectator of a long and bloody battle which was fought between that monarch and the Carthaginians, and which soon produced the third Punic war. Some time after Æmilianus was made edile, and next appointed consul, though under the age required for that important office. The surname which he had received from his grandfather, he was doomed lawfully to claim as his own. He was empowered to finish the war with Carthage, and as he was permitted by the senate to choose his colleague, he took with him his friend Lælius, whose father of the same name had formerly enjoyed the confidence and shared the victories of the first Africanus. The siege of Carthage was already begun, but the operations of the Romans were not continued with vigour. Scipio had no sooner appeared before the walls of the enemy, than every communication with the land was cut off, and that they might not have the command of the sea, a stupendous mole was thrown across the harbour with immense labour and expense. This, which might have disheartened the most active enemy, rendered the Carthaginians more eager in the cause of freedom and independence; all the inhabitants, without distinction of rank, age, or sex, employed themselves without cessation to dig another harbour, and to build and equip another fleet. In a short time, in spite of the vigilance and activity of Æmilianus, the Romans were astonished to see another harbour formed, and fifty galleys suddenly issuing under sail, ready for the engagement. This unexpected fleet, by immediately attacking the Roman ships, might have gained the victory but the delay of the Carthaginians proved fatal to their cause, and the enemy had sufficient time to prepare themselves. Scipio soon got the possession of a small eminence in the harbour, and, by the success of his subsequent operations, he broke open one of the gates of the city and entered the streets, where he made his way by fire and sword. The surrender of above 50,000 men was followed by the reduction of the citadel, and the

total submission of Carthage, B. C. 147. The captive city was set on fire, and though Scipio was obliged to demolish its very walls to obey the orders of the Romans, yet he wept bitterly over the melancholy and tragical scene; and in bewailing the miseries of Carthage, he expressed his fears lest Rome, in her turn, in some future age, should exhibit such a dreadful conflagration. The return of Æmilianus to Rome was that of another conqueror of Annibal, and like him he was honoured with a magnificent triumph, and received the surname of *Africanus*. He was not long left in the enjoyment of his glory, before he was called to obtain fresh honours. He was chosen consul a second time, and appointed to finish the war which the Romans had hitherto carried on without success or vigorous exertions against Numantia. The fall of Numantia was more noble than that of the capital of Africa, and the conqueror of Carthage obtained the victory only when the enemies had been consumed by famine or by self destruction, B. C. 133. From his conquests in Spain, Æmilianus was honoured with a second triumph, and with the surname of *Numantinus*. Yet his popularity was short and, by telling the people that the murder of their favourite, his brother-in-law Gracchus, was lawful, since he was turbulent and inimical to the peace of the republic, Scipio incurred the displeasure of the tribunes, and was received with hisses. His authority for a moment quelled their sedition, when he reproached them for their cowardice, and exclaimed, "Factious wretches, do you think that your clamours can intimidate me, me, whom the fury of your enemies never daunted? Is this the gratitude that you owe to my father Paulus who conquered Macedonia, and to me? Without my family you were slaves. Is this the respect you owe to your deliverers? Is this your affection?" This firmness silenced the murmurs of the assembly, and some time after Scipio retired from the clamours of Rome to Caieta, where, with his friend Lælius, he passed the rest of his time in innocent pleasure and amusement, in diversions which had pleased them when children, and the two greatest men that ruled the state, were often seen on the seashore picking up light pebbles, and throwing them on the smooth surface of the waters. Though fond of retirement and literary ease, yet Scipio often interested himself in the affairs of the state. His enemies accused him of aspiring to the dictatorship, and the clamours were most loud against him, when he had opposed the Sempronian law, and declared himself the patron of the inhabitants of the provinces of Italy. This active part of Scipio was seen with pleasure by the friends of the republic, and not only the senate, but also the citizens, the Latins, and neighbouring states conducted their illustrious friend and patron to his house. It seemed also the universal wish that the troubles might be quieted by the election of Scipio to the dictatorship, and many presumed that that honour would be on the morrow conferred upon him. In this, however, the expectations of Rome were frustrated. Scipio was found dead in his bed to the astonishment of the world; and those who inquired for the causes of this sudden death, perceived violent marks on his neck, and concluded that he had been strangled, B. C. 128. This assassination, as it was then generally believed, was committed by the triumvirs, Papirius Carbo C. Gracchus, and Fulvius Flaccus, who supported the Sempronian law, and by his wife Sempronia, who is charged with having introduced the murderers into his room. No inquiries were made after the authors of his death; Gracchus was the favourite of the mob, and the only atonement which the populace made for the death of Scipio was to attend his funeral, and to show their concern by their cries and loud lamentations. The second Africanus has often been compared to the first of that name; they seemed to be equally great and equally meritorious, and the Romans were unable to distinguish which of the two was entitled to a greater share of their regard and admiration. Æmilianus, like his grandfather, was fond of literature, and he saved from the flames of Carthage many valuable compositions, written by Phœnician and Punic authors. In the midst of his greatness he died poor, and his nephew, Q. Fabius Maximus, who inherited his estate, scarce found in his house thirty-two pounds weight of silver, and two and a half of gold. His liberality to his brother and to his sisters deserves the greatest commendations, and indeed no higher encomium can be passed upon his character, private as well as public, than the words of his rival Metellus, who told his sons, at the death of Scipio, to go and attend the funeral of the greatest man that ever lived or should live in Rome. *Liv.* 44, &c.—*Cic. de Senec. Orat in Brut. &c. Polyb. Appian.—Paterc.* 1, 12, &c.—*Flor.*—A son of the first Africanus, taken captive by Antiochus, king of Syria, and restored to his father without a ransom. He adopted, as his son, young Æmilianus, the son of Paulus Æmilius, who was afterwards surnamed Africanus. Like his father Scipio, he distinguished himself by his fondness for literature, and his valour in the Roman armies. *Cic. Sen.* 9 et 11. *Liv.* 40, 42.—Metellus, the father-in-law of Pompey, appointed commander in Macedonia. He was present at the battle of Pharsalia, and afterwards retired to Africa, with Cato. He was defeated by Cæsar at Thapsus. *Plut.*—Salutio, a mean person in Cæsar's army in Africa. The general appointed him his chief commander, either to ridicule him, or because there was an ancient oracle that declared that the Scipios would ever be victorious in Africa. *Plut.*—L. Cornelius, a consul who opposed Sylla. He was at last deserted by his army, and proscribed.—The commander of a cohort in the reign of Vitellius.

SCIRA, an annual solemnity observed at Athens in honour of Minerva, or, according to others, of Ceres and Proserpine. It received its name either from Scirus, a small town of Attica, or from a native of Eleusis, called Scirus.

SCIRON, a celebrated thief in Attica, who plundered the inhabitants of the country, and threw them down from the highest rocks into the sea, after he had obliged them to wait upon him and to wash his feet. Theseus attacked him, and treated him as he treated travellers. According to Ovid, the earth as well as the sea, refused to receive the bones of Sciron, which remained for some time suspended in the air, till they were changed into large rocks called *Scironia Saxa*, situate between Megara and Corinth. There was a road near them which bore the name of Sciron, naturally small and narrow, but afterwards enlarged by the emperor

Adrian Some suppose that Ino threw herself into the sea, from one of these rocks. Sciron had married the daughter of Cychreus a king of Salamis. He was brother-in-law to Telamon the son of Æacus. *Ovid. Met.* 7, 444.—*Heroid.* 2, 69 — *Strab* 9.— *Mela*, 2, 13.— *Plin* 2 47.— *Seneca, N. Q.* 5, 17.

SCODRA, a city of Illyria, the capital of Gentius, situate between the rivers Clausula and Barbana. It was a place of great strength, and might have easily defended itself against the Romans, in their war with Gentius; but instead of offering any resistance it surrendered on the first approach of the enemy's forces. *Liv.* 44, 31

SCORDUSCI, or Scordisci, a mountain range of Thrace, near Rhodope, and, together with the latter, forming part of the same great central chain *Thucyd.* 2, 96. — *Aristot Met.* 1, 13

SCOPAS, an architect and sculptor of Ephesus, for some time employed in making the mausoleum which Artemisia raised to her husband Mol which was reckoned one of the seven wonders of the world. One of his statues of Venus was among the antiquities with which Rome was adorned. Scopas lived about 430 years before Christ. *Paus.* 1, 43, &c.— *Horat Od.* 4, 8 — *Vitr.* 9, 9.——An Æolian who raised some forces to assist Ptolemy Epiphanes, king of Egypt, against his enemies Antiochus and his allies. He afterwards conspired against the Egyptian monarch, and was put to death, B. C 196. *Liv* 26, 24.

SCORDISCI, a mighty and extensive tribe of Illyria, in the interior of the country, and reaching as far as the Danube. The Scordisci having successively subdued the nations around them, extended their dominions from the borders of Thrace to the Adriatic. They were, however, in their turn conquered by the Romans, though not without numerous struggles and much bloodshed. *Strab.* 7 *Flor à* 4.—*Liv Epit.* 63.

SCOTI, the ancient inhabitants of Scotland It is generally conceived that the earliest inhabitants of Caledonia were of Celtic origin. According to Scottish traditions, the Scoti came from Spain, took possession of Ireland, which, from them, was long called Scotia, and thence invaded the west coast of North Britain, where they settled in the third century. In the reign of Kenneth II, A. D 840, the Scoti and Picti were incorporated, but the kingdom was still denominated Pictland, and did not assume the name it now bears until the reign of Malcolm II. *Ammian Marcell.* 20, 1 26, 4 27, 8.

SCRIBONIA, a daughter of Scribonius, who married Augustus after he had divorced Claudia. He had by her a daughter, the celebrated Julia. Scribonia was some time after repudiated, that Augustus might marry Livia. She had been married twice before she became the wife of the emperor. *Sueton in Aug* 62.

SCRIBONIUS. L. Libo, a Roman historian, author of Annals cited by Cicero. *Ep ad Att.* 13, 31.— Largius Designatianus, a Roman physician, who lived in the time of Claudius, and is said to have attended that emperor to Britain. He wrote a treatise "De Compositione medicamentorum," the best edition of which is that of Rhodius, Patav. 1655, 4to.

SCULTENNA, a river of Cisalpine Gaul, rising on the northern confines of Etruria, and flowing to the east of Mutina into the Padus. It is now the *Panaro*. *Strab* 5.—*Liv* 41, 14.

SCYLLACIUM, a Greek city, on the coast of the Bruttii, in a south-west direction from Crotona, and communicating its name to the neighbouring gulf (Sinus Scyllaceus) According to Strabo, it was colonized by the Athenians under Menestheus, but he neither mentions the time, nor the circumstances which led to its establishment. Servius, however, observes, that these Athenians were returning from Africa. At a later period it received a Roman colony. Scyllacium was the birth place of Cassiodorus. It is now *Squillace Strab.* 6. *Serv. ad Virg. Æn.* 3, 553. *Vell. Paterc.* 1, 15.

SCYLAX a celebrated geographer and mathematician, was a native of Caryanda in Caria; and is noticed by Herodotus, and by Suidas, the latter of whom has evidently confounded different persons of the same name." A periplus remains bearing the name of Scylax, which is a brief survey of the countries along the shores of the Mediterranean and Euxine seas, together with part of the western coast of Africa, surveyed by Hanno. It has come down to us in a corrupted state. The best edition is that of Gronovius, 4to L. Bat. 1677. *Herod.* 4, 44.

SCYLLA, a daughter of Nisus king of Megara, who became enamoured of Minos, as that monarch besieged her father's capital. To make him sensible of her passion, she informed him that she would deliver Megara into his hands, if he promised to marry her Minos consented, and as the prosperity of Megara depended on the golden hair, which was on the head of Nisus, Scylla cut it off as her father was asleep, and from that moment the sallies of the Megareans were unsuccessful, and the enemy easily became masters of the place. Scylla was disappointed in her expectations, and Minos treated her with such contempt and ridicule, that she threw herself from a tower into the sea, or, according to other accounts, she was changed into a lark by the gods, and her father into a hawk. *Ovid. Trist* 2 393.— *Paus* 2, 34.—*Propert. El.* 3, 19, 21 — *Hygin. fab.* 198. *Virg. G.* 1, 405, &c —— A daughter of Typhon, or, as some say, of Phorcys, who was greatly loved by Glaucus, one of the deities of the sea. Scylla scorned the addresses of Glaucus, and the god, to render her more propitious, applied to Circe, whose knowledge of herbs and incantations was universally admired. Circe no sooner saw him than she became enamoured of him, and instead of giving him the required assistance, she attempted to make him forget Scylla, but in vain. To punish her rival, Circe poured the juice of some poisonous herbs into the waters of the fountain where Scylla bathed, and no sooner had the nymph touched the place, than she found every part of her body below the waist, changed into frightful monsters like dogs, which never ceased barking The rest of her body assumed an equally hideous form. She found herself supported by twelve feet, and she had six different heads, each with three rows of teeth. This sudden metamorphosis so terrified her, that she threw herself into that part of the sea which separates the coast of Italy and Sicily, where she was changed into rocks, which continued to bear her name, and which were universally deemed by the ancients as very dangerous to sailors, as well as the whirlpool of Charybdis on the coast of Sicily. During a tempest the waves are described by modern

navigators as roaring dreadfully when driven into the rough and uneven cavities of the rock. *Homer. Od.* 12, 85.—*Ovid. Met.* 14, 66, &c.—*Paus.* 2, 34.—*Hygin fab.* 199 Some authors, as Propertius, *El.* 4, 4, 39, and Virgil, *Ecl* 6, 74 with Ovid, *Fast.* 4, 500, have confounded the daughter of Typhon with the daughter of Nisus. *Virg. Æn.* 3, 424, &c.——A ship in the fleet of Æneas, commanded by Cloanthus, &c. *Virg. Æn* 5, 122.

SCYLLÆUM, a promontory of Argolis, opposite the Attic promontory of Sunium, and said to have derived its name from Scylla, the daughter of Nisus. It formed, together with the promontory of Sunium, the entrance of the Saronic gulf, and closed also the bay of Hermione. *Strab.* 8.

SCYLLIAS, a celebrated swimmer of Scione, who enriched himself by diving after the goods which had been shipwrecked in the Persian ships near Pelium. It is said that he could dive eighty stadia under the water. *Herod* 8, 8.

SCYLURUS, a monarch who left eighty sons He called them to his bed side as he expired, and by enjoining them to break a bundle of sticks tied together, and afterwards separately he convinced them, that when altogether firmly united, their power would be insuperable, but if ever disunited, they would fall an easy prey to their enemies. *Plut. de garr.*

SCYRIAS, a name applied to Deidamia as a native of Scyros. *Ovid. A.* 1, 682.

SCYROS, an island of the Ægean Sea, northeast of Eubœa, and now called *Skyro*. It was the country of king Lycomedes, where Achilles lay concealed in the habit of a girl, to escape going to the Trojan war. Here also Theseus, king of Athens, retired into exile, and is said to have terminated his existence by falling down a precipice Scyros was celebrated for a superior breed of goats, and for its wine and marble; which were in much request It was anciently inhabited by a set of Dolopian robbers, whom the Athenians, under Cimon, expelled. *Strab* 9 —*Homer Od.* 10, 508.—*Lycophr.* 1324.—*Thucyd.* 1 98.

SCYTHÆ, the inhabitants of Scythia. *Vid* Scythia.

SCYTHIA, a general name given by the ancient Greeks and Romans to a large portion of Asia, and divided by them into *Scythia intra* and *extra Imaum*, that is, on either side of mount Imaus. *Scythia intra Imaum* corresponded generally with the modern province of *Independent Tartary* and the north western portion of *Mongolia*. it touched to the west on Sarmatia Asiatica, to the south on Hyrcania, Sogdiana and the dominions of the Sacæ, and to the east on Scythia extra Imaum. *Scythia extra Imaum* touched to the west upon Scythia intra Imaum and upon the dominions of the Sacæ to the south upon India, and to the east upon Serica It corresponded with the central part of *Mongolia* The Scythians were divided into many tribes, who possessed no towns, but lived a wandering nomadic life They inured themselves to fatigue and labour, and are represented by some authors to have been as barbarous and savage, as to have fed upon human flesh, and to have drunk the blood of their enemies. Other accounts, however, state them to have lived upon milk, and to have clothed themselves with the skins of their cattle, to have utterly despised money, and to have instinctively practised that philosophy and virtue, which other nations acquired only by long study. The Scythians made several irruptions upon the more southern provinces of Asia, especially B. C. 624, when they remained in possession of Asia Minor for twenty-eight years; and we find them at different periods extending their conquests in Europe, and penetrating as far as Egypt Their government was monarchical, and the deference which they paid to their sovereigns was unparalleled When the king died, his body was carried through every province, where it was received in solemn procession, and afterwards buried. *Herod* 1, 4, &c. —*Val. Max* 5, 4.—*Justin.* 2, 1, &c —*Ovid. Met.* 1, 64. 2, 238.

SCYTHON, a man said to have had the power of changing himself into a woman whenever he pleased *Ovid. Met.* 4, 280

SCYTHOPOLIS, a city of Judæa, belonging to the half tribe of Manasseh, not far from the western bank of the Jordan Its Hebrew name was *Bethshan* or *Bethshean*. It was called Scythopolis, or the city of the Scythians, as the Septuagint have it, from its having been taken possession of by a body of Scythians in their invasion of Asia Minor and Syria. It is now *Bysan. Plin* 5, 18. *Amm. Marcell.* 19, 27. *Judges*, 1, 27.

SEBASTA, *Vid.* Samaria.——The name was common to several cities as it was in honour of Augustus *Sebaste* (Σεβαστὴ, sc πόλις,) is the Greek form for *Augusta*, sc *urbs*

SEBENNYTUS, a town of the Delta in Egypt, north of Busiris, and the capital of the Sebennytic nome The modern *Samanoud* corresponds to its site. *Plin* 5 18.

SEBETUS a small river of Campania, now the *Maddalona* falling into the bay of *Naples*, whence the epithet *Sebethis*, given to one of the nymphs who frequented its borders, and became mother of Ebalus by Telon. *Virg. Æn* 7, 734

SEDETANI, or SEDENTANI, a people of Spain, supposed to have been the same with the Edetani.

SEDUNI, a nation of Gaul on the south bank of the Rhodanus, to the east of Lacus Lemanus. *Cæs B G* 3

SEDUSII, a German nation on the south-east bank of the Rhenus.

SEGESTA, a town of Sicily *Vid. Ægesta.*

SEGNI, a people with a town of the same name in Belgic Gaul. *Cæs B G* 6.

SEGOBRIGA, the capital of the Celtiberi, in Hispania Terraconensis, south-west of Cæsaraugusta. It is now *Segovbe*

SEGONTIA, or SEGUNTIA, a town of Hispania Terraconensis, in the territory of the Celtiberi and to the west of Cæsaraugusta ——A city of the Arevaci, in Hispania Terraconensis, now *Sguenza.*

SEGOVIA, a city of Hispania Terraconensis, in the farthest part of the territory of the Arevaci, towards the south-west. It is now *Segovia Plin.* 3, 4.

SEGONTIUM, a town of Britain supposed to be *Caernarvon* in Wales. *Cæs. B G.* 5, 21.

SEGUSIANI, a people of Gaul on the Loire, near its source. *Cæs. B. G.* 1, 10.- *Plin.* 4. 18.

SEJANUS, ÆLIUS, a native of Vulsinii in Etruria who distinguished himself in the court of Tiberius. His father's name was Seius Strabo, a Roman knight, commander of the prætorian guards. His mother was descended from the

Junian family. Sejanus first gained the favour of Caius Cæsar, the grandson of Augustus, but afterwards he attached himself to the interest and the views of Tiberius, who then sat on the imperial throne. The emperor, who was naturally of a suspicious temper, was free and open with Sejanus, and while he distrusted others he communicated his greatest secrets to this fawning favourite. Sejanus improved this confidence, and when he had found that he possessed the esteem of Tiberius, he next endeavoured to become the favourite of the soldiers and the darling of the senate. As commander of the prætorian guards he was the second man in Rome, and in that important office he made use of insinuations and every mean artifice to make himself beloved. His affability and condescension gained him the hearts of the common soldiers, and by appointing his own favourites and adherents to places of trust and honour, all the officers and centurions of the army became devoted to his interest. The views of Sejanus in this were well known; yet to advance with more success, he attempted to gain the affection of the senators. In this he met with no opposition. A man who has the disposal of places of honour and dignity, and who has the command of the public money, cannot but be the favourite of those who are in need of his assistance. It is even said, that Sejanus gained to his views all the wives of the senators, by a private and most secret promise of marriage to each of them whenever he had made himself independent and sovereign of Rome. Yet however successful with the best and noblest families in the empire, Sejanus had to con but numbers in the house of the emperor, but these seeming obstacles were soon removed. All the children and grand children of Tiberius were sacrificed to the ambition of the favourite under various pretences, and Drusus, the son of the emperor, by striking Sejanus made his destruction sure and inevitable. Livia the wife of Drusus, was gained by Sejanus and though the mother of many children she was prevailed upon to assist her adulterer in the murder of her husband, and she consented to marry him when Drusus was dead. No sooner was Drusus poisoned than Sejanus openly declared his wish to marry Livia. He was strongly opposed by Tiberius; and the emperor, by recommending Germanicus to the senators for his successor rendered Sejanus bold and determined. He was more urgent in his demands, and when he could not gain the consent of the emperor he persuaded him to retire to solitude from the noise of Rome and the troubles of the government. Tiberius, naturally fond of ease and luxury yielded to his representations, and retired to Campania leaving Sejanus at the head of the empire. This was highly gratifying to the favourite and he was now without a master. Prudence and moderation might have made him what he wished to be; but Sejanus offended the whole empire when he declared that he was emperor of Rome, and Tiberius only the dependent prince of the island of Capreæ, where he had retired. Tiberius was upon this fully convinced of the designs of Sejanus; and when he had been informed that his favourite had had the meanness and audacity to ridicule him by introducing him on the stage, the emperor ordered him to be accused before the senate. Sejanus was deserted by all his pretended friends, as soon as by fortune; and the man who aspired to the empire, and who called himself the favourite of the people, the darling of the prætorian guards, and the companion of Tiberius, was seized without resistance, and the same day strangled in prison, A. D 31. His remains were exposed to the fury and insolence of the populace, and afterwards thrown into the Tiber. His children and all his relations were involved in his ruin, and Tiberius sacrificed to his resentment and suspicions, all those who were even connected with Sejanus, or had shared his favours and enjoyed his confidence. *Tacit. Ann* 3 &c.—*Dio.* 58 *Suet in Tib.*

SEIUS, CN, a Roman who had a famous horse of large size and uncommon beauty. He was put to death by Antony, and it was observed, that whoever obtained possession of his horse, which was called *Sejanus equus*, became unfortunate, and lost all his property, with every member of his family. Hence arose the proverb, *ille homo habet Sejanum equum* applied to such as were oppressed with misfortunes. *Aul. Gell.* 3, 9.

SELEUCENA, or SELEUCIS, a country of Syria, in Asia. *Vid.* Seleucis.

SELEUCIA, a famous city of Asia, built by Seleucus Nicator and situate on the western bank of the Tigris, about forty-five miles to the north of ancient Babylon, to the honours of which it succeeded. It was the capital of the Macedonian conquests in Upper Asia, and the seat of the Seleucidan dynasty. Many ages after the fall of the Macedonian empire, it retained the character of a flourishing Greek colony, and is said to have contained 600 000 citizens, governed by a senate of 300 nobles. It was taken by the Romans in the reign of Marcus Aurelius, and given up to pillage and conflagration, when 300,000 of the inhabitants are stated to have been massacred. It is now, together with Ctesiphon on the opposite side of the river, a heap of rubbish, the two ruins being known by the common name of *Al Modain* or "the two cities." *Plin.* 6, 26.—*Dio Cas* 68, 30, 71, &c.—*Eutrop.* 8 5.—A city of Cilicia Trachea, a short distance to the north of the mouth of the Calycadnus. It was built by Seleucus Nicator, and is sometimes called, for distinction sake, Seleucia Trachea. It is still named *Selefkieh. Amm. Marcell.* 14, 25.—A city of Apamene, not far from the city of Apamea. It was sometimes called *Seleucia ad Belum. Plin* 5, 24.—A city of Syria, on the sea-coast, near the mouth of the Orontes, and south-west of Antioch. It was called Seleucia Pieria, from its situation at the foot of mount Pierus. It was founded by Seleucus Nicator, and was an exceedingly strong place. *Strab.* 16.—*Polyb.* 5, 59.—*Mela*, 1, 12.—*Plin.* 5, 18.

SELEUCIDÆ, a surname given to those monarchs who sat on the throne of Syria which was founded by Seleucus, the son of Antiochus, from whom the word is derived. The era of the Seleucidæ begins with the taking of Babylon by Seleucus, B. C. 312, and ends at the conquest of Syria by Pompey, B C 65. The order in which these monarchs reigned, is shown in the account of Syria. *Vid.* Syria.

SELEUCIS, a division of Syria, which received its name from Seleucus, the founder of the Syrian empire, after the death of Alexander the Great. It was also called *Tetrapolis*, from the

four cities which it contained, called also sister cities; Seleucia called after Seleucus, Antioch called after his father, Laodicea after his mother, and Apamea after his wife

SELEUCUS, 1st, one of the captains of Alexander the Great, surnamed *Nicator*, or *Victorious*, was son of Antiochus After the king's death, he received Babylon as his province; but his ambitious views, and his attempt to destroy Eumenes as he passed through his territories, rendered him so unpopular, that he fled for safety to the court of his friend Ptolemy, king of Egypt. He was soon after enabled to recover Babylon, which Antigonus had seized in his absence and he increased his dominions by the immediate conquest of Media, and some of the neighbouring provinces. When he had strengthened himself in his empire, Seleucus imitated the example of the rest of the generals of Alexander, and assumed the title of independent monarch. He afterwards made war against Antigonus, with the united forces of Ptolemy, Cassander, and Lysimachus; and after this monarch had been conquered and slain, his territories were divided among his victorious enemies. When Seleucus became master of Syria, he built a city there, which he called Antioch, in honour of his father, and made it the capital of his dominions. He also made war against Demetrius and Lysimachus, though he had originally married Stratonice, the daughter of the former, and had lived in the closest friendship with the latter. Seleucus was at last murdered by one of his servants called Ptolemy Ceraunus, a man on whom he bestowed the greatest favours, and whom he had distinguished by acts of the most unbounded confidence According to Arrian, Seleucus was the greatest and most powerful of the princes who inherited the Macedonian empire after the death of Alexander His benevolence has been commended; and it has been observed, that he conquered not to enslave nations, but to make them more happy. He founded no less than thirty four cities in different parts of his empire, which he peopled with Greek colonies, whose national industry, learning, religion, and spirit, were communicated to the indolent and luxurious inhabitants of Asia. Seleucus was a great benefactor to the Greeks; he restored to the Athenians the library and the statues which Xerxes had carried away from their city when he invaded Greece, and among them were those of Harmodius and Aristogiton. Seleucus was murdered 280 years before the Christian era, in the 32d year of his reign, and the 78th, or according to others the 73d year of his age, as he was going to conquer Macedonia, where he intended to finish his days in peace and tranquillity in the province where he was born. He was succeeded by Antiochus Soter. *Justin.* 13, 4. 15, 4. 16, 1. &c. — *Plut in Dem* — *Plin.* 6, 17.—*Paus* 8, 51. *Joseph. Ant.* 12 — The 2d, surnamed *Callinicus*, succeeded his father Antiochus Theus on the throne of Syria. He attempted to make war against Ptolemy, king of Egypt, but his fleet was shipwrecked in a violent storm, and his armies soon after conquered by his enemy. He was at last taken prisoner by Arsaces, an officer who made himself powerful by the dissensions which reigned in the house of the Seleucidæ, between the two brothers, Seleucus and Antiochus, and after he had been a prisoner for some time in Parthia, he died of a fall from his horse, B. C. 226, after a reign of twenty years. Seleucus had received the surname of *Pogon*, from his long beard, and that of *Callinicus*, ironically to express his very unfortunate reign. He had married Laodice, the sister or one of his generals, by whom he had two sons, Seleucus and Antiochus, and a daughter whom he gave in marriage to Mithridates king of Pontus. *Ser b.* 16 — *Justin.* 27. - *Appian de Syr.* — The 3d, succeeded his father Seleucus 2d, on the throne of Syria and received the surname of *Ceraunus*, by antiphrasis, as he was a very weak, timid, and irresolute monarch He was murdered by two of his officers, after a reign of three years, B C 223, and his brother Antiochus, though only fifteen years old, ascended the throne, and rendered himself so celebrated that he acquired the name of the Great. *Appian* — The 4th, succeeded his father Antiochus the Great, on the throne of Syria. He was surnamed *Philopater*, or, according to Josephus, *Soter*. His empire had been weakened by the Romans when he became monarch and the yearly tribute of a thousand talents to those victorious enemies, concurred in lessening his power and consequence among nations. Seleucus was poisoned after a reign of twelve years, B C 175 His son Demetrius had been sent to Rome, there to receive his education, and he became a prince of great abilities. *Strab* 16 — *Justin.* 32. — *Appian* — The 5th, succeeded his father Demetrius Nicator on the throne of Syria, in the 20th year of his age He was put to death in the first year of his reign by Cleopatra, his mother, who had also sacrificed her husband to her ambition. He is not reckoned by many historians in the number of the Syrian monarchs. — The 6th, one of the Seleucidæ son of Antiochus Grypus, killed his uncle Antiochus Cyzicenus who wished to obtain the crown of Syria He was some time after banished from his kingdom by Antiochus Pius, son of Cyzicenus, and fled to Cilicia, where he was burned in a palace by the inhabitants, B. C. 93 *Appian Joseph* — A prince of Syria, to whom the Egyptians offered the crown of which they had robbed Antiochus. Seleucus accepted it, but he soon disgusted his subjects, and received the surname of *Cybiosactes*, or *Scullion*, for his meanness and avarice. He was at last murdered by Berenice, whom he had married.

SELGE, the greatest city of Pisidia, situate north of the Eurymedon. It was founded by the Lacedæmonians, and was remarkable for the intrepidity of its inhabitants, as well as for their sobriety and honesty. *Strab.* 12. — *Polyb* 5, 72 77.

SELINUNS, or **SELINUS**, (*untis*,) a large and flourishing city of Sicily, situate on the southern shore of the western part of the island, and in a south-west direction from Lilybæum It was founded by a Doric colony from Megara or Hybla, on the eastern coast of Sicily, 100 years after the establishment of the parent city, which latter event took place about the eighteenth Olympiad It was demolished by the Carthaginians, who slew 16 000 of its inhabitants, and took 5000 prisoners. It was rebuilt by Hermocrates and again destroyed by the Carthaginians who razed its walls and temples. The ruins of Selinus exist near what is called *Torre di Pollara* and their modern appellation is *Pilieri dei Conte*

Tetrano Thucyd 6 4. *Dnod. Sic*, 13. 42 57 et 59. 24, 1 ——A city of Cilicia Trachea, the most westerly place in that province with the exception of Laertes, and situated on the coast. It was surrounded on almost every side by the sea, and seated on a precipitous rock, by which position it was rendered nearly impregnable. The emperor Trajan died here; and from him the place took the new name of Trajanopolis. The modern name is *Selindy*. *Liv.* 33, 20.

SYLLASIA, a town of Laconia, north-east of Sparta, and commanding one of the principal passes in the country. It was situate near the confluence of the Oenus and Gongylus, in a valley confined between two mountains, named Evas and Olympus It commanded the only road by which an army could enter Laconia from the north, and was therefore a position of great importance for the defence of the capital. *Polyb* 2 6 – *Xen Hist Gr* 5, 5, 17.

SYLLIS, a river of Elis, in the Peloponnesus, rising in mount Pholoe, and falling into the sea below the Peneus. Near its mouth stood the town of Ephyre *Strab* 8.

SELYMBRIA, now *Silivria*, a city of Thrace, founded by the Megarensians at a still earlier period than Byzantium. Its name signifies "The city of Selys," *bria* signifying "a city" in the language of the Thracians *Herod* 6, 33.

SEMELE, a daughter of Cadmus by Hermione, the daughter of Mars and Venus She was tenderly beloved by Jupiter, but Juno who was always jealous of her husband's amours, and who hated the house of Cadmus because they were related to the goddess of beauty, determined to punish this successful rival She borrowed the girdle of Ate, which contained every wickedness, deceit, and perfidy, and in the form of Beroe, Semele's nurse, she visited the house of Jupiter's mistress. Semele listened with attention to the artful admonitions of the false Beroe, and was at last persuaded to entreat her lover to come to her arms with the same majesty as he approached Juno. This rash request was heard with horror by Jupiter; but as he had sworn by the Styx to grant Semele whatever she required, he came to her bed attended by the clouds, the lightning, and thunderbolts. The mortal nature of Semele could not endure so much majesty, and she was instantly consumed by fire. The child, however, of which she was pregnant, was saved from the flames by Mercury, or, according to others, by Dirce, one of the nymphs of the Acheloüs and Jupiter placed him in his thigh the rest of the time which he ought to have been in his mother's womb. This child was called Bacchus, or Dionysius Semele immediately after death was honoured with immortality under the name of Thyone Some, however, suppose that she remained in the infernal regions till Bacchus her son was permitted to bring her back. There were in the Temple of Diana at Troezene, two altars raised to the infernal gods, one of which was over an aperture through which as Pausanias reports Bacchus returned from hell with his mother. Semele was particularly worshipped at Brasiæ in Laconia, where according to a certain tradition, she had been driven by the winds with her son, after Cadmus had exposed her on the sea, on account of her incontinent amour with Jupiter The mother of Bacchus, though she received divine honours, had no temples; she had a statue in a temple of Ceres, at Thebes in Boeotia *Paus.* 3, 24, 9, 5. — *Hom. Il.* 14, 323. – *Eurip in Bac.* – *Apollod.* 3, 4. – *Ovid Met.* 3, 254. *Fast.* 3, 715. *Dnod.* 3 et 4.

SEMIRAMIS, a celebrated queen of Assyria, daughter of the goddess Derceto, by a young Assyrian. She was exposed in a desert, but her life was preserved by doves for one whole year, till Simmas, one of the shepherds of Ninus, found her and brought her up as his own child. Semiramis, when grown up, married Menones, the governor of Nineveh, and accompanied him to the siege of Bactra, where, by her advice and prudent directions, she hastened the king's operations, and took the city. These eminent services, but chiefly her uncommon beauty, endeared her to Ninus. The monarch asked her of her husband, and offered him his daughter Sosana instead; but Menones, who tenderly loved Semiramis, refused, and when Ninus had added threats to intreaties, he hung himself. No sooner was Menones dead than Semiramis, who was of an aspiring soul, married Ninus, by whom she had a son called Ninyas. Ninus was so fond of Semiramis, that at her request he resigned the crown to her, and commanded her to be proclaimed queen and sole empress of Assyria. Of this, however, he had cause to repent; Semiramis put him to death, the better to establish herself on the throne, and when she had no enemies to fear at home, she began to repair the capital of her empire, and by her means Babylon became the most superb and magnificent city in the world She visited every part of her dominions, and left every where immortal monuments of her greatness and benevolence. To render the roads passable and communication easy, she hollowed mountains and filled up valleys, and water was conveyed at a great expence, by large and convenient aqueducts, to barren deserts and unfruitful plains She was not less distinguished as a warrior. Many of the neighbouring nations were conquered; and when Semiramis was once told, as she was dressing her hair, that Babylon had revolted, she left her toilette with precipitation, and though only half dressed, she refused to have the rest of her head adorned before the sedition was quelled, and tranquillity re-established. Semiramis has been accused of licentiousness, and some authors have observed that she regularly called the strongest and stoutest men in her army to her arms, and afterwards put them to death, that they might not be living witnesses of her incontinence. Her passion for her son was also unnatural, and it was this criminal propensity which induced Ninyas to destroy his mother with his own hands. Some say that Semiramis was changed into a dove after death, and received immortal honours in Assyria. It is supposed that she lived about 1965 years before the Christian era, and that she died in the 62d year of her age, and the 25th of her reign. Many fabulous reports have been propagated about Semiramis, and some have declared that for some time she disguised herself, and passed for her son Ninyas. *Val. Max.* 9 2.—*Herod* 1, 184. – *Mela*, 1, 3 – *Paterc* 1, 6.—*Justin* 1, 1. &c *Propert* 3, 11, 21. *Plut. de Fort Ac* – *Ovid Amor.* 1, 5, 11. *Met* 4, 58.—*Marcell* 14, 6

SEMNONES, a people of Germany, who boasted of being the most illustrious and ancient among the Suevi. They inhabited *Lusatia*, and part of

Mittelmark, and extended from the *Elbe* to the *Oder*. *Tacit. de Mor. Germ.* 39.

SEMONES, inferior deities of Rome, that were not in the number of the twelve great gods. Among these were Faunus, the Satyrs, Priapus, Vertumnus, Janus, Pan, Silenus, and all such illustrious heroes as had received divine honours after death. The word seems to be the same as *semihomines*, because they were inferior to the supreme gods and superior to men.

SEMONANCTUS, one of the gods of the Romans among the *Indigetes*, or such as were born and educated in their country.

SEMPRONIA, a Roman matron, daughter of Scipio Africanus, and mother of the two Gracchi, celebrated for her learning and her private as well as public virtues.——Also a sister of the Gracchi, who is accused of having assisted the triumvirs Carbo, Gracchus, and Flaccus, to murder her husband, Scipio Africanus the Younger. The name of Sempronia was common to the female descendants of the family of the Sempronii, Gracchi, and Scipios.

SEMPRONIA LEX, *de magistratibus*, by C. Sempronius Gracchus, the tribune, A. U. C. 630, ordained that no person who had been legally deprived of a magistracy for misdemeanours should be capable of bearing an office again. This law was afterwards repealed by the author.——Another, *de civitate*, by the same, A. U. C. 630. It ordained that no capital judgment should be passed over a Roman citizen without the concurrence and authority of the senate. There were also some other regulations included in this law.——Another, *de comitiis*, by the same, A. U. C. 630. It ordained that in giving their votes, the centuries should be chosen by lot, and not give it according to the order of their classes.——Another, *de comitiis*, by the same, the same year, which granted to the Latin allies of Rome, the privilege of giving votes at elections, as if they were Roman citizens.——Another, *de provinciis*, by the same, A. U. C 630. It enacted that the senators should appoint provinces for the consuls every year before their election.——Another, called *agraria prima*, by T Sempronius Gracchus the tribune, A. U. C 620. [*Vid* Agrariæ Leges.]——Another, called *agraria altera*, by the same. It required that all the ready money which was found in the treasury of Attalus, king of Pergamus, who had left the Romans his heirs, should be divided among the poorer citizens of Rome, to supply them with all the various instruments requisite in husbandry, and that the lands of that monarch should be farmed by the Roman censors, and the money drawn from thence should be divided among the people.——Another, *frumentaria*, by C. Sempronius Gracchus. It required that a certain quantity of corn should be distributed among the people, so much to every individual, for which it was required that they should only pay the trifling sum of a *semissis* and a *triens*.——Another, *de usuris*, by M. Sempronius, the tribune, A. U. C. 560. It ordained that in lending money to the Latins and the allies of Rome, the Roman laws should be observed as well as among the citizens.——Another, *de judiciis*, by the tribune C. Sempronius, A. U. C. 630. It required that the right of judging, which had been assigned to the senatorian order by Romulus, should be transferred from them to the Roman knights.——Another, *militaris*, by the same, A U C. 630. It enacted that the soldiers should be clothed at the public expence without any diminution of their usual pay. It also ordered that no person should be obliged to serve in the army before the age of seventeen.

SEMPRONIUS, A. ATRATINUS, a senator who opposed the Agrarian law, which was proposed by the consul Cassius soon after the election of the tribunes.——L. Atratinus, a consul A U. C 311. He was one of the first censors with his colleague in the consulship, Papirius.——Catus, a consul summoned before an assembly of the people, because he had fought with ill success against the Volsci.——Blæsus, a consul who obtained a triumph for some victories, gained in Sicily.——Sophus, a consul against the Æqui. He also fought against the Picentes, and during the engagement there was a dreadful earthquake. The soldiers were terrified, but Sophus encouraged them, and observed that the earth trembled only for fear of changing its old masters.——A man who proposed a law that no person should dedicate a temple or altar, without the previous approbation of the magistrates, A U. C. 449. He repudiated his wife because she had gone to see a spectacle without his permison or knowledge.——Rufus, a senator, banished from the senate, because he had killed a crane to serve him as food.——A legionary tribune, who led away from Cannæ the remaining part of the soldiers who had not been killed by the Carthaginians. He was afterwards consul, and fought in the field against Annibal with great success. He was killed in Spain.——Tiberius Longus, a Roman consul defeated by the Carthaginians in an engagement which he had begun against the approbation of his colleague C. Scipio. He afterwards obtained victories over Hanno and the Gauls.——Tiberius Gracchus, a consul who defeated the Carthaginians and the Campanians. He was afterwards betrayed by Fulvius, a Lucanian, into the hands of the Carthaginians, and was killed, after he had made a long and bloody resistance against the enemy. Annibal showed great honour to his remains, a funeral pile was raised at the head of the camp, and the enemy's cavalry walked round it in solemn procession.——The father of the Gracchi. *Vid* Gracchus.

SENA, Julia, a city of Etruria to the east of Volaterræ. The designation Julia implies a colony founded by Julius or Augustus Cæsar. It is now called *Sienna*. *Tacit. H.* 4, 45.—*Flor.* 3, 5.——Gallica, a city of Umbria, in Italy, on the sea-coast, north-west of Ancona, and near the mouth of the river Misus. It was built by the Senones, and after their extermination made a Roman colony. Its modern name is *Smigaglia*. *Polyb.* 2, 19.

SENATUS the chief council of the state among the Romans. The members of this body called *senatores* on account of their *age*, and *patres* on account of their *authority* were of the greatest consequence in the republic. The senate was first instituted by Romulus, to govern the city, and to preside over the affairs of the state during his absence. This was continued by his successors, but Tarquin the second disdained to consult them, and by having his own council chosen from his favourites, and from men who were totally devoted to his interest, he diminished the authority and the consequence of the senators, and slighted the concurrence of the people.

The senators whom Romulus created were an hundred, to whom he afterwards added the same number when the Sabines had migrated to Rome. This is rather doubtful, since Livy expressly states that there were only 100 senators at the death of Romulus, and that their number was increased by Tullus Hostilius, after the destruction of Alba. Tarquinius Priscus added 100 more. After the expulsion of the last Tarquin, whose tyranny had thinned the patricians as well as the plebeians, 164 new senators were chosen to complete the 300; and as they were called *conscripti*, the senate ever afterwards consisted of members who were denominated *patres* and *conscripti*. The number of 300 continued with small variation to the time of Sylla, who increased it, but how many he added is uncertain. It appears that there were at least above 400. In the time of Julius Cæsar, the number of senators was increased to 900, and after his death to 1000, but, many worthless persons having obtained admittance into the senate during the civil wars, Augustus reduced the number to 600. The place of a senator was always bestowed upon merit. The monarchs had the privilege of choosing the members, and after the expulsion of the Tarquins, it was one of the rights of the consuls, till the election of the censors, who, from their office, seemed most capable of making choice of men whose character was irreproachable, whose morals were pure, and relations honourable. Sometimes the assembly of the people elected senators, but it was only upon some extraordinary occasions; there was also a dictator chosen to fill up the number of the senate after the battle of Cannæ. Only particular *families* were admitted into the *senate*, and when the plebeians were permitted to share the honours of the state, it was then required that they should be born of free citizens. It was also required that the candidates should be knights before their admission into the *senate*. They were to be above the age of twenty-five, and to have previously passed through the inferior offices of quæstor, tribune of the people, ædile, prætor, and consul. Some, however, suppose that the senators whom Romulus chose were all old men; yet his successors neglected this, and often men who were below the age of twenty-five were admitted by courtesy into the senate. The dignity of a senator could not be supported without the possession of 40,000 sesterces, or about 700*l.* English money; and therefore such as squandered away their money, and whose fortune was reduced below this sum, were generally struck out of the list of senators. This regulation was not made in the first ages of the republic, when the Romans boasted of their poverty. The senators were not permitted to be of any trade or profession. They were distinguished from the rest of the people by their dress. They wore the laticlave, a white tunic, or waistcoat, with an oblong broad stripe of purple, like a ribband, sewed to it, it was broad, to distinguish it from the equites, who wore a narrow one, half boots of a black colour, with a crescent or silver buckle in the form of a C, indicative of the ancient number of the senate, one hundred, (*Centum.*) They had the sole right of feasting publicly in the capitol in ceremonial habits, they sat in curule chairs, and, at the representation of plays and public spectacles, they were honoured with particular seats. Whenever they travelled abroad, even on their own business they were maintained at the public expence, and always found provisions for themselves and their attendants ready prepared on the road; a privilege that was generally termed *free legation*. On public festivals they wore the *prætexta*, or long white robe, with purple borders. The right of convocating the senate belonged only to the *monarchs*; and after the expulsion of the Tarquins, to the consuls, the dictator, master of the horse, governor of Rome, and tribunes of the people; but no magistrate could exercise this privilege except in the absence of a superior officer, the tribunes excepted. The time of meeting was generally three times a month, on the calends, nones, and ides. Under Augustus they were not assembled on the nones. It was requisite that the place where they assembled should have been previously consecrated by the augur. This was generally in the temple of Concord, of Jupiter Capitolinus, Apollo, Castor and Pollux, &c., or in the Curiæ called Hostilia, Julia, Pompeia, &c. When audience was given to foreign ambassadors, the senators assembled without the walls of the city, either in the temples of Bellona or of Apollo; and the same ceremony as to their meeting was also observed when they transacted business with their generals, as the ambassadors of foreign nations, and the commanders of armies, while in commission, were not permitted to appear within the walls of the city. To render their decrees valid and authentic, a certain number of members was requisite and such as were absent without some proper cause, were always fined. In the reign of Augustus, 400 senators were requisite to make a senate. Nothing was transacted before sunrise, or after sun set. In their office the senators were the guardians of religion. They disposed of the provinces as they pleased, they prorogued the assemblies of the people; they appointed thanksgivings, nominated their ambassadors, distributed the public money; and, in short, had the management of every thing political or civil in the republic, except the creating of magistrates, the enacting of laws, and the declarations of war or peace, which were confined to the assemblies of the people. Rank was always regarded in their meetings. The chief magistrates of the state, such as the consuls, the prætors, and censors, sat first; after these the inferior magistrates, such as the ædiles and quæstors, and last of all those that had been exercised no office in the state. Their opinions were originally collected, each according to his age; but when the office of censor was instituted, the opinion of the *princeps senatus*, or the person whose name stood first on the censor's list, was first consulted, and afterwards those who were of consular dignity, each in their respective order. In the age of Cicero the consuls elect were first consulted; and in the age of Cæsar, he was permitted to speak first till the end of the year, on whom the consul had originally conferred that honour. Under the emperors the same rules were observed, but the consuls were generally consulted before all others. When any public matter was introduced into the senate, which was always called *referre ad senatum*, any senator whose opinion was asked, was permitted to speak upon it as long as he pleased; and on that account it was often usual for the senators to protract their speeches till

was too late to determine. When the question was put, they passed to the side of that speaker whose opinion they approved, and a majority of votes was easily collected, without the trouble of counting the numbers. This mode of proceeding was called *pedibus in alterius sententiam ire*; and therefore on that account, the senators who had not the privilege of speaking, but only the right of giving a silent vote, such as bore some curule honours, and on that account were permitted to sit in the senate, but not to deliberate, were denominated *pedarii senatores*. After the majority had been known, the matter was determined, and a *senatusconsultum* was immediately written by the clerks of the house, at the foot of the chief magistrates, and it was signed by all the principal members of the house. When there was not a sufficient number of members to make a senate, the decision was called *senatus auctoritas*; but it was of no consequence if it did not afterwards pass into a *senatusconsultum*. The tribunes of the people, by the word *veto*, could stop the debates, and the decrees of the assembled senate, as also any one who was of equal authority with him who had proposed the matter. The *senatusconsulta* were left in the custody of the consuls, who could suppress or preserve them; but about the year of Rome 304, they were always deposited in the temple of Ceres, and afterwards in the treasury, by the ædiles of the people. The degradation of the senators was made by the censor, by omitting their names when he called over the list of the senate. This was called *praeterire*. A senator could be again introduced into the senate if he could repair his character, or fortune, which had been the causes why the censor had lawfully called him unqualified, and had challenged his opposition. The meeting of the senate was often sudden, except the particular times already mentioned, upon any emergency. After the death of Julius Cæsar, they were not permitted to meet on the ides of March, which were called *parricidium*, because on that day the dictator had been assassinated. The sons of senators, after they had put on the *toga virilis*, were permitted to come into the senate, but this was after and limited. [*Vid.* Papirius.] The rank and authority of the senators, which were so conspicuous in the first ages of the republic, and which caused the minister of Pyrrhus to declare, that the Roman senate was a venerable assembly of kings, dwindled into nothing under the emperors. Men of the lowest character were admitted into the senate. The emperors took pleasure in robbing this illustrious body of their privileges and authority, and the senators themselves, by their manners and servility, contributed as much as the tyranny of the sovereign to diminish their own consequence; and by applauding the follies of a Nero, and the cruelties of a Domitian, they convinced the world that they no longer possessed sufficient prudence or authority to be consulted on matters of weight and importance. In the election of successors to the imperial purple after Augustus, the approbation of the senate was consulted, but it was only a matter of courtesy, and the concurrence of a body of men was little regarded who were without power, and under the control of a mercenary army. The title of *clarissimus* was given to the senators under the emperors, and indeed this was the only distinction which they had in compensation for the loss of their independence. The senate was abolished by Justinian, thirteen centuries after its first institution by Romulus.

SENĒCA, M. ANNÆUS, a celebrated philosopher, was born at Corduba, near the commencement of the Christian era. His father was a man of equestrian rank, and an eminent orator, of whom some declamations and controversies are extant. His mother was Helvia, a Spanish lady of distinction. Being educated at Rome, he was early initiated in the study of eloquence by his father, and other masters; but his own propensity led him to devote his talents to the study of philosophy. He first joined the Pythagoreans, whom he soon left for the Stoics: he, however, confined himself to no sect, but extended his inquiries to all the systems of Grecian philosophy. In conformity to the wishes of his father, he pleaded some time in the courts of justice, and acquired by the practice a considerable reputation; but it is thought he relinquished the bar, through fear of the jealousy of Caligula, who was ambitious of oratorical fame. Entering into public life, he obtained the office of quæstor, and had risen to some consequence in the court of Claudius, when, at the instigation of Messalina, he was accused of an adulterous commerce with Julia, the daughter of Germanicus, and was banished to the island of Corsica. In that island he remained in exile eight years, consoling himself with the maxims of philosophy, though never resigned to the severity of his lot, as may be inferred from his complaints, and his abject application to the emperor for pardon. Upon the marriage of Claudius to his second wife Agrippina, Seneca was through her influence, recalled, and, after being raised to the prætorship, was appointed preceptor to her son Nero; while Burrhus was made his governor and military instructor. They are said to have acted with the most perfect unanimity in restraining him from those vices, to which his situation and inclination prompted him, and obtained an ascendency over him, to which is attributed the flattering promise of the first years of his reign. When Nero began to display his real character, his quarrels with his mother, who was as violent and wicked as her son, laid his governors under great difficulties. Once they were the means of reconciling them, but at length the breach was irreparable, and Nero determined to free himself from one whom he regarded as a dangerous competitor, by the horrid crime of matricide. Seneca and Burrhus were apprised of his intentions, and did not oppose it as they ought to have done; and after the deed was perpetrated, Seneca wrote to the senate, in the name of the emperor, to justify it. Burrhus died very soon, and the influence of Seneca over his pupil was entirely lost; nevertheless the tyrant heaped upon his preceptor unbounded wealth, which not only exposed the character of the philosopher to severe censure, but was in the end the principal cause of his destruction. Finding that he was an object of envy to the favourites of the prince, he requested permission to retire from court, and refund all that he had received from the imperial liberality. Nero assured him of his continued regard, and would not hear of the proffered restitution of rewards, which he had so well merited. Seneca, however, knew him too well to place any confidence in his declarations, and kept himself out of sight as much as possi-

ble. Notwithstanding his prudence, it is said that the tyrant engaged one of his freedmen to poison him, and that Seneca by good fortune escaped the snare. It was not long, however, before an occasion was given to the emperor to gratify his hatred against one, whom he felt as a secret censor of his vices. Under the pretence of Seneca's connection with a conspiracy, a military tribune was sent with a band of soldiers to Seneca's house, where he was at supper with his wife Paulina, and two friends. He was, without much ceremony commanded to put an end to himself. The philosopher heard the sentence with equanimity, and only asked for time sufficient to make his will. This was refused, and turning to his friends, he said, that since he was not allowed to show his gratitude to them in any other way, he would leave them the image of his life, as the best memorial of their friendship. He then exhorted them to moderate their grief. He embraced Paulina, and endeavoured to comfort her; but she refused any other consolation than that of dying with him. The death which he chose was that by opening his veins, and he expired in the year 65, and in the 12th year of Nero's reign. The emperor would not suffer Paulina to die with her husband; but she never recovered the loss of blood which she had experienced, before the imperial decree arrived. The character of Seneca has been greatly extolled by some writers; and not less deprecated by others, but Tacitus, without pretending to conceal his faults, inclines to a favourable opinion of him, and it is completely ascertained that while Nero followed the precepts of his master, he appeared a good prince, and that all virtue was banished from the court, when Seneca left it. If a writer could be estimated by his works, a purer moralist could not easily be found; for their constant tenor is [illegible] solid virtue, tempered with humanity, and exalted by the noblest principles of theism. They are indeed marked with the tumid pride inculcated by the Stoical sect, to which he chiefly adhered, though he freely adopted what he found good in others. Of his writings which have come down to us, the greater part are moral, consisting of epistles, 124 in number, and of distinct treatises on Anger, Consolation, Providence, &c. There are, moreover, seven books on physical topics, entitled "Natural Questions," in which are to be found the rudiments of some notions regarded as fundamental in modern physics. A number of tragedies are extant, under the name of Seneca, but they are probably not his; nor is it at all known to whom they ought to be ascribed. The best editions of Seneca are that of Lipsius, fol. Antv. 1652, that *cum notis variorum*, 3 vols. 8vo. Amst. 1672, and that of Rubkopf, 5 vols. 8vo. Lips. 1797-1811. The best editions of the tragedies separately, are, that of Gronovius, 8vo. Lugd. Bat. 1661, and that of Baden, 2 vols. 8vo. Lips. 1821.

SENONES, an uncivilized nation of Gallia Transalpina, who left their native possessions on the Sequana or *Seine* about seventy miles from *Paris*, and under the conduct of Brennus, invaded Italy, and pillaged Rome. They afterwards united with the Umbri, Latins, and Etrurians, to make war against the Romans, till they were totally destroyed by Dolabella. The chief of their towns in that part of Italy where they settled near Umbria, and which from them was called Senagallica, were Fanum Fortunæ, Sena, Pisaurum, and Arimimum. [*Vid.* Cimbri.] *Lucan.* 1, 254.—*Sil.* 8, 454.—*Liv.* 5, 35, &c.

SEPIAS, a cape of Thessaly, now *St George*.

SEPTEM AQUÆ, a portion of the lake near Reate. *Cic. Att.* 4, 15.——Fratres, a mountain of Mauritania, now *Gebel-Mousa*. *Strab.* 17.——Maria, the entrances of the seven mouths of the Po.

SEPTERION, a festival observed once in nine years at Delphi, in honour of Apollo. It was a representation of the pursuit of Python by Apollo and of the victory obtained by the god.

SEPTIMIUS, TIT. a Roman knight, distinguished by his poetical compositions both lyric and tragic. He was intimate with Augustus as well as Horace, who has addressed the sixth of his second book of Odes to him.

SEQUANA, a river of Gaul, which separates the territories of the Belgæ and the Celtæ, and is now called *la Seine*. The course of this river extends 250 miles. *Mela*, 3, 2.—*Lucan* 1, 425.

SEQUANI, a people of Gaul, near the territories of the Ædui, between the Soane and mount Jura, famous for their wars against Rome, &c. [*Vid.* Ædui.] The country which they inhabit is now called *Franche Compte*, or *Upper Burgundy*. *Cæs. B. G.*

SERAPIO, a surname given to one of the Scipios, because he resembled a swine-herd of that name.——A Greek poet who flourished in the age of Trajan. He was intimate with Plutarch.

SERAPIS, one of the Egyptian deities, supposed to be the same as Osiris. He had a magnificent temple at Memphis, another, very rich, at Alexandria, and a third at Canopus. The worship of Serapis was introduced at Rome, by the emperor Antoninus Pius, A. D. 146, and the mysteries celebrated on the 6th of May, but with so much licentiousness that the senate were soon after obliged to abolish them. Herodotus, who speaks in a very circumstantial manner of the deities, and of the religion of the Egyptians, makes no mention of the god Serapis. Apollodorus says it is the same as the bull Apis. *Paus.* 1, 18. 2, 34.—*Tacit. Hist.* 4, 83. *Martial.* 9, 50.

SERBONIS, now *Sibakat-Bardowal*, a lake between Egypt and Palestine, and near mount Casius. Here Typhon, the murderer of Osiris, was said to be concealed.

SERES, a nation of Asia. *Vid.* Serica.

SERGESTUS, a sailor in the fleet of Æneas, from whom the family of the Sergii at Rome were descended. *Virg Æn.* 5, 121.

SERGIUS, one of the names of Catiline.——A military tribune at the siege of Veii. The family of the Sergii was patrician, and branched out into the several families of the Fidenates, Silt. Catilinæ, Nattæ, Oecilæ, and Planci.

SERICA or the Land of Silk, a country of Asia, touching to the west upon Scythia extra Imaum, and corresponding with the modern *Chinese* province of *Shensee*, together with parts of such other provinces as border immediately upon it. To the south it joined the territory of the Sinæ, between whom and the Seres, from their being the same people, the ancients were unable to draw any line of separation; indeed one of their authors plainly asserts that the silk came from Thina. The name Seres was altogether unknown in the country to which the

ancients applied it, and was used by them as a collective appellation for many tribes, derived *from the production* which they furnished: the Greeks called the insect from which silk was procured Ser, the thickly woven stuff itself Holosericum, and the country which produced it Serica. The Indians were familiar with the productions of Serica many years before the Greeks and Romans; it was not till the time of Augustus that the latter people became acquainted with them. The most important of its productions, silk, was then for the first time brought into the western countries, and was purchased with the greatest avidity, especially after a Greek woman of Cos discovered a method of unravelling the stuff and weaving it in a more thin and elegant manner. The Indians at last successfully introduced the culture of silk into their own country as Serinda or *Serhind*, after which it became a common article of clothing amongst the western nations. The ancients were for a long time ignorant of the way in which silk was produced; the Indians told them it was a fine coating which covered the leaves of certain trees, and which the Seres moistened, combed off, and farther prepared: this method of procuring it is mentioned by Virgil, the first author who alludes to the Sericum. Others were of opinion that the Seres had a method of interweaving the beautiful flowers of their prolific meadows; but they at last became fully acquainted with the nature and properties of the silk worm, or *bombyx* as it was called by the Latins, of which a very tolerable description is given by Pliny. The fact of the Romans having despatched an embassy to the Chinese, seems to be very fairly established by the historians of the latter people, who state it to have been sent from An-toun (i. e. Antoninus) emperor of the west, to Oan ti, who reigned in China about A. D. 150. *Plol.* 6, 16.—*Horat. Od* 1, 29, 9.—*Lucan.* 10, 142.—*Virg. G.* 2, 121.

SERIPHUS, an island of the Ægean, south of Cythnus, and now *Serpho*. It was celebrated in mythology as the scene of some of the most remarkable adventures of Perseus, who changed Polydectes, king of the island, and his subjects, into stones, to avenge the wrongs offered to his mother Danae. Strabo seems to account for this fable from the rocky nature of the island. Pliny makes its circuit twelve miles. In Juvenal's time state prisoners were sent there. *Pind. Pyth* 12, 19.—*Strab.* 10.—*Juv Sat* 10, 170.

SERRANUS, a surname given to Cincinnatus, because he was found *sowing* his fields when told that he had been elected dictator. Some, however, suppose that Serranus was a different person from Cincinnatus. *Plin.* 18, 3.—*Liv.* 3, 26.—*Virg. Æn* 6 844.——One of the auxiliaries of Turnus, killed in the night by Nisus. *Virg. Æn.* 9, 333.——A poet of some merit in Domitian's reign. *Juv.* 7, 80.

SERTORIUS, QUINTUS, a Roman general, son of Quintus and Rhea, born at Nursia. His first campaign was under the great Marius, against the Teutones and Cimbri. He visited the enemy's camp as a spy, and had the misfortune to lose one eye in the first battle he fought. When Marius and Cinna entered Rome and slaughtered all their enemies, Sertorius accompanied them, but he expressed his sorrow and concern at the melancholy death of so many of his countrymen. He afterwards fled for safety into Spain, when Sylla had proscribed him, and in this distant province he behaved himself with so much address and valour that he was looked upon as the sovereign of the country. The Lusitanians universally revered and loved him, and the Roman general did not show himself less attentive to their interest, by establishing public schools, and educating the children of the country in the polite arts, and the literature of Greece and Rome. He had established a senate, over which he presided with consular authority, and the Romans, who followed his standard, paid equal reverence to his person. They were experimentally convinced of his valour and magnanimity as a general, and the artful manner in which he imposed upon the credulity of his adherents in the garb of religion, did not diminish his reputation. He pretended to hold commerce with heaven by means of a white hind which he had tamed with great success, and which followed him every where, even in the field of battle. The success of Sertorius in Spain, and his popularity among the natives alarmed the Romans. They sent some troops to oppose him, but with little success. Four armies were found insufficient to crush or even hurt Sertorius, and Pompey and Metellus, who never engaged an enemy without obtaining the victory were driven with dishonour from the field. But the favourite of the Lusitanians was exposed to the dangers which usually attend greatness. Perpenna, one of his officers who was jealous of his fame, and tired of a superior, conspired against him. At a banquet the conspirators began to open their intentions by speaking with freedom and licentiousness in the presence of Sertorius, whose age and character had hitherto claimed deference from others. Perpenna overturned a glass of wine, as a signal to the rest of the conspirators, and immediately Antonius, one of his officers, stabbed Sertorius, and the example was followed by all the rest; seventy-three years before Christ. Sertorius has been commended for his love of justice and moderation. The flattering description which he heard of the Fortunate Islands when he past into the west of Africa, almost tempted him to bid adieu to the world, and perhaps he would have retired from the noise of war, and the clamours of envy, to end his days in the bosom of a peaceful and solitary island, had not the stronger calls of ambition and the love of fame prevailed over the intruding reflections of a moment. It has been observed, that in his latter days Sertorius became indolent, and fond of luxury and wanton cruelty; yet we must confess that in affability, clemency, complaisance, generosity, and military valour, he not only surpassed his contemporaries, but the rest of the Romans. *Plut.* in *Vita*.—*Paterc.* 2, 30, &c.—*Flor.* 3, 21, &c.—*Appian. de Civ.*

SERVILIA, a sister of Cato of Utica, greatly enamoured of Julius Cæsar, though her brother was one of the most inveterate enemies of her lover. To convince Cæsar of her affection, she sent him a letter filled with the most tender expressions of regard for his person. The letter was delivered to Cæsar in the senate-house, while they were debating about punishing the associates of Catiline's conspiracy, and when Cato saw it, he exclaimed that it was a letter from the conspirators, and insisted immediately on its being made public. Upon this Cæsar

gave it to Cato, and the stern senator had no sooner read its contents, than he threw it back with the words of "take it drunkard." From the intimacy which existed between Servilia and Cæsar, some have supposed that the dictator was the father of M. Brutus. *Plut. in Cæs.* — *C. Nep. in Attico.*—Another sister of Cato, who married Silanus.——A daughter of Thrasea, put to death by order of Nero, with her father. Her crime was the consulting of magicians only to know what would happen in her family.

SERVILIA LEX, *de pecuniis repetundis*, by C. Servilius, the prætor, A. U. C. 653. It punished severely such as were guilty of peculation and extortion in the provinces. Its particulars are not precisely known.——Another, *de judicibus*, by Q. Servilius Cæpio, the consul, A. U. C. 647. It divided the right of judging between the senators and the equites, a privilege which, though originally belonging to the senators, had been taken from them and given to the equites.——Another, *de civitate*, by C. Servilius, ordained that if a Latin accused a Roman senator, so that he was condemned, the accuser should be honoured with the name and the privileges of a Roman citizen.—— Another, *agraria*, by P. Servilius Rullus, the tribune, A. U. C. 690. It required the immediate sale of certain houses and lands which belonged to the people, for the purchase of others in a different part of Italy. It required that ten commissioners should be appointed to see it carried into execution, but Cicero prevented its passing into a law by the three orations which he pronounced against it.

SERVILIUS PUBLIUS, a consul who supported the cause of the people against the nobles, and obtained a triumph in spite of the opposition of the senate, after defeating the Volsci. He afterwards changed his opinions, and very violently opposed the people, because they had illiberally treated him.——Ahala, a master of horse to the dictator Cincinnatus. When Mælius refused to appear before the dictator to answer the accusations which were brought against him on suspicion of his aspiring to tyranny, Ahala slew him in the midst of the people whose protection he claimed. Ahala was accused for this murder and banished, but his sentence was afterwards repealed. He was raised to the dictatorship.——A prætor ordered by the senate to forbid Sylla to approach Rome. He was ridiculed and insulted by the conqueror's soldiers.——Publius, a proconsul of Asia during the age of Mithridates. He conquered Isauricus, for which service he was surnamed *Isauricus*, and rewarded with a triumph.——Nonianus, a Latin historian, who wrote a history of Rome, in the reign of Nero. There were more than one writer of this name, as Pliny speaks of a Servilius remarkable for his eloquence and learning; and Quintilian mentions another equally illustrious for his genius and literary merit.——Casca, one of Cæsar's murderers.——The family of the Servili was of patrician rank, and came to settle at Rome after the destruction of Alba, where they were promoted to the highest offices of the state. To the several branches of this family were attached the different surnames of Ahala, Axilla, Priscus, Capio, Structus, Geminus, Pulex, Vatia, Casca, Fidenas, Longus, and Tucca.

SERVIUS, TULLIUS, the sixth king of Rome, was son of Ocrisia a slave of Corniculum, by Tullius, a man slain in the defence of his country against the Romans. Ocrisia was given by Tarquin to Tanaquil his wife, and she brought up her son in the king's family, and added the name of *Servius* to that which he had inherited from his father, to denote his *slavery*. Young Servius was educated in the palace of the monarch with great care, and though originally a slave, he raised himself so much to consequence, that Tarquin gave him his daughter in marriage. His own private merit and virtues recommended him to notice not less than the royal favours, and Servius, become the favourite of the people and the darling of the soldiers, by his liberality and complaisance, was easily raised to the throne on the death of his father-in-law. Rome had no reason to repent of her choice. Servius endeared himself still more as a warrior and as a legislator. He defeated the Velientes and the Tuscans, and by a proper act of policy he established the census, which told him that Rome contained about 84,000 inhabitants. He increased the number of the tribes, he beautified and adorned the city, and enlarged its boundaries by taking within its walls the hills Quirinalis, Viminalis, and Esquilinus. He also divided the Roman people into tribes, and that he might not seem to neglect the worship of the gods, he built several temples to the goddess of fortune, to whom he deemed himself particularly indebted for obtaining the kingdom. He also built a temple to Diana on mount Aventine, and raised himself a palace on the hill Esquilinus. Servius married his two daughters to the grandsons of his father-in law, the elder to Tarquin, and the younger to Arunx. This union, as might be supposed, tended to ensure the peace of his family; but if such were his expectations, he was unhappily deceived. The wife of Arunx, naturally fierce and impetuous, murdered her own husband to unite herself to Tarquin, who had likewise assassinated his wife. These bloody measures were no sooner pursued than Servius was murdered by his own son-in-law, and his daughter Tullia showed herself so inimical to filial gratitude and piety, that she ordered her chariot to be driven over the mangled body of her father, B. C. 534. His death was universally lamented, and the slaves annually celebrated a festival in his honour, in the temple of Diana, on mount Aventine, the day that he was murdered. Tarquinia, his wife, buried his remains privately, and died the following day. *Liv.* 1, 41.—*Dionys H.* 4.—*Flor* 1, 6. *Cic. de Div.* 1, 53.—*Val. Max.* 1, 6.—*Ovid. Fast.* 6 601.——Sulpitius Rufus, an eminent Roman jurist and statesman, descended from an illustrious family. He was contemporary with Cicero, and probably born about a century B. C. He cultivated polite literature from a very early period, especially philosophy and poetry. At an early age he appeared as a pleader at the bar. In consequence of a reproof received from Quintus Mucius, an eminent lawyer, grounded upon his ignorance of the law, he applied himself with great industry to legal studies, and became one of the most eminent lawyers of Rome. Cicero highly commends his legal knowledge. Sulpitius passed through the various civil offices of the Roman state, and was consul B.C 51. Cæsar made him governor of Achaia after the battle of Pharsalia, but when that chief was taken off, Sulpitius returned to Rome, and acted with the

republican party. He died in the camp of Antony, under the walls of Modena, having been sent on an embassy to that leader from the Roman senate. Cicero, in his 9th Philippic, pleads for a brazen statue to be erected to Sulpitius, which honour was granted by the senate. ——Claudius, a grammarian. *Suet de Cl. Gr.* ——Honoratus Maurus, a grammarian and critic, who flourished in the reigns of Arcadius and Honorius. He is principally known by his commentaries on Virgil, which contain some valuable notices of the geography and arts of antiquity. The commentaries of Servius are given most correctly in the edition of Virgil by Burmann, 4 vols. 4to, Amst. 1746. A tract on prosody by this author, entitled "Centimetrum," is printed in the collections of the ancient grammarians.

SESOSTRIS, a celebrated king of Egypt some ages before the Trojan war. His father ordered all the children in his dominions who were born on the same day with him to be publicly educated, and to pass their youth in the company of his son. This succeeded in the highest degree, and Sesostris had the pleasure to find himself surrounded by a number of faithful ministers, and active warriors, whose education and intimacy with their prince rendered them inseparably devoted to his interest. When Sesostris had succeeded on his father's throne he became ambitious of military fame, and after he had divided his kingdom into thirty-six different districts, he marched at the head of a numerous army to make the conquest of the world. Libya, Æthiopia, Arabia, with all the islands of the Red Sea, were conquered, and the victorious monarch marched through Asia, and penetrated farther into the east than the conqueror of Darius. He also invaded Europe, and subdued the Thracians; and that the fame of his conquests might long survive him, he placed columns in the several provinces he had subdued; and many ages after, this pompous inscription was read in many parts of Asia, "Sesostris the king of kings has conquered this teritory by his arms." At his return home the monarch employed his time in encouraging the fine arts, and in improving the revenues of his kingdom. He erected 100 temples to the gods for the victories which he had obtained, and mounds of earth were heaped up in several parts of Egypt, where cities were built for the reception of the inhabitants during the inundations of the Nile. Some canals were also dug near Memphis to facilitate navigation, and the communication of one province with another. In his old age, Sesostris, grown infirm and blind, destroyed himself, after a reign of forty-four years, according to some. His mildness towards the conquered has been admired, while some have upbraided him for his cruelty and insolence in causing his chariot to be drawn by some of the monarchs whom he had conquered. The age of Sesostris is so remote from every authentic record, that many have supported that the actions and conquests ascribed to this monarch are uncertain and totally fabulous. *Herod* 2, 102, &c. —*Diod.* 1. —*Val Flacc.* 5, 419. —*Plin.* 33, 3. —*Lucan* 10, 276.—*Strab.* 16.

SESSITES, now *Sesia*, a river of Cisalpine Gaul, falling into the Po. *Plin* 3, 16

SESTOS, a city of Thrace, on the shores of the Hellespont, nearly opposite to Abydos, which lay somewhat to the south. It appears to have been founded at an early period by some Ætolians. Sestos was the place where Xerxes built his famous bridge of boats, and where Leander was drowned, after swimming from Abydos to visit his mistress, Hero, the priestess of Venus here. The site of Sestos is now called *Jalowa*. *Mela*, 2, 2.—*Strab.* 13.—*Virg.* 3, 253.—*Ovid. Heroid*, 18, 2.

SETABIS. *Vid.* Sestabis

SETHON, a priest of Vulcan, who made himself king of Egypt after the death of Anysis. He was attacked by the Assyrians and delivered from this powerful enemy by an immense number of rats, which in one night gnawed their bow-strings and thongs, so that on the morrow their arms were found to be useless. From this wonderful circumstance Sethon had a statue which represented him with a rat in his hand, with the inscription of, "Whoever fixes his eyes upon me, let him be pious." *Herod.* 2, 141.

SETIA, now *Sezza*, a town of Latium, north-east of Antium and north of Circeii. Its wine was in considerable repute, and Augustus gave it the preference, as being of all kinds the least calculated to injure the stomach. *Plin.* 14, 6.—*Juv. Sat.* 10, 27.—*Martial.* 13, 112.

SEVERA, Julia Aquilia, a Roman lady, whom the emperor Heliogabalus married She was soon after repudiated, though possessed of all the charms of mind and body which could captivate the most virtuous ——Valeria, the wife of Valentinian, and the mother of Gratian, was well known for her avarice and ambition. The emperor her husband, repudiated her and afterwards took her again. Her prudent advice at last ensured her son Gratian on the imperial throne. ——The wife of Philip, the Roman emperor.

SEVERUS, Lucius Septimius, a Roman emperor born at Leptis in Africa, of a noble family. He gradually exercised all the offices of the state, and recommended himself to the notice of the world by an ambitious mind, and a restless activity, that could, for the gratification of avarice, endure the most complicated hardships. After the murder of Pertinax, Severus resolved to remove Didius Julianus who had bought the imperial purple when exposed to sale by the licentiousness of the prætorians, and therefore he proclaimed himself emperor on the borders of Illyricum, where he was stationed against the barbarians. To support himself in this bold measure, he took as his partner in the empire Albinus, who was at the head of the Roman forces in Britain, and immediately marched towards Rome, to crush Didius and all his partizans. He was received as he advanced through the country with universal acclamations, and Julianus himself was soon deserted by his favourites, and assassinated by his own soldiers. The reception of Severus at Rome was sufficient to gratify his pride; the streets were strewed with flowers, and the submissive senate were ever ready to grant whatever honours or titles the conqueror claimed. In professing that he had assumed the purple only to revenge the death of the virtuous Pertinax, Severus gained many adherents, and was enabled not only to disarm, but to banish the prætorians, whose insolence and avarice were become alarming not only to the citizens, but to the emperor. But while he was victorious at Rome, Severus did not forget that there was another competitor

for the imperial purple. Pescennius Niger was in the east at the head of a powerful army, and with the name and ensigns of Augustus. Many obstinate battles were fought between the troops and officers of the imperial rivals, till on the plains of Issus which had been above five centuries before covered with the blood of the Persian soldiers of Darius, Niger was totally ruined by the loss of 20,000 men. The head of Niger was cut off and sent to the conqueror, who punished in a most cruel manner all the partisans of his unfortunate rival. Severus afterwards pillaged Byzantium, which had shut her gates against him; and after he had conquered several nations in the east, he returned to Rome, resolved to destroy Albinus, with whom he had hitherto reluctantly shared the imperial power. He attempted to assassinate him by his emissaries; but when this had failed of success, Severus had recourse to arms, and the fate of the empire was again decided on the plains of Gaul. Albinus was defeated, and the conqueror was so elated with the recollection that he had now no longer a competitor for the purple, that he insulted the dead body of his rival, and ordered it to be thrown into the Rhone, after he had suffered it to putrify before the door of his tent, and to be torn to pieces by his dogs. The family and the adherents of Albinus, shared his fate; and the return of Severus to the capital exhibited the bloody triumphs of Marius and Sylla. The richest of the citizens were sacrificed, and their money became the property of the emperor. The wicked Commodus received divine honours, and his murderers were punished in the most wanton manner. Tired of the inactive life which he led in Rome, Severus marched into the east, with his two sons Caracalla and Geta, and with uncommon success made himself master of Seleucia, Babylon, and Ctesiphon, and advanced without opposition far into the Parthian territories. From Parthia the emperor marched towards the more southern provinces of Asia; after he had visited the tomb of Pompey the Great, he entered Alexandria; and after he had granted a senate to that celebrated city, he viewed with the most criticising and inquisitive curiosity the several monuments and ruins which that ancient kingdom contains. The revolt of Britain recalled him from the east. After he had reduced it under his power, he built a wall across the northern part of the island to defend it against the frequent invasions of the Caledonians. Hitherto successful against his enemies, Severus now found the peace of his family disturbed. Caracalla attempted to murder his father as he was concluding a treaty of peace with the Britons; and the emperor was so shocked at the undutifulness of his son, that on his return home he called him into his presence, and after he had upbraided him for his ingratitude and perfidy, he offered him a drawn sword adding, "If you are so ambitious of reigning alone, now imbrue your hands in the blood of your father, and let not the eyes of the world be witnesses of your want of filial tenderness." If these words checked Caracalla, yet he did not show himself concerned, and Severus, worn out with infirmities which the gout and the uneasiness of his mind encreased, soon after died, exclaiming that he had been every thing man could wish, but that he was then nothing. Some say that he wished to poison himself, but that when this was denied, he eat to great excess, and soon after expired at York on the 4th of February, in the 211th year of the Christian era, in the 66th year of his age, after a reign of seventeen years eight months and three days. Severus has been so much admired for his military talents, that some have called him the most warlike of the Roman emperors. As a monarch he was cruel, and it has been observed that he never did an act of humanity, or forgave a fault. In his diet he was temperate, and he always showed himself an open enemy to pomp and splendour. He loved the appellation of a man of letters, and he even composed a history of his own reign, which some have praised for its correctness and veracity. However cruel Severus may appear in his punishments and in his revenge, many have endeavoured to exculpate him, and observed that there was need of severity in an empire whose morals were so corrupted, and where no less than 3000 persons were accused of adultery during the space of seventeen years. Of him, as of Augustus, some were fond to say, that it would have been better for the world if he had never been born, or had never died. *Dio — Herodian. — Victor* 6c — — Alexander, (Marcus Aurelius,) a native of Phœnicia, adopted by Heliogabalus. His father's name was Genesius Marcianus, and his mother's Julia Mammea, and he received the surname of *Alexander*, because he was born in a temple sacred to Alexander the Great. He was carefully educated, and his mother, by paying particular attention to his morals, and the character of his preceptors, preserved him from those infirmities, and that licentiousness, which old age too often attributes to the depravity of youth. At the death of Heliogabalus, who had been jealous of his virtues, Alexander, though only in the 14th year of his age, was proclaimed emperor, and his nomination was approved by the universal shouts of the army, and the congratulations of the senate. He had not long been on the throne before the peace of the empire was disturbed by the incursions of the Persians Alexander marched into the east without delay, and soon obtained a decisive victory over the barbarians. At his return to Rome he was honoured with a triumph, but the revolt of the Germans soon after called him away from the indolence of the capital. His expedition into Germany was attended with some success, but the virtues and the amiable qualities of Alexander were forgotten in the stern and sullen strictness of the disciplinarian. His soldiers, fond of repose, murmured against his severity; their clamours were fomented by the artifice of Maximinus, and Alexander was murdered in his tent, in the midst of his camp, after a reign of thirteen years and nine days, on the 18th of March, A. D. 235. His mother Mammea shared his fate, with all his friends; but this was no sooner known than the soldiers punished with immediate death all such as had been concerned in the murder, except Maximinus. Alexander has been admired for his many virtues, and every historian, except Herodian, is bold to assert, that if he had lived, the Roman empire might soon have been freed from those tumults and abuses which continually disturbed her peace, and kept the lives of her emperors and senators in perpetual alarms. His severity in

punishing offences was great, and such as had robbed the public, were they even the most intimate friends of the emperor, were indiscriminately sacrificed to the tranquillity of the state, which they had violated. The great offices of the state, which had before his reign been exposed to sale, and occupied by favourites, were now bestowed upon merit, and Alexander could boast that all his officers were men of trust and abilities He was a patron of literature, and he dedicated the hours of relaxation to the study of the best Greek and Latin historians, orators, and poets; and in the public schools, which his liberality and the desire of encouraging learning had founded, he often heard with pleasure and satisfaction the eloquent speeches and declamations of his subjects. The provinces were well supplied with provisions, and Rome was embellished with many stately buildings and magnificent porticos. *Alexand. vit.—Herodian.—Zonar. — Victor* —— Flavius Valerius, a native of Illyricum, nominated Cæsar by Galerius. He was put to death by Maximianus, A. D 307. ——Libius, a man proclaimed emperor of the west, at Ravenna, after the death of Majorianus. He was soon after poisoned. —— Cassius, an orator banished into the island of Crete by Augustus, for his illiberal language. He was banished seventeen years, and died in Seriphos. He is commended as an able orator, yet declaiming with more warmth than prudence. His writings were destroyed by order of the senate. *Suet. in Oct.—Quint* ——Sulpitius, an ecclesiastical historian, who died A. D. 420. The best of his works is his *Historia Sacra*, from the creation of the world to the consulship of Stilicho, of which the style is elegant, and superior to that of the age in which he lived. The best edition is in 2 vols. 4to. Patavii, 1741.——A celebrated architect employed in building Nero's golden palace at Rome, after the burning of that city.

SEUTHES, a Thracian king, who encouraged his countrymen to revolt, &c. This name is common to several of the Thracian princes.

SEVO, a ridge of mountains between Norway and Sweden. It assumes various names in different parts of its course as, the *Langfield* mountains, the *Dufrafield* mountains, &c. *Plin.* 4, 15.

SEXTIA LICINIA LEX, *de magistratibus*, by C Licinius and L. Sextius the tribunes A U.C. 386. It ordained that one of the consuls should be elected from among the plebeians.—Another, *de religione*, by the same, A. U. C. 385. It enacted that a decemvirate should be chosen from the patricians and plebeians instead of the *decemviri sacris faciundis*.

SEXTIÆ AQUÆ, now *Aix*, a town of Gallia Narbonensis, and the metropolis of Narbonensis Secunda. It owed its foundation to Sextius Calvus, who in the first expedition of the Romans into Gaul, reduced the Salyes, in whose territory it was situate. It was noted for its warm mineral springs; but they had lost their warmth and much of their efficacy in the time of Augustus. Marius defeated the Cimbri and Teutones near this place. *Liv. Epit.* 61.—*Strab.* 4.—*Plut. in Mar Flor.* 3, 3.

SEXTILIUS, a governor of Africa, who ordered Marius when he landed there to depart immediately from his province Marius heard this with some concern, and said to the messenger, "Go and tell your master that you have seen the exiled Marius sitting on the ruins of Carthage." *Plut. in Mar.*

SEXTIUS LUCIUS, was remarkable for his friendship with Brutus. He gained the confidence of Augustus, and was consul, A C. 730. Horace, who was in the number of his friends, dedicated *od* 1, 4, to him.——One of the sons of Tarquin. *Vid.* Tarquinius.

SEXTUS, a son of Pompey the Great. [*Vid.* Pompeius.]——A stoic philosopher, born at Chæronæa in Bœotia. Some suppose that he was Plutarch's nephew. He was preceptor to M. Aurelius, and L. Verus.

SIBYLLÆ, certain women said to have been inspired by heaven with the knowledge of futurity. They flourished in different parts of the world, but their number is unknown. Plato speaks of one, others of two, Pliny of three, Ælian of four, and Varro of ten, an opinion which is universally adopted by the learned. These ten Sibyls generally resided in the following places, Persia, Libya, Delphi, Cumæ in Italy, Erythræa, Samos, Cumæ in Æolia, Marpessa on the Hellespont, Ancyra in Phrygia, and Tibur. The most celebrated of the Sibyls is that of Cumæ in Italy, whom some have called by the different names of Amalthæa, Demophile, Herophile, Daphne, Manto, Phemonoe, and Deiphobe. It is said that Apollo became enamoured of her, and that, to make her sensible of his passion, he offered to give her whatever she should ask. The Sibyl demanded to live as many years as she had grains of sand in her hand, but unfortunately forgot to ask for the enjoyment of the health, vigour and bloom, of which she was then in possession The god granted her her request, but she refused to gratify the passion of her lover, though he offered her perpetual youth and beauty. Some time after she became old and decrepid, her form decayed, and melancholy paleness and haggard looks succeeded to bloom and cheerfulness. She had already lived about 700 years when Æneas came to Italy, and, as some have imagined, she had three centuries more to live before her years were as numerous as the grains of sand which she had in her hand She gave Æneas instructions how to find his father in the infernal regions, and even conducted him to the entrance of hell. It was usual for the Sibyl to write her prophecies on leaves which she placed at the entrance of her cave, and it required particular care in such as consulted her to take up those leaves before they were dispersed by the wind, as their meaning then became incomprehensible. According to the most authentic historians of the Roman republic, one of the Sibyls came to the palace of Tarquin the Second, with nine volumes which she offered to sell for a very high price. The monarch disregarded her, and she immediately disappeared, and soon after returned, when she had burned three of the volumes. She asked the same price for the remaining six books; and when Tarquin refused to buy them, she burned three more, and still persisted in demanding the same sum of money for the three that were left. This extraordinary behaviour astonished Tarquin; he bought the books and the Sibyl instantly vanished, and never after appeared to the world. These books were preserved with great care by the monarch, and called the *Sibylline verses*. A college of priests was appointed to have the care of them; (*Id.*

Duumvir,) and such reverence did the Romans entertain for these prophetic books, that they were consulted with the greatest solemnity, and only when the state seemed to be in danger. When the capitol was burnt in the troubles of Sylla, the Sibylline verses, which were deposited there, perished in the conflagration, and to repair the loss which the republic seemed to have sustained, commissioners were immediately sent to different parts of Greece, to collect whatever verses could be found of the inspired writings of the Sibyls. What the ancients tell us respecting these prophetesses is all very obscure, fabulous, and full of contradictions. It appears that the name *Sibylla* is properly a appellative term, and denotes "an inspired person;" and the etymology of the word is commonly sought in the Æolic or Doric σιὸς (*Deus*) and βολη (*consilium*) As regards the final fate of the Sibylline verses some uncertainty prevails. It would seem, however, according to the best authorities, that the Emperor Honorius issued an order, A. D. 399, for destroying them; in pursuance of which Stilicho burned all these prophetic writings, and demolished the temple of Apollo in which they had been deposited. Nevertheless there are still preserved, in eight books of Greek verse, a collection of oracles pretended to be Sibylline. *Plat in Phæd.* —*Ælian V. H* 12, 35. *Paus.* 10, 12, &c. *Dod.* 4 — *Ovid. Met.* 14, 109 et 140. — *Virg. Æn.* 3, 415 6, 36 *Lucan* 1, 564. *Plin.* 13, 14 —*Flor* 4, 1 *Sallust.*—*Cic Catil.* 3 — *Val. Max.* 1, 1 8, 15, &c.

SICAMBRI, or SYGAMBRI, a powerful German tribe, whose original seats were around the *Rhine*, the *Sieg*, and the *Lippe* They were dangerous foes to the Romans, who finally conquered them under the leading of Drusus Tiberius transferred a large part of this people to the left or southern bank of the *Rhine*, where they were surnamed Gugerni, and sometimes Ubii. *Flor.* 4, 12. — *Cæs. B. G* 4, 16 — *Dio Cass* 54, 32 —*Tac. Ann* 2, 26. 4, 12.

SICAMBRIA, the country of the Sicambri. *Claud in Eutrop* 1, 383.

SICANI, an ancient nation of Sicily. *Vid.* Sicilia.

SICANIA, an ancient name of Sicily. *Vid.* Sicilia.

SICCA, Venerea, a city of Numidia, on the banks of the river Bagradas, and at some distance from the coast. It received the appellation of *Venerea* from a temple of Venus which it contained, and where, in accordance with a well known oriental custom, the young maidens of the place were accustomed to prostitute their persons, and thus obtain a dowry for marriage. *Sall in Jug.* 56.—*Val Max.* 2, 6.

SICELIS, (SICELIDES, *plur.*) an epithet applied to the inhabitants of Sicily. The Muses are called *Sicelides* by Virgil, because Theocritus was a native of Sicily whom the Latin poet, as a writer of Bucolic poetry, professed to imitate. *Virg. Ecl* 4.

SICHÆUS, called also *Sicharbas* and *Acherbas*, was a priest of the temple of Hercules in Phœnicia. His father's name was Plisthenes. He married Elisa, the daughter of Belus, and sister of king Pygmalion, better known by the name of *Dido*. He was so extremely rich, that his brother in-law murdered him to obtain his possessions. This murder Pygmalion concealed from his sister Dido; and he amused her by telling her, that her husband had gone upon an affair of importance, and that he would soon return. This would have perhaps succeeded had not the shades of Sichæus appeared to Dido, and related to her the cruelty of Pygmalion, and advised her to fly from Tyre, after she had previously secured some treasures, which, as he mentioned, were concealed in an obscure and unknown place. According to Justin, Acerbas was the uncle of Dido. *Jug. Æn.* 1, 347, &c. —*Paterc.* 1, 6.—*Justin.* 18, 4.

SICILIA, the largest, most fruitful, and populous island of the Mediterranean, lying to the south of Italy, from which it is separated by the Fretum Siculum, the strait of *Messina* which in the narrowest part is only two miles wide. Its short distance from the mainland of Italy gave rise to an hypothesis, among the ancients writers, that it once formed part of that country, and was separated from it by a powerful flood. The Cyclopes and Læstrygones were said to have been the first inhabitants of the island. It was formerly called Sicania, from the Sicani, who passed into it from Italy, and afterwards Sicilia from the Siculi, who also crossed over from the mainland, and drove the Sicani to the western extremity of the island; the latter people, however, are said by some to have retreated from the desolating eruptions of Ætna farther into the interior. The Elymi once dwelled in the westernmost part of the island; the Sicani, and some wandering bands of Trojans and Achæans are supposed to have been included under this name. Sicily was likewise called, at a very early period, Trinacria and Triquetra, owing to its triangular shape, and Provincia Suburbana by the Romans, from its vicinity to Italy: owing to its great fertility, it has been styled the granary of the Romans It received at various times Phœnician and Greek colonies; the Carthaginians afterwards held it in subjection, but they in their turn were dispossessed of it by the Romans. *Cic. Att.* 14, 12. *Verr.* 2, 13.— *Hom. Od.* 9, 109. *Justin* 4, 1, &c. — *Virg. Æn.* 3, 414, &c.- *Ital.* 14, 11, &c.— *Pun.* 3, 5, &c

SICINIUS DENTATUS L. a tribune of Rome, celebrated for his valour and the honours he obtained in the field of battle, during the period of forty years, in which he was engaged in the Roman armies. He was present in 121 battles; he obtained fourteen civic crowns; three mural crowns; eight crowns of gold; eighty-three golden collars; 160 bracelets; eighteen lances; twenty three horses with all their ornaments, and all as the reward of his uncommon services. He could show the scars of forty-five wounds, which he had received all in his breast, particularly in opposing the Sabines when they took the capitol. The popularity of Sicinius became odious to Appius Claudius, who wished to make himself absolute at Rome, and therefore to remove him from the capital, he sent him to the army by which, soon after his arrival, he was attacked and murdered. Of 100 men who were ordered to fall upon him, Sicinius killed fifteen, and wounded thirty, and according to Dionysius, the surviving number had recourse to artifice to overpower him, by killing him with a shower of stones and darts thrown at a distance about 90 years before the Christian era. For his uncommon courage Sicinius has been called the Roman Achilles. *Val. Max* 3, 2. - *Dionys.* 8.—Volutius, one of the first tribunes in Rome. He

raised cabals against Coriolanus, and was one of his accusers. *Plut. in Cor.*

SICORUS, a river of Spain, now the *Segre*, rising in the Pyrenees, and running into the Iberus, after flowing by the city of Ilerda. It divided the territories of the Ilergitæ from those of the Lacetani. Some writers regard it as the Sicanus of Thucydides. *Cæs. B. C* 1, 40.—*Plin* 3, 3.

SICULI, an ancient nation of Latium, who migrated to Sicily, which took this name from them, and settled in the eastern parts of the island. *Vid.* Sicilia

SICULUM FRETUM, now the *Strait of Mesrina*, the sea which separates Sicily from Italy, fifteen miles long but in some places so narrow, that the barking of dogs can be heard from shore to shore. Opposite Messina, the distance across is only three miles. This strait is supposed to have been formed by an earthquake, which separated the island from the continent.

SICYON, a city of Greece in the territory of Sicyonia, north-west of Corinth. This was one of the most ancient cities of Greece, having existed under the names of Ægialea and Mecone, long before the arrival of Pelops in the peninsula, it was famous for its olives. It was at first governed by its own kings, but afterwards formed a part of the kingdom of Mycenæ, with the whole of Achaia; it was conquered by the Dorians and Heraclidæ, and became for a time subject to Argos. It, however, regained its independence, and under the guidance of its able general Aratus, who was a native of Sicyon, possessed very considerable power. The inhabitants are characterised by some as luxurious and dissolute, and hence the proverb "Sicyonii calcei," used in reference to effeminate gaiety. Notwithstanding this, it produced many celebrated men, particularly painters and statuaries, who were by no means inferior to those of Corinth; amongst the latter was the celebrated Lysippus. The ruins of Sicyon are still to be seen near the small village of Basilico. *Strab.* 8.—*Paus* 2, 6—*Hom. Il* 2, 573.—*Ovid.ex Pont.* 4, 15, 10.—*Virg. G.* 2, 519.—*Hut. Vit. Arat.*—*Plin.* 35, 12. *Athen.* 4.

SICYONIA, the territory of Sicyon, on the Sinus Corinthiacus, west of Corinthia, and separated from it by the small river Nemea. *Vid* Sicyon.

SIDE, a city of Pamphylia, west of the river Melas, and lying on the Chelidonian bay. It was founded by the Cumæans of Æolia. It was the scene of a severe naval action between the fleet of Antiochus, commanded by Hannibal, and that of the Rhodians, in which the former was defeated. Its site is now called *Eski Adalia*. *Strab.* 14.—*Liv.* 37, 23 et 24.

SIDICINUM, or Teanum Sidicinum, a town of the Sidicini, in Campania. [*Vid* Teanum.] The territory of the Sidicini was situate to the east of that of the Aurunci.

SIDON, or Zidon, the most ancient and important city of Phœnicia, about twenty-five miles north of Tyrus, on the sea coast. It is supposed to have taken its name from Sidon, the eldest son of Canaan. It rose to a high pitch of power and splendour through the ingenuity and industry of its inhabitants, who rendered themselves very famous by their manufactures of glass and fine linen, and working of metals, as well as by their purple dye; so much so, that Homer, when describing a beautiful work of art, often speaks of it as the production of Sidonian artists. It was destroyed by the Persian king Ochus, B. C. 351, but was afterwards rebuilt by the inhabitants. Its modern name is *Saide* *Lucan.* 3, 217. 10, 141.—*Diod* 16.—*Justin.* 11, 10.—*Plin.* 36, 26.—*Homer. Od.* 15, 411. *Mela.* 1, 12.

SIDONIORUM INSULÆ, islands in the Persian gulf, supposed to be the same with the Sidodona of Arrian.

SIDONIS, the country of which Sidon was the capital, situate at the west of Syria, on the coast of the Mediterranean. *Ovid. Met.* 2, *fab.* 19.—Dido, as a native of the country, is often called Sidonis. *Ovid. Met.* 14, 80.

SIDONIUS APOLLINARIS an ecclesiastic of the fifth century, was born at Lugdunum (*Lyons*) He married the daughter of Avitus, who was raised to the imperial dignity on the death of Maximus, but was afterwards deposed by Majorianus. Sidonius also was made prisoner, and carried to Rome, where he obtained favour by his poem in honour of the victor. After this, he was made a patrician, and governor of the city; but in 472 he became bishop of Augustunometum (*Clermont*), where he died in 487. His letters were printed at Paris in 1614.

SIGA, a city in the western part of Numidia, or what was afterwards called Mauritania Cæsariensis. It was the capital of the Massæsylii, and the royal residence of Syphax before he conquered the Massylii, and removed his court to Cirta, after which it lost nearly all its consequence, till it fell into the hands of the Romans, who raised it to the dignity of a colony. It stood at the mouth of a cognominal river, on the shore of the Sinus Laturus or *Gulf of Tremezen*, and is now calle l *Takumbreet*.

SIGÆUM, or SIGEUM, now cape *Yeni-cher*, a promontory of Troas, near the mouth of the Scamander. It was adorned with a temple and monument of Achilles, who was buried there, and was the place where the Greeks, in their war against the Trojans, drew up their ships, and where the greater part of the battles between them was fought. *Virg. Æn.* 2, 312. 7, 294.—*Ovid Met.* 12, 71.—*Lucan.* 9, 962.—*Mela.* 1, 18.—*Strab.* 13.—A town of Troas, on the sloping side of the promontory. It was founded posterior to the siege of Troy by an Æolian colony, headed by Archæanax of Mitylene. He is said to have employed the stones of ancient Ilium in the construction of his town. *Strab.* 13.—*Herod.* 5, 65 et 95.

SIGNIA, now *Segni*, a city of Latium, south-west of Anagnia. The Carthaginian hostages were at their request transferred from Norba to Signia, as affording a more comfortable residence. Signia is noticed by several writers as producing a wine of an astringent nature. It was also noted for a particular mode of flooring with bricks, which was called the "opus Signinum." *Liv.* 32, 2.—*Strab.* 5.—*Plin.* 14, 6. 15 12.—*Martial.* 13, 116.

SILA SILVA, a forest of vast extent in the country of the Brutii, to the south of Consentia. It consisted chiefly of fir, and was celebrated for the quantity of pitch which it yielded. *Plin.* 15, 7.—*Strab.* 6.—*Virg. Æn.* 12, 715.

SILANUS, Decimus, a son of T. Manlius Torquatus, accused of extortion in the management of the province of Macedonia. The father him-

self desired to hear the complaints laid against his son, and, after he had spent two days in examining the charges of the Macedonians, he pronounced on the third day his son guilty of extortion, and unworthy to be called a citizen of Rome. He also banished him from his presence, and so struck was the son at the severity of his father, that he hanged himself on the following night. *Liv* 54.—*Cic. de Fin. Vol. Max.* 5, 5. — C. Junius, a consul under Tiberius, accused of extortion, and banished to the island of Cythera. *Tacit.* — Marcus, a lieutenant of Cæsar's armies in Gaul.— The father-in-law of Caligula. *Suet. Cal.* 22.—A proprætor in Spain, who routed the Carthaginian forces there, while Annibal was in Italy.— Turpilius, an officer of Metellus, in the Jugurthine war. Having been left by that commander at the head of the Roman garrison in Vacca, and having, through want of care, allowed the town to be retaken by the inhabitants, he was tried, and condemned to death. Plutarch, however, makes the accusation to have been a false one, and Turpilius to have been condemned through the regency of Marius. *Sall. Bell. Jug.* 68, 69.—*Plut. Vit. Mar.* — Torquatus, a man put to death by Nero — Lucius, a man betrothed to Octavia, the daughter of Claudius. Nero took Octavia away from him, and on the day of her nuptials, Silanus killed himself.

SILĀRUS, a river of Lucania, in Italy, dividing that province from Campania. It takes its rise in that part of the Apennines which belonged to the Hirpini, and, after receiving the Tanager, now *Negro*, and the Calor, now *Calore*, it empties itself into the gulf of *Salerno*. Its waters were said to possess the property of incrusting with a calcareous deposition wood or twigs thrown into them. Its modern name is the *Sele*. *Strab.* 5.—*Plin.* 2, 106.—*Sil. Ital* 8, 562.—*Virg. G*3, 146 — A river of Cisalpine Gaul, to the east of Bononia, running into the Padusa, or Spinetic branch of the Padus. It is now the *Sularo*.

SILĒNUS, a demigod, who became the nurse, the preceptor, and attendant of the god Bacchus. He was, as some suppose, son of Pan, or, according to others, of Mercury, or of Terra. Malea in Lesbos was the place of his birth. After death he received divine honours, and had a temple in Elis. Silenus is generally represented as a fat and jolly old man, riding on an ass, crowned with flowers, and always intoxicated. He was once found by some peasants in Phrygia, after he had lost his way, and could not follow Bacchus, and he was carried to king Midas, who received him with great attention. He detained him for ten days, and afterwards restored him to Bacchus, for which he was rewarded with the power of turning into gold whatever he touched. Some authors assert, that Silenus was a philosopher, who accompanied Bacchus in his Indian expedition, and assisted him by the soundness of his counsels. From this circumstance, therefore, he is often introduced speaking with all the gravity of a philosopher concerning the formation of the world, and the nature of things. The Fauns in general, and the satyrs are often called Sileni. *Paus.* 3, 25. 6, 24.—*Philost.* 23.—*Ovid. Met.* 4.—*Hygin. fab.* 191.—*Diod.* 3. &c.—*Cic. Tusc.* 1, 48. *Ælian. V. H.* 3, 18.—*Virg. Ecl* 6, 13.

SILIUS ITALICUS, C. a Latin poet, born about the fifteenth year of the Christian era. The place of his birth is not known; and though it has been conjectured, from his name, that he was a native of Italica in Spain, his not being claimed, as a fellow-countryman, by Martial, who has bestowed lavish praises on him, renders the supposition improbable. It is certain that he lived chiefly in Italy, in which he possessed several estates. Our knowledge of him is chiefly derived from a letter of Pliny the younger to Caninius Rufus, announcing his death. From this we learn, that he incurred some reproach in the reign of Nero, as having been forward in accusations, and that he was consul at the time of that tyrant's death; that he made a discreet and humane use of the friendship of Vitellius; and that, having acquired much honour from his conduct in the proconsulship of Asia, he thenceforth withdrew from public offices, and maintained the rank of the principal persons of the city, without power, and without envy. He passed his time chiefly in literary conversation, and in composing verses, which he sometimes recited in public. He had great taste for elegance, and purchased a number of villas, which, after enjoying for a time, he deserted for new ones. He collected a number of books, statues, and busts, to some of the latter of which he paid a kind of religious veneration. This was especially the case with respect to that of Virgil, whose birth-day he kept with more ceremony than his own, and whose tomb was included in one of his villas, as Martial informs us, and from the same authority we learn, that he was possessed of a villa which had been Cicero's. In his latter years he retired altogether to his seat in Campania, which he did not quit upon any account; and the general tide of his prosperity did not cease to flow, except in the instance of the death of the younger of his two sons, which was in some degree compensated by the consular dignity of the elder. In his seventy-fifth year he was attacked with an incurable ulcer, and he is said to have put an end to his life, by abstaining from food. The work of Silius, which has come down to the present time, is an epic poem on the second Punic war. In this he scarcely deviates from Livy, in the narration of transactions; but occasionally introduces a machinery, copied from Virgil, of whose style and manner he is an imitator. Pliny says, that "he writes with more diligence than genius." The best edition of this work is that of Ruperti, 2 vols. 8vo. Gott. 1795. Other editions of value are, that of Drakenborch, 4to Ultraj. 1717; that of Cellarius, 8vo. Lips. 1695; and that of Villebrune, 4 vols. 12mo. Paris, 1781.

SILVĀNUS, a rural deity, son of an Italian shepherd by a goat. From this circumstance he is generally represented as half a man and half a goat. According to Virgil, he was son of Picus, or, as others report, of Mars, or, according to Plutarch, of Valeria Tusculanaria, a young woman who introduced herself into her father's bed, and became pregnant by him. The worship of Silvanus was established only in Italy, where, as some authors have imagined, he reigned in the age of Kvander. This deity was sometimes represented holding a cypress in his hand, because he became enamoured of a beautiful youth called Cyparissus, who was changed into a tree of the same name. Silvanus presided over gardens and limits, and he is often

confounded with the Fauns, Satyrs, and Silenus. *Plut. in Parall.*—*Virg. Ecl.* 10 *G.* 1, 20. 1. 2, 493.—*Ælian. Anim.* 6, 42.—*Ovid. Met.* 10.—*Horat. ep* 2.

SILURES, a people of Britain, dwelling in the Welsh counties of Radnor, Brecknock, Glamorgan, and Monmouth, in the English county of Hereford, and in such parts of Worcestershire and Gloucestershire as are west of the Severn. Their capital was Isca Silurum, now *Caerleon*, on the river Isca, or *Uske*, in Monmouthshire. Caractacus was a prince of the Silures. *Tacit. Ann.* 12, 32.—*Plin.* 4, 16

SIMBRIVĬUS, or SIMBRUVĬUS, a lake of Latium, formed by the Anio. *Tacit Ann.* 14, 22.

SIMĔTHUS, or SYMÆTHUS, a river of Sicily, rising in the Hersean mountains, and falling into the sea below Catana. It receives a number of small tributaries, and is now the *Giaretta*. *Thucyd.* 2, 65. *Plin.* 3, 8.

SIMMIAS, a native of Rhodes, who flourished between the 120th and 170th Olympiad. The period when he existed cannot be ascertained with more precision Three pieces of his composition remain, "The Wings," "The Egg," and "The Axe," thus denominated from the arrangement of the verses so as to form the respective figures. These elaborate trifles may be found in various editions of the Poetæ Græci Minores.——A Theban philosopher, a disciple of Socrates. He was the author of twenty-three dialogues, which are lost.

SIMOĪS, (*entis*,) a river of Troas which rises in mount Ida, and falls into the Xanthus It is celebrated by Homer, and most of the ancient poets, as in its neighbourhood were fought many battles during the Trojan war. *Homer. Il* 6, 4 12, 22 —*Virg. Æn.* 1, 104 3, 302, &c. *Ovid. Met.* 13, 324.—*Mela*, 1, 18.

SIMOISIUS, a Trojan prince, son of Anthemion, killed by Ajax. *Homer. Il.* 4, 473.

SIMON, a disciple of Socrates, whose occupation was that of a leather-dresser at Athens, and whose shop was resorted to by Socrates and his friends. He is said to have been the first who published the Socratic dialogues; but none are extant. Simon so much valued freedom of inquiry, that when Pericles invited him to make his house his residence, with the promise of an ample recompence, he refused, alleging, that he would not sell the liberty of speaking his mind at any price. *Diog. Laert.* 2, 122.

SIMONIDES, a celebrated poet of Ceos, son of Leoprepes, born about B. C. 556. His fame was not confined to the narrow precincts of Ceos, but extended, long before his death, through Greece and Sicily. The estimation in which his genius was held by the polite and learned of those ages may be inferred from the terms of familiarity with which he lived at Athens with the tyrant Hipparchus; the honours with which he was welcomed to Sparta by Pausanias, the Lacedæmonian general, and finally, the attentions which he received at the elegant court of Hiero. The Sicilian monarch particularly valued his compositions for their pathos, elegance, and sweetness; and he is said to have preferred the effusions of his muse to the sublimer strains of Pindar or the moral dignity of Bacchylides. Simonides, according to Cicero and Quintilian, added the two long vowels η, ω, and the two double consonants ξ, ψ, to the Greek alphabet; and is said to have first introduced the artificial improvement of memory: he is also reported by Horace to have been the inventor of elegiac writing. He carried off the prize for poetry when he was eighty years of age, but this was not the only instance which is recorded by the ancient writers of his good fortune; for Phædrus, in one of his fables, informs us, that he was so great a favourite with the gods, that the life of the poet was miraculously preserved at an entertainment when the roof of the house fell down upon all those who were present at the banquet. The life of Simonides was protracted to the advanced period of ninety years; he died in the capital of his royal friend and patron; and the inhabitants of Syracuse who had highly honoured and esteemed him when living erected a magnificent monument to his memory. According to some writers the lyric and elegiac poet of Ceos left behind him a grandson, whose name also was Simonides; it is likewise said that he was the author of some books of inventions and genealogies, and flourished a few years before the breaking out of the Peloponnesian war. The poetical writings of Simonides, composed in the Doric dialect, consisted of lyrics, elegies, epigrams, and dramatical pieces, and we are told that he composed an epic poem on Cambyses, king of Persia, but Pindar more than once insinuates that his muse was prostituted for the love of gain. Of his writings only a few fragments and epigrams remain, which are published in the collections of Stephens, Winterton, Brunck, Gaisford, and Boissonade.

SIMPLICIUS, a philosopher of the sixth century, was born in Cilicia. He was the disciple of Ammonius, the peripatetic, and settled at Athens, where he laboured to effect a union of the different sects without success. Simplicius wrote commentaries on the works of Aristotle; and also a valuable one upon Epictetus, of which last, dean Stanhope published a translation in 1704.

SINÆ, or Thinæ, a people of India, bounded on the west by India extra Gangem, on the north by Serica, and on the south by the Ocean: all the country to the eastward of them was Terra Incognita to the ancients, who therefore reckoned them the most eastern people in the world. They were undoubtedly the same with the *Chinese* of the present day, and it is from the principle which these people have always observed, of excluding foreigners from their dominions, or of throwing such obstacles in their way as only a few have ever surmounted, that the ancients knew so little about them

SINDÆ islands in the Indian Ocean, supposed to be the *Nicobar* Islands

SINDI a people of Asiatic Sarmatia below the Cimmerian Bosphorus, and opposite the Tauric Chersonesus.

SINGARA, a city of Mesopotamia, on the banks of the river Mygdonius. It was conquered by Trajan and subsequently made a Roman colony, and a strong military post, but it fell at last into the hands of the Persians It is now *Sinjar Plin* 5, 23. *Amm. Marc* 18, 5.

SINGUS, a town of Macedonia, in the peninsula of Sithonia, on the lower shore of and giving name to the Sinus Singiticus. The modern name of the gulf is that of *Monte Santo*. *Herod.* 7, 122.—*Thucyd.* 5, 18.

SINON, a son of Sisyphus, who accompanied the Greeks to the Trojan war, and there distin-

guished himself by his cunning and fraud, and his intimacy with Ulysses. When the Greeks had fabricated the famous wooden horse, Sinon went to Troy with his hands bound behind his back, and by the most solemn protestations, assured Priam, that the Greeks were gone from Asia, and that they had been ordered to sacrifice one of their soldiers, to render the wind favourable to their return, and that because the lot had fallen upon him, at the instigation of Ulysses, he had fled away from their camp, not to be cruelly immolated These false assertions were immediately credited by the Trojans, and Sinon advised Priam to bring into his city the wooden horse which the Greeks had left behind them, and to consecrate it to Minerva. His advice was followed, and Sinon, in the night, to complete his perfidy, opened the side of the horse, from which issued a number of armed Greeks, who surprised the Trojans, and pillaged their city. *Dares Phryg* - *Homer. Od.* 8, 492. 11, 521. - *Virg Æn.* 2, 79, &c. *Paus.* 10, 27.— *Q Smyrn* 12, &c

SINOPE, a daughter of the Asopus by Methone. She was beloved by Apollo, who carried her away to the borders of the Euxine sea, in Asia Minor, where she gave birth to a son called Syrus.——A city of Paphlagonia, on the eastern coast, and a little below its northern extremity. It was a place of great antiquity, since its origin was referred by some to the Argonauts, by others to the Amazons. Its name was fabled to have been derived from the nymph Sinope, daughter of the Asopus. It was colonized by the Milesians, and became, in process of time, more important and famous than any other city on the shores of the Euxine. It was taken by Pharnaces, king of Pontus, after which it became the capital of that kingdom, until retaken by Lucullus during the Mithridatic war. It was the birth-place of Diogenes the Cynic. It is still called *Sinub*. *Apoll Rhod.* 2, 947.— *Val. Flacc.* 5, 110.— *Polyb.* 4, 56. - *Strab.* 12. - *Xen. Anab.* 5 et 6 —— An ancient Greek city of Campania *Vid.* Sinuessa.

SINTI, a Thracian community, who appear to have occupied a district on the banks of the Strymon north of the Sirop*æ*ones. Strabo affirms that they once occupied the island of Lemnos, thus identifying them with the Sintles of Homer. *Hom. Il.* 1, 594. *Od.* 8, 294.— *Strab. Epit.* 7.

SINUESSA, a city of Campania, subsequently of New Latium, on the sea coast, south east of Minturnæ and the mouth of the Liris. It was said to have been built on the ruins of Sinope, an ancient Greek city. It stood on the shore of the Sinus Vescinus, and derived its name from that circumstance, or, in other words, from the *promontory* of the coast. It was colonized together with Minturnæ, A. U C. 456, and ranked also among the maritime cities of Italy. Its territory suffered considerable devastation from Hannibal's troops when opposed to Fabius. It answers to the rock of *Monte Dragone*. *Liv.* 10, 21. 27, 38 — *Plin.* 3, 5.— *Mel.* 2, 4 — *Ovid. Met.* 15 715.— *Strab.* 5

SION, one of the hills on which Jerusalem was built. *Vid.* Hierosolyma.

SIPHNUS, now *Siphanto*, an island in the Ægean sea, one of the Cyclades, south-east of Seriphus, and north-east of Melos. It was colonized by the Ionians. It was famous for its mines of gold and silver, of which a tenth part was for a time offered to Apollo at Delphi, but this being subsequently withheld, the whole of the mines were destroyed by an inundation. The inhabitants were proverbially licentious. *Herod* 3, 57, &c. 8, 48.— *Paus.* 10, 11.— *Strab.* 10.

SIPONTUM, a city of Apulia, in the district of Daunia, and to the south-west of the promontory of Garganum. It was called Sipus by the Greeks, and is said to have derived its name from the cuttle-fish (Sepia) there thrown on shore. It was colonized by the Romans, and had a large, though inconvenient port, now called *Pantano Salso*. *Strab.* 6 — *Liv.* 8, 24. 34, 45. 39, 22 — *Sil. Ital.* 8, 631.

SIPYLUM, a city of Lydia, built on the site of an older city named Tantalis. It was the capital of Mæonia, and was destroyed by an earthquake, a lake or pool called Sale thenceforward occupying its place. *Plin.* 2, 91, 5, 29.

SIPYLUS, a mountain range of Lydia, branching off from Tmolus, and stretching, in a south-western direction from Sardis, as far as the river Hermus. *Hom Il.* 24, 615.

SIRENES, sea-nymphs who charmed so much with their melodious voices, that all forgot their employments to listen with more attention, and at last were seized and devoured by them. They were daughters of the Achelous, by the Muse Calliope, or, according to others, by Melpomene or Terpsichore. They were three in number, called Parthenope, Ligeia, and Leucosia, or, according to others, Molpe, Aglaophonos, and Thelxiope, or Thelxiope, and they usually lived in a small island near cape Pelorus in Sicily. Some authors suppose that they were monsters, who had the form of a woman above the waist, and the rest of the body like that of a bird, or rather, that the whole body was covered with feathers, and had the shape of a bird, except the head, which was that of a beautiful female. This monstrous form they had received from Ceres, who wished to punish them, because they had not assisted her daughter when carried away by Pluto. But, according to Ovid, they were so disconsolate at the rape of Proserpine, that they prayed the gods to give them wings that they might seek her in the sea as well as by land. The Sirens were informed by the oracle, that as soon as any persons passed by them without suffering themselves to be charmed by their songs, they should perish; and their melody had prevailed in calling the attention of all passengers, till Ulysses, informed of the power of their voice by Circe, stopped the ears of his companions with wax, and ordered himself to be tied to the mast of his ship, and no attention to be paid to his commands, should he wish to stay and listen to the song. This was a salutary precaution. Ulysses made signs for his companions to stop, but they were disregarded, and the fatal coast was passed with safety. Upon this artifice of Ulysses, the Sirens were so disappointed, that they threw themselves into the sea, and perished Some authors say, that the Sirens challenged the Muses to a trial of skill in singing, and that the latter proved victorious, and plucked the feathers from the wings of their adversaries, with which they made themselves crowns. The place where the Sirens destroyed themselves was afterwards called *Sirenis*, on the coast of Sicily. Virgil,

however, *Æn.* 5, 864, places the *Sirenum Scopuli* on the coast of Italy, near the island of Caprea. Few fables of antiquity have given rise to so much speculation as that of the Sirens. Isidorus and many others regard them as females of meretricious characters, who allured to them those that sailed by the coast where they dwelt, and, having reduced them to poverty, were fabled to have destroyed them. Other and more recent expounders of mythology deduce the fable from three dangerous rocks in the vicinity of the spot where they are said to have lived. *Paus.* 10, 6. —*Homer. Od.* 12, 167. —*Strab* 6. —*Ammian.* 29, 2. —*Hygin. fab.* 141. —*Apollod.* 2, 4. —*Ovid. Met.* 5, 555. *de Art. Am* 3, 311. —*Ital.* 12, 33.

SIRENUSÆ, Insulæ, three small rocks, on the south side of the promontory of Surrentum or Minerva, detached from the island, and celebrated in fable as the islands of the Sirens. *Strab.* 1 et 5.—*Mela*, 2, 4.—*Plin.* 3, 5.

SIRIS, a city of Lucania, on the Sinus Tarentinus, at the mouth of a river of the same name, now the *Sinno*. It was founded by some Trojans, whom an Ionian colony afterwards expelled, changing the name of the town to Policum. It suffered much in a subsequent war with Metapontum and Sybaris, and became, at last the harbour of Heraclea. *Strab.* 6 —*Dod. Sic.* 14, 36.

SIRIUS, or CANICULA, the dog-star, whose appearance, as the ancients supposed, always caused great heat on the earth. *Vid.* Canicula

SIRMIO, a peninsula, on the north-western shore of the Lacus Benacus, now *Sirmione* It is celebrated as having been the favourite residence of Catullus. *Carm.* 31.

SIRMIUM an important city of Pannonia Inferior, on the northern side of the Savus, or *Save*, between Ulmi and Basiana Under the Roman sway it was the metropolis of Pannonia The emperor Probus was born here. *Plin.* 3, 25. —*Amm. Marc.* 21, 10.

SISAMNES, a judge flayed alive for his partiality, by order of Cambyses. His skin was nailed on the bench of the other judges, to incite them to act with candour and impartiality. *Herod.* 5, 25.

SISAPO, a town of Hispania, in the northern part of Bætica, supposed to answer to *Almaden*, on the south-western limits of *La Mancha*. It was famous for its vermilion.

SISENNA, L., a Roman historian, the friend of Pomponius Atticus. He wrote a history, from the taking of Rome by the Gauls down to the wars of Sylla, of which some fragments are quoted in different authors. He was considered superior to all the Roman historians that had preceded him, and hence Varro entitled his own treatise on history, Sisenna. This same writer commented on Plautus.

SISIGAMBIS, or SISYGAMBIS, the mother of Darius, the last king of Persia. She was taken prisoner by Alexander the Great, at the battle of Issus, with the rest of the royal family. The conqueror treated her with uncommon tenderness and attention; he saluted her as his own mother, and what he had sternly denied to the petitions of his favourites and ministers, he often granted to the intercession of Sisygambis. The regard of the queen for Alexander was uncommon, and indeed, she no sooner heard that he was dead, than she killed herself, unwilling to survive the loss of so generous an enemy; though she had seen, with less concern, the fall of her son's kingdom, the ruin of his subjects, and himself murdered by his servants. She had also lost in one day, her husband and eighty of her brothers, whom Ochus had assassinated to make himself master of the kingdom of Persia. *Curt.* 4, 9. 10, 5.

SISYPHUS, a brother of Athamas and Salmoneus, son of Æolus and Enarete, the most crafty prince of the heroic ages. He married Merope, the daughter of Atlas, or, according to others, of Pandareus, by whom he had several children. He built Ephyre, called afterwards Corinth, and he detained there Tyro, the daughter of Salmoneus, because he had been told by an oracle that his children by his brother's daughter would avenge the injuries which he had suffered from the malevolence of Salmoneus. Tyro, however, as Hyginus says, destroyed the two sons whom she had had by her uncle. It is reported that Sisyphus, mistrusting Autolycus, who stole the neighbouring flocks, marked his bulls under the feet, and when they had been carried away by the dishonesty of his friend, he confounded and astonished the thief by selecting from his numerous flocks those bulls, which by the mark he knew to be his own. The artifice of Sisyphus was so pleasing to Autolycus, who had now found one more cunning than himself, that he permitted him to enjoy the company of his daughter Anticlea, whom a few days after he gave in marriage to Laertes of Ithaca. After his death, Sisyphus was condemned in hell, to roll to the top of a hill a large stone, which had no sooner reached the summit than it fell back into the plain with impetuosity, and rendered his punishment eternal. The causes of this rigorous sentence are variously reported. Some attribute it to his continual depredations in the neighbouring country, and his cruelty in laying heaps of stones on those whom he had plundered, and suffering them to expire in the most agonizing torments. Others, to the insult offered to Pluto, in chaining Death in his palace, and detaining her till Mars, at the request of the king of hell, went to deliver her from confinement. Others suppose that Jupiter inflicted this punishment upon him because he told Asopus where his daughter Ægina had been carried away by her ravisher. The more followed opinion, however, is that Sisyphus, on his death-bed, entreated his wife to leave his body unburied, and when he came into Pluto's kingdom, he received the permission of returning upon earth to punish this seeming negligence of his wife, but, however, on promise of immediately returning. But he was no sooner out of the infernal regions, than he violated his engagements, and when he was at last brought back to hell by Mars, Pluto, to punish his want of fidelity and honour, condemned him to roll a huge stone to the top of a mountain. The institution of the Pythian games is attributed by some to Sisyphus. To be of the blood of Sisyphus was deemed disgraceful among the ancients. *Homer. Od.* 11, 592.—*Virg. Æn.* 6, 616.—*Ovid. Met.* 4, 459. *Past.* 4, 175. *Ibid.* 191. —*Hygin. fab.* 60. —*Horat. Od* 2, 14, 20. —*Apollod.* 3, 4.——A dwarf of M. Antony. He was of very small stature, under two feet, but extremely shrewd and acute, whence he obtained the name of Sisyphus, in allusion to the

and *dexterous* chieftain of fabulous times. *Herod. Sat.* 1, 3, 47.

SITHONIA, the central one of the three promontories which lie at the southern extremity of Chalcidice in Macedonia. As Chalcidice was originally a part of Thrace, the term *Sithonia* is often applied to the poets to the latter country; hence the epithet *Sithonia*. *Herod.* 7, 122.—*Virg. Ecl.* 10, 66.—*Horat. Od.* 1, 18, 9

SITIUS, a Roman who assisted Cæsar in Africa with great success. He was rewarded with a province of Numidia. *Vid.* Cirta.

SITONES, a German tribe in Scandinavia, separated by the range of mount Sevo from the Suiones. *Tacit. de Germ.* 45.

SMARAGDUS, a town of Egypt on the Arabian gulf, where emeralds (*smaragdi*) were dug. *Strab.* 16.

SMERDIS, a son of Cyrus, put to death by order of his brother Cambyses. As his execution was not public, and as it was only known to one of the officers of the monarch, one of the magi of Persia, who was himself called Smerdis, and who greatly resembled the deceased prince, declared himself king, at the death of Cambyses. This usurpation would not perhaps have been known, had he not taken too many precautions to conceal it. Otanes, a Persian noble of the first rank, suspecting at last that there was some imposture from the circumstance of Smerdis never quitting the citadel, and from his never inviting any of the nobility to his presence, discovered the whole affair through his daughter Phædyma. This female had been the wife of Cambyses, and with the other wives of the late king, had been retained by the usurper. At her father's request, she felt the head of Smerdis while he slept, and discovered that he had no ears. Otanes on this was fully convinced that the pretended monarch was no other than the magus Smerdis, he having been deprived of his ears by Cyrus on account of some atrocious conduct Upon this discovery the conspiracy ensued which ended with the death of Smerdis, and the elevation of Darius, son of Hystaspes, to the vacant throne. *Herod.* 3, 63, &c.

SMILAX, a beautiful shepherdess, who became enamoured of Crocus. She was changed into a flower, as also her lover. *Ovid Met.* 4, 283.

SMINTHEUS, one of the surnames of Apollo. He was worshipped under this name in the city of Chryse and Troas, where he also had a temple. The inhabitants raised him a temple, because he had destroyed a number of rats that infested the country. These rats were called *sminthi* in the language of Phrygia, whence the surname. There is another story similar to this related by the Greek scholiast of Homer. *Il.* 1, 39.

SMYRNA, now *Ismir*, a celebrated city of Asia Minor, on the coast of Ionia, and at the head of a bay to which it gave name. It belonged originally to the Æolians, but was treacherously taken from them by the Ionians. It was one of the many places that laid claim to the honour of being the birth-place of Homer, and as it appears, with considerable justice. It had a temple in honour of the poet, with his statue, and a square portico, called Homerium, a name which was also applied to a brass coin current amongst the inhabitants, who further showed their admiration of his writings by paying him divine honours. Smyrna was one of the richest and most powerful cities of Asia, and is not unfrequently called its metropolis. Its inhabitants were given to luxury and indolence, but were, notwithstanding, much esteemed for their valour and intrepidity when summoned to action. Its memory is consecrated in Scripture, being one of the churches mentioned in the Revelation of St John. *Herod.* 1, 16, &c.—*Strab* 12 et 14.—*Paus.* 7, 5.—*Apoc.* 1, 11. 2, 8.

SOANES, a people of Colchis, near Caucasus, in whose territories the rivers abound with golden sands, which the inhabitants gather in wool-skins, whence, perhaps, arose the fable of the golden fleece.

SOCRATES, the most celebrated philosopher of all antiquity, was a native of Athens. His father Sophroniscus was a statuary, and his mother Phenarete was a midwife. Having lost his small patrimony by the dishonesty of a relation, he pursued his father's profession, and is said to have executed statues of the, habited graces, which were thought worthy of a place in the citadel of Athens. He was called away from this meaner employment, at which, however, he never blushed, by Crito, who admired his genius, and courted his friendship. Philosophy soon became the study of Socrates, and under Archelaus and Anaxagoras he laid the foundation of that great and exemplary virtue which succeeding ages have ever loved and venerated. He appeared like the rest of his countrymen in the field of battle; he fought with boldness and intrepidity, and to his courage two of his friends and disciples, Xenophon and Alcibiades, owed the preservation of their lives. But the character of Socrates appears more conspicuous and dignified as a philosopher and moralist than as a warrior. He was fond of labour; he inured himself to suffer hardships: and he acquired that serenity of mind and firmness of countenance, which the most alarming dangers could never destroy, or the most sudden calamities alter. If he was poor, it was from choice, and not the effect of vanity, or the wish of appearing singular. He bore injuries with patience, and the insults of malice or resentment, he not only treated with contempt, but even received with a mind that expressed some concern, and felt compassion for the depravity of human nature. So singular and so venerable a character was admired by the most enlightened of the Athenians. Socrates was attended by a number of illustrious pupils, whom he instructed by his exemplary life, as well as by his doctrines. He had no particular place where to deliver his lectures, but as the good of his countrymen, and the reformation of their corrupted morals, and not the aggregation of riches, was the object of his study, he was present everywhere, and drew the attention of his auditors either in the groves of Academus, or the Lyceum, or on the banks of the Ilyssus. He spoke with freedom on every subject, religious as well as civil; and had the courage to condemn the violence of his countrymen, and to withstand the torrent of resentment, by which the Athenian generals were capitally punished for not burying the dead at the battle of Arginusæ. It was but too natural that a man of his exemplary virtue, whose life was a reproach to others, and who did not spare his ridicule of the pretenders to wisdom and knowledge, should create a number of ene-

mies, and become the object of insult and slander." Either gained by the enemies of Socrates, or indulging his own sarcastic humour, Aristophanes wrote a piece entitled "The Clouds," in which the principal character was meant to personate this philosopher, and the imitation consisted in making him utter nothing but absurdity and profaneness. Socrates, conscious that he bore no real resemblance to such a representative, did not scruple to attend the performance and to humour the ridicule by standing up in the view of the crowded audience. This calm contempt of party malice produced such an effect on the public, that when Aristophanes attempted the next year to renew the exhibition of his comedy, it met with a reception that induced him to withdraw it. A more successful attempt to injure the philosopher was made some years after Melitus stood forth to criminate him, together with Anytus and Lycon, and the philosopher was summoned before the tribunal of five hundred. He was accused of corrupting the Athenian youth, of making innovations in the religion of the Greeks and of ridiculing the many gods which the Athenians worshipped; yet, false as this might appear, the accusers relied for the success of their cause upon the perjury of false witnesses, and the envy of the judges, whose ignorance would readily yield to misrepresentation, and be influenced and guided by eloquence and artifice In this their expectations were not frustrated, and while the judges expected submission from Socrates, and that meanness of behaviour and servility of defence which distinguished criminals, the philosopher, perhaps, accelerated his own fall by the firmness of his mind, and his uncomplying integrity. Lysias, one of the most celebrated orators of the age, composed an oration in a laboured and pathetic style, which he offered to his friend to be pronounced as his defence in the presence of his judges. Socrates read it, but after he had praised the eloquence and the animation of the whole, he rejected it, as neither manly nor expressive of fortitude, and, comparing it to Sicyonian shoes, which, though fitting, were proofs of effeminacy, he observed, that a philosopher ought to be conspicuous for magnanimity and for firmness of soul. In his apology he spoke with great animation, and confessed that while others boasted that they were acquainted with every thing, he himself knew nothing. The whole discourse was full of simplicity and noble grandeur, the energetic language of offended innocence. He modestly said, that what he possessed was applied for the service of the Athenians; it was his wish to make his fellow-citizens happy, and it was a duty which he performed by the special command of the gods, "whose authority," said he emphatically, to his judges, "I regard more than yours." Such language from a man who was accused of a capital crime, astonished and irritated the judges. Socrates was condemned In this stage of the trial, he had a right to enter his plea against the punishment which the accusers demanded, and instead of a sentence of death to propose some pecuniary amercement. But he at first peremptorily refused to make any proposal of this kind, imagining that it might be construed into an acknowledgment of guilt; and asserted that his conduct merited from the state reward rather than punishment. At length, however, he was prevailed upon by his friends to offer upon their credit a fine of thirty minæ. The judges notwithstanding remained inexorable; they proceeded with out further delay to pronounce sentence upon him; and he was condemned to be put to death by the poison of hemlock. Socrates received this sentence with perfect composure, and by a smile testified his contempt both for his accusers and his judges. The solemn celebration of the Delian festivals [*Vid.* Delia,] prevented his execution for thirty days, and during that time he was confined in the prison and loaded with irons. His friends, and particularly his disciples, were his constant attendants; he discoursed with them upon different subjects with all his usual cheerfulness and serenity. He reproved them for their sorrow, and when one of them was uncommonly grieved because he was to suffer though innocent, the philosopher replied, "Would you then have me die guilty?" With this composure he spent his last days, he continued to be a preceptor till the moment of his death, and instructed his pupils on questions of the greatest importance; he told them his opinions in support of the immortality of the soul, and reprobated with acrimony the prevalent custom of suicide. He disregarded the intercession of his friends, and when it was in his power to make his escape out of prison he refused it, and asked with his usual pleasantry, where he could escape death; "where," says he to Crito, who had bribed the gaoler, and made his escape certain, "where shall I fly to avoid this irrevocable doom passed on all mankind?" When the hour to drink the poison was come, the executioner presented him the cup with tears in his eyes Socrates received it with a steady hand, and after prayer to the gods for a favourable passage to the invisible world, swallowed the poisonous draught. His friends around him burst into tears. Socrates alone was unmoved. He upbraided their weakness, and implored them to exercise a manly fortitude worthy of the friends of virtue. He continued walking till the influence of the hemlock forced him to lie down upon his bed. After remaining silent for a short time, he requested Crito not to neglect the offering of a cock, which he had vowed to Æsculapius. Then covering himself with his cloak he expired. Such was the end of a man whom the uninfluenced answer of the oracle of Delphi had pronounced the wisest of mankind. He was no sooner buried than the Athenians repented of their cruelty, and turned their indignation against his accusers. Melitus was condemned to death, and Anytus escaped the same fate only by voluntary exile. To give a farther proof of the sincerity of their regret, the Athenians recalled the friends of Socrates from exile, decreed a general mourning, and erected a statue to his memory. His death happened 396 B. C., and in the 70th year of his age. As Socrates left nothing in writing, we are indebted to his illustrious pupils, Xenophon and Plato, for what is known both of his opinions and manner of teaching; and more especially to the former, whose memoirs of Socrates contain more accurate information than the dialogues of Plato, because he intermixes his own conceptions and diction with the ideas and language of his master. The philosophy of Socrates forms an interesting epoch in the history of the human mind. The son of Sophroniscus derided the

more abstruse enquiries and metaphysical researches of his predecessors, and by first introducing moral philosophy, he induced mankind to consider themselves, their passions, their opinions, their duties, actions, and faculties. From this it was said that the founder of the Socratic school drew philosophy down from heaven upon the earth. In his attendance upon religious worship, Socrates was himself an example, he believed the divine origin of dreams and omens, and publicly declared that he was accompanied by a daemon or invisible conductor, [*Vid.* Dæmon,] whose frequent interposition stopped him from the commission of evil, and the guilt of misconduct. This familiar spirit, however, according to some, was nothing more than a sound judgment assisted by prudence and long experience, which warned him at the approach of danger, and from a general speculation of mankind could foresee what success would attend an enterprise, or what calamities would follow an ill managed administration. As a supporter of the immortality of the soul, he allowed the perfection of a supreme knowledge from which he deduced the government of the universe. From the resources of experience as well as nature and observation, he perceived the indiscriminate dispensation of good and evil to mankind by the hand of heaven, and he was convinced that none but the most inconsiderate would incur the displeasure of their Creator to avoid poverty or sickness, or gratify a sensual appetite, which must at the end harass their soul with remorse and the consciousness of guilt. From this natural view of things, he perceived the relation of one nation with another, and how much the tranquillity of civil society depended upon the proper discharge of these respective duties. The actions of men furnished materials also for his discourse, to instruct them was his aim, and to render them happy was the ultimate object of his daily lessons. From principles like these, which were enforced by the unparalleled example of an affectionate husband, a tender parent, a warlike soldier, and a patriotic citizen in Socrates, soon after the celebrated sects of the Platonists, the Peripatetics, the Academics, Cyrenaics, Stoics, &c arose. Socrates never wrote for the public eye, yet many support that the tragedies of his pupil Euripides were partly composed by him. He was naturally of a licentious disposition, and a physiognomist observed, in looking in the face of the philosopher, that his heart was the most depraved, immodest, and corrupted that ever was in the human breast. This nearly cost the satirist his life, but Socrates upbraided his disciples, who wished to punish the physiognomist, and declared that his assertions were true, but that all his vicious propensities had been duly corrected and curbed by means of reason. Socrates made a poetical version of Æsop's fables, while in prison. *Laert.—Xenoph.—Plato.—Pans* 1, 22. *Plut. de op. Phil &c.—Cic. de Orat.* 1, 54. *Tusc* 1, 41, *&c.—Val. Max.* 3, 4.——A leader of the Achæans at the battle of Cunaxa. He was seized and put to death by order of Artaxerxes.——An ecclesiastical historian of the fifth century. He was born at Constantinople, and bred to the bar, whence he obtained the name of *Scholasticus*. He wrote an ecclesiastical history in seven books, from 306 to 439. A D It is an exact and judicious work, and is written with great simplicity. The best edition is that of Reading, fol. Cantab. 1720.

SOEMIAS, JULIA, mother of the emperor Heliogabalus, was made president of a senate of women, which she had elected to decide the quarrels and the affairs of the Roman matrons. She at last provoked the people by her debaucheries, extravagance, and cruelties, and was murdered with her son and family. She was a native of Apamea, her father's name was Julius Avitus, and her mother's Mæa. Her sister Julia Mammæa married the emperor Septimius Severus.

SOGDIANA, a country of Upper Asia, between the Jaxartes and the Oxus, lying to the west of Scythia *extra Imaum*, from which it was separated by the range of Imaus. It was bounded on the north by the Jaxartes, and on the south by the Oxus, and corresponded with the modern province of *Great Bukharia*, a little district of which near the metropolis preserves the ancient name in *Al Sogd*. The metropolis of Sogdiana was Marsacanda, now *Samarcand*, situated on the banks of the Polytimetus, or *Kohick*; it has been rendered famous in modern times by Tamerlane having constituted it the capital of his empire.

SOGDIANUS, a son of Artaxerxes Longimanus, who murdered his elder brother, king Xerxes, to make himself master of the Persian throne. He was but seven months in possession of the crown. His brother Ochus, who reigned under the name of Darius Nothus, conspired against him, and suffocated him in a tower full of warm ashes.

SOL, (*the sun*), was an object of veneration among the ancients. It was particularly worshipped by the Persians, under the name of Mithras. [*Vid.* Hercules.] The Massagetæ sacrificed horses to the sun on account of their swiftness. According to some of the ancient poets, Sol and Apollo were two different persons. Apollo, however, and Phœbus and Sol, are universally supposed to be the same deity.

SOLINUS, C JULIUS, a Latin grammarian, but of what particular period is not known, though he is generally referred to the third century. He appears to have resided chiefly at Rome, but is known only as the author of a work, which he called *Polyhistor*. It is a collection of various notices, principally geographical, taken from different authors, many of whom are now lost, but particularly from Pliny, whose text may perhaps be corrected from this abridgment. The best edition of the *Polyhistor* is that of Salmasius, 2 vols. 8vo. Traj. 1689.

SOLIS FONS, a celebrated fountain in Libya. *Vid.* Ammon.

SOLI, a city of Cyprus, on the northern shore of the island, and south west of the promontory Crommyon. It was founded by two Athenian leaders named Phalerus and Acamas. It derives celebrity from the circumstance of Solon having resided there for some years at the court of Philocyprus the reigning prince. Aristocyprus, who succeeded his father Philocyprus, was one of the leaders in the revolt excited by Onesilus against the Persians, and fell in the battle fought near Amathus. Notwithstanding his death, the Solians made a vigorous defence when besieged by the enemy, and surrendered only after their walls had been undermined. Soli has the name of *Solea* still attached to its site. *Strab.* 14.—

Herod. 5, 113 et 115.——A city of Cilicia Campestris near the mouth of the river Lamus. It was founded by a mixed colony of Achæans and Rhodians from Lindus. It was the birth-place of Chrysippus the philosopher, and of two distinguished poets, Philemon and Aratus. Many writers affirmed that the term σολοικισμός, which expressed an incorrect and ungrammatical mode of speaking, was derived from Soli, the inhabitants of which used a mixed and corrupt language. This etymology, however, is not fully agreed upon. This city, having been nearly depopulated by an invasion of Tigranes, king of Armenia, received a new foundation, as it were, under Pompey the Great, who settled there a colony of the Cilician pirates, whom he had conquered. In consequence of this benefit, Soli assumed the name of Pompeiopolis The present name of Soli is *Mezetlu*. *Strab* 14 - *Dio Cass.* 36.—*Mela*, 1, 13.—*Plin.* 5, 27.—*Tacit. Ann.* 2, 58.

SOLEIS, a promontory on the western coast of Mauritania Tingitana, now cape *Cantin*. *Herod.* 2, 32. 4, 43.

SOLON, one of the seven wise men of Greece, was born at Salamis, and educated at Athens. His father's name was Euphorion, or Execestides; one of the descendants of king Codrus, and by his mother's side he reckoned among his relations the celebrated Pisistratus. After he had devoted part of his time to philosophical and political studies, Solon travelled over the greatest part of Greece, but at his return home he was distressed with the dissensions which were kindled among his countrymen. All fixed their eyes upon Solon as a deliverer, and he was unanimously elected archon and sovereign legislator. He might have become absolute, but he refused the dangerous office of king of Athens, and, in the capacity of lawgiver, he began to make a reform in every department. The complaints of the poorer citizens found redress, all debts were remitted, and no one was permitted to seize the person of his debtor if unable to make a restoration of his money. After he had made the most salutary regulations in the state, and bound the Athenians by a solemn oath that they would faithfully observe his laws for the space of a hundred years, Solon resigned the office of legislator and removed himself from Athens. He visited Egypt, and in the court of Cræsus king of Lydia, he convinced the monarch of the instability of fortune, and told him, when he wished to know whether he was not the happiest of mortals, that Tellus, an Athenian, who had always seen his country in a flourishing state, who had seen his children lead a virtuous life, and who had himself fallen in defence of his country was more entitled to happiness than the possessor of riches, and the master of empires. After ten years' absence Solon returned to Athens, but he had the mortification to find the greatest part of his regulations disregarded by the factious spirit of his countrymen, and the usurpation of Pisistratus. Not to be longer a spectator of the divisions that reigned in his country, he retired to Cyprus, where he died at the court of king Philocyprus, in the eightieth year of his age, 558 years before the Christian era. The salutary consequences of the laws of Solon can be discovered in the length of time they were in force in the republic of Athens. For above 400 years they flourished in full vigour, and Cicero, who was himself a witness of their benign influence, passes the highest encomiums upon the legislator, whose superior wisdom framed such a code of regulations. It was the intention of Solon to protect the poorer citizens, and by dividing the whole body of the Athenians into four classes, three of which were permitted to discharge the most important offices and magistracies of the state, and the last to give their opinion in the assemblies, but not have a share in the distinctions and honours of their superiors, the legislator gave the populace a privilege which, though at first small and inconsiderable, soon rendered them masters of the republic, and of all the affairs of government. He made a reformation in the Areopagus, increased the authority of the members, and permitted them yearly to enquire how every citizen maintained himself, and to punish a man as lived in idleness, and were not employed in some honourable and lucrative profession. He also regulated the Prytaneum, and fixed the number of its judges to 400. The sanguinary laws of Draco were all cancelled, except that against murder, and the punishment denounced against every offender was proportioned to his crime; but Solon made no law against parricide or sacrilege. The former of these crimes, he said, was too horrible to human nature for a man to be guilty of it, and the latter could never be committed, because the history of Athens had never furnished a single instance. Such as had died in the service of their country, were buried with great pomp, and their family was maintained at the public expence; but such as had squandered away their estates, such as refused to bear arms in defence of their country, or paid no attention to the infirmities and distress of their parents, were branded with infamy. The laws of marriage were newly regulated. It became a union of affection and tenderness, and no longer a mercenary contract. To speak with ill language against the dead as well as the living, was made a crime, and the legislator wished that the character of his fellow-citizens should be freed from the aspersions of malevolence and envy. A person that had no children was permitted to dispose of his estates as he pleased, and the females were not allowed to be extravagant in their dress or expences. To be guilty of adultery was a capital crime, and the friend and associate of lewdness and debauchery was never permitted to speak in public, for, as the philosopher observed, a man who has no shame, is not capable of being entrusted with the people. These celebrated laws were engraven on several tables, and that they might be better known and more familiar to the Athenians they were written in verse. The indignation which Solon expressed on seeing the tragical representations of Thespis, is well known, and he sternly observed, that if falsehood and fiction were tolerated on the stage, they would soon find their way among the common occupations of men. According to Plutarch, Solon was reconciled to Pisistratus, but this seems to be false, as the legislator refused to live in a country where the privileges of his fellow-citizens were trampled upon by the usurpation of a tyrant. [*Vid.* Lycurgus.] *Plut. in Sol.*—*Herod* 1, 29. —*Diog.* 1.

SOLYMI, a people of Lycia. [*Vid.* Lycia.]—Ancient name of Jerusalem. *Vid.* Hierosolyma.

SOMNUS, son of Erebus and Nox, was one of the infernal deities, and presided over sleep. His palace, according to some mythologists, is a dark cave, where the sun never penetrates. At the entrance are a number of poppies and somniferous herbs. The god himself is represented as asleep on a bed of feathers with black curtains. The Dreams stand by him, and Morpheus is his principal minister watches to prevent the noise from awakening him. *Hesod. Theog.* — *Homer Il.* 14, 230.—*Virg. Æn.* 6, 893.—*Ovid. Met.* 11. *fab.* 10.

SONCHIS, an Egyptian priest, in the age of Solon. It was he who told that celebrated philosopher a number of traditions, particularly about the Atlantic isle, which he represented as more extensive than the continent of Africa and Asia united. This island disappeared, as it is said in one day and one night. *Plut. in Isid. &c.*

SONUS, a river of India, falling into the Ganges, and now the *Sone*. *Plin.* 6, 18.

SOPATER, a philosopher of Apamea, in the age of the emperor Constantine. He was one of the disciples of Iamblichus, and after his death he was at the head of the Platonic philosophers

SOPHENE, a country of Armenia, between the principal stream of the Euphrates and mount Masius. It is now called *Zoph. Plin* 5, 12. *Lucan.* 2, 593.

SOPHOCLES, a celebrated tragic poet, was born at Athens about B. C. 497. He received an education in every way suitable to his rank in life; and it appears that he was but a youth, when the monuments of the victory over Xerxes were fixed up at Salamis, and then he went at the head of a chorus of noble birth, whose song of triumph he led by the strains of his lyre. He first applied himself to lyric poetry, but the fame acquired by Æschylus, the author, or at least the great reformer, of Grecian tragedy, induced him to try his powers in that species of composition, and in his 28th year he ventured to contend with that veteran for the theatrical prize. He obtained the victory, which was followed by the retreat of his rival, who left him the undisputed master of the tragic stage. The improvements introduced by Sophocles were so great, that he has generally and justly been regarded as the father of the regular tragedy. He brought a third interlocutor to the two who before alone appeared on the scene at once, he lessened the chorus in the subject of the piece; reduced the turgid and unnatural diction of Æschylus to the proper standard of heroic dignity; and invented that artful construction of fable and development of incidents, which contribute so much to the interest of a dramatic performance. In these points he was superior to his younger competitor Euripides; and upon the whole, he appears to have stood at the head of his class, in the judgment both of Greek and Roman critics. Cicero terms him "a divine poet;" and in a line of Virgil the "Sophoclean buskin" is made an appellation for tragedy in general. Dionysius of Halicarnassus commends him particularly for preserving the dignity of his characters, and dwelling rather on the more noble and generous affections, than on the mean and debasing passions. These praises show that his works were regarded as the most perfect example of tragedy, in the highest sense of the word. Sophocles was a statesman, as well as a tragedian, and entrusted with very important civil and military employments. He retained his faculties to the last, and continued to write tragedies to an advanced age, and when his unnatural sons on account of some neglect in his domestic affairs, applied to the magistrates to put him under their guardianship, as having outlived his understanding, he appeared in court, an advocate in his own cause, and reciting his Œdipus at Colonos, which he had just finished, appealed to the judges and auditors, if that were the work of the dotard described by his own children. The sentence was pronounced unanimously in his favour, and he was carried home with every mark of triumph. The benignity of his character acquired him a number of friends, his attachment to whom, and his moderate wishes, caused him to decline the invitations of the kings who were desirous of drawing him to their courts. He paid every token of respect to the memory of his rival Euripides, thus demonstrating that he was incapable of the meanness of jealousy. He lived to the great age of ninety, and is said even at that age to have died with joy, on obtaining the prize for his last tragedy. Above a hundred pieces have been attributed to him by some ancient writers, of which only seven have reached our times. Of these, both separately and collectively, many editions have been made. Among the most esteemed are, that of Brunck, 2 vols. 4to. Argent. 1786, and 3 vols 8vo Argent. 1786-9, that of Erfurdt, 7 vols. 8vo. Lips. 1802-11, and the smaller edition of Erfurdt superintended by Hermann, Lips. 1823, which is not yet completed. They have been translated into English by Francklin, Potter, and Dale.

SOPHONISBA, a daughter of Asdrubal the Carthaginian, celebrated for her beauty. She married Syphax, a prince of Numidia, and when her husband was conquered by the Romans and Masinissa, she fell a captive into the hands of the enemy. Masinissa became enamoured of her, and married her. This behaviour displeased the Romans; and Scipio, who at that time had the command of the armies of the republic in Africa, rebuked the monarch severely, and desired him to part with Sophonisba. This was an arduous task for Masinissa, yet he dreaded the Romans. He entered Sophonisba's tent with tears in his eyes, and told her that as he could not deliver her from captivity and the jealousy of the Romans, he recommended her, as the strongest pledge of his love and affection for her person, to die like the daughter of Asdrubal. Sophonisba obeyed, and drank, with unusual composure and serenity, the cup of poison which Masinissa sent to her, about 203 years before Christ. *Liv.* 30, 12, &c.—*Sallust. de Jug.*—*Justin.* 33, 1.

SOPHRON, a native of Syracuse, born about 420, B. C. and celebrated as a writer of mimes. His pieces, composed in the Doric dialect, and not in verse properly so called, but in a species of cadenced prose, were great favourites with Plato, who became acquainted with them through Dion of Syracuse, and spread the taste for this species of composition at Athens. We have only a few fragments remaining of the mimes of Sophron which are given in the *Classical Journal*, vol. 4, p 380, and with additions and corrections in the *Museum Criticum*, No. 7, p 640

SOPHRONISCUS, the father of Socrates

SORACTE, a mountain of Etruria, a little to

the south east of Falerii, now *Monte S. Silvestro*, or, as it is by modern corruption sometimes termed, *Sont' Oreste*. On the summit was a temple and grove dedicated to Apollo, to whom an annual sacrifice was offered by a people of the country, distinguished by the name of Hirpi, who were on that account held sacred, and exempted from military service and other public duties. The sacrifice consisted in their passing over heaps of red hot embers, without being injured by the fire. *Plin.* 7, 2.—*Horat. Od.* 1, 9.—*Virg Æn* 11, 785.—*Sil. Ital* 5, 175.

SOSIBIUS, a grammarian of Laconia, B. C. 255. He was a great favourite of Ptolemy Philopator, and advised him to murder his brother, and the queen his wife, called Arsinoe. He lived to a great age, and was on that account called *Polychronos*. He was afterwards permitted to retire from the court, and spend the rest of his days in peace and tranquillity, after he had disgraced the name of minister by the most abominable crimes, and the murder of many of the royal family. His son of the same name was preceptor to king Ptolemy Epiphanes.——The preceptor of Britannicus, the son of Claudius. *Tacit. Ann* 11, 1.

SOSIGENES, a mathematician and chronologer of Egypt, who was sent for to Rome by Julius Cæsar, to assist in correcting the calendar, and it was he who formed what is called the Julian year. His works are lost.

SOSII, celebrated booksellers at Rome, in the age of Horace. *Ep.* 1, 20, 2.

SOSIPATER, a grammarian in the reign of Honorius. He published five books of observations on grammar.——A general of Philip, king of Macedonia.

SOSIUS, a consul who followed the interest of Mark Antony.——A Roman of consular dignity, to whom Plutarch dedicated his Lives

SOSTHENES, a general of Macedonia, who flourished B. C. 181. He defeated the Gauls under Brennus, and was killed in the battle. *Justin.* 24, 5.——A native of Cnidos, who wrote a history of Iberia. *Plut.*

SOSTRATUS, a grammarian in the age of Augustus. He was Strabo's preceptor.——An architect of Cnidos, B. C 284, who built the white tower of Pharos, in the bay of Alexandria. He inscribed his name upon it *[Vid.* Pharos *]*——A Greek historian, who wrote an account of Etruria.——A poet, who wrote a poem on the expedition of Xerxes into Greece. *Jun.* 10, 174

SOTADES, an Athenian poet of the middle comedy.——A Greek poet, a native of Maronea, whose name has descended to posterity covered with infamy. He was the author of Cinædologie strains, which exceeded in impurity any thing that had gone before them. These poems, at first called *Ionici*, were subsequently denominated *Sotadica*. Having, before leaving Alexandria, where he had been living for some time, written a very gross epigram on Ptolemy Philadelphus, that prince caused him to be pursued. Sotades was seized in the island of Caunus, enclosed in a case of lead, and cast into the sea. *Athen.* 14.

SOTER, a surname of the first Ptolemy.—— It was also common to other monarchs

SOTERIA, days appointed for thanksgivings and the offering of sacrifices for deliverance from danger. One of these was observed at Sicyon, to commemorate the deliverance of that city from the hands of the Macedonians by Aratus.

SOTERICUS, a poet and historian in the age of Diocletian. He wrote a panegyric on that emperor, as also a life of Apollonius Thyaneus. His works, greatly esteemed, are now lost, except some few fragments preserved by the scholast on Lycophron.

SOTHIS, an Egyptian name of the constellation called Sirius, which received divine honours in that country.

SOTIATES, a people of Gaul, conquered by Cæsar Their chief town was Sotiatum, now *Soissons*. *Cæs, B G.* 3, 20 *et* 21.

SOTION, a grammarian of Alexandria, preceptor to Seneca. *Senec. ep.* 49 *et* 58.

SOZOMEN, an ecclesiastical historian of Bethulia in Palestine, who died 450 A. D. His history extends from the year 324 to 439, and is dedicated to Theodosius the younger, being written in a style of inelegance and mediocrity. The best edition is that of Reading, fol. Cantab. 1720.

SPACO the nurse of Cyrus. The word signified a female dog in the Median language. *Herod* 1, 110.

SPARTA, a celebrated city of Greece, the capital of Laconia. It was situated in an extensive plain, on the right bank of the Eurotas, now the *Eure*, which was here so full and rapid as to be seldom forded. It was at first an inconsiderable place, presenting the appearance of a collection of villages, and resembled a great camp rather than a regularly planned and built city. It continued without walls during the most flourishing periods of its history, Lycurgus having taught his countrymen, that the real defence of a town was solely in the valour of its citizens; but when it was governed by despots, fortifications were erected which rendered it capable of sustaining a regular siege Its circumference then was 48 stadia, but it contained more inhabitants than many cities occupying double that space. Before the Peloponnesian war, it was destroyed by an earthquake; only five houses having been left standing after the shocks had ceased. Its public buildings were originally few and insignificant, but their number and beauty increased with the power of the inhabitants Sparta is said to have received its name from Sparta, the daughter of Eurotas, who married Lacedæmon. It was also called Lacedæmon. *[Vid.* Lacedæmon. *]* Its remains are about two miles distant from the modern *Mistra*. *Thucyd.* 1, 10 - *Ælian. V H.* 6, 7.—*Plut in Cim.*—*Cic. de Div.* 1, 50.—*Plin* 2, 79.—*Polyb* 9, 21.

SPARTACUS, a king of Pontus.——Another, king of Bosphorus, who died B C. 433 His son and successor of the same name died B. C. 407 —— Another, who died 284 B C.——A Thracian shepherd, celebrated for his abilities, and the victories which he obtained over the Romans. Being one of the gladiators who were kept at Capua in the house of Lentulus, he escaped from the place of his confinement with thirty of his companions, and took up arms against the Romans. He soon found himself with 10,000 men equally resolute with himself and though at first obliged to hide himself in the woods and solitary retreats of Campania, he soon laid waste the country; and when his followers were increased by additional numbers,

and better disciplined, and more completely armed, he attacked the Roman generals in the field of battle. Two consuls and other officers were defeated with much loss; and Spartacus, superior in counsel and abilities, appeared more terrible, though often deserted by his fickle attendants. Crassus was sent against him, but this celebrated general at first despaired of success. A bloody battle was fought, in which, at last, the gladiators were defeated. Spartacus behaved with great valour when wounded in the leg: he fought on his knees, covering himself with his buckler in one hand, and using his sword with the other, and when at last he fell, he fell upon a heap of Romans, whom he had sacrificed to his fury. B. C. 71. In this battle no less than 10,000 of the rebels were slain, and the war totally finished. *Flor.* 3, 20. *Liv.* 95. —*Europ.* 6, 2.—*Plut. in Crass.*—*Patere.* 2, 30. —*Appian de B. Civ.* 1.

SPARTÆ, or SPARTI, a name given to those men who sprang from the dragon's teeth which Cadmus sowed. They all destroyed one another, except five, who survived and assisted Cadmus in building Thebes. *Ovid. Met.* 3, 125.

SPARTANI, or SPARTIATÆ, the inhabitants of Sparta. *Vid.* Sparta, Lacedæmon.

SPARTIANUS, ÆLIUS, a Roman historian, flourished in the time of Diocletian, to whom he dedicated the lives of Adrian, Ælius Verus, Didius Julianus, Severus, and Pescennius Niger, which, as well as his lives of Caracalla and Geta, are come down to our times. He makes one of the *Historiæ Augustæ Scriptores*, but his historical merits are very inconsiderable.

SPERCHIUS, a river of Thessaly, rising in mount Tymphrestus, which is the southern part of mount Pindus, and flowing eastward through the valley formed by the ranges of Othrys and Œta, into the Sinus Maliacus, now the gulf of *Zeitoun*. It received its name from σπέρχειν *festinare*, owing to the rapidity of its current, and to it Peleus vowed the hair of his son Achilles, if he returned safe from the Trojan war. It is now the *Hedadn*. *Herod.* 7, 198. *Homer Il.* 23, 144.—*Apollod.* 3, 13.—*Mela*, 2, 3.—*Ovid. Met.* 1, 557. 2, 250. 7, 240.

SPEUSIPPUS, an Athenian philosopher, the son of Eurymedon, by the sister of Plato. He succeeded his uncle in his school, over which he presided eight years, commencing from the death of that illustrious philosopher, B. C. 348. He closely adhered to the doctrines of his master, but his manners did no honour to them, being both avaricious and a lover of pleasure. Becoming paralytic in his limbs, he was conveyed to and from the academy on a vehicle. On one of these occasions he met Diogenes, and saluted him; but the cynic, instead of returning the civility, upbraided him for enduring to live under such an infirmity. Speusippus well replied, "that he lived not in his limbs, but in his mind." At length, overcome by his maladies, and wearied of life, he put an end to his existence, having first constituted Xenocrates his successor in the academy. *Diog. Laert.*

SPHACTERIA, an island off the coast of Mycenæ, and at the entrance of the harbour of Pylos Messenicus, which it nearly closed. It was also known by the name of Sphagia, which it still retains. Sphacteria was famed for the capture of a Lacedæmonian detachment during the Peloponnesian war. *Strab.* 8.

SPHÆRUS, an arm-bearer of Pelops, son of Tantalus. He was buried in a small island near the isthmus of Corinth, which, from him, was called *Spheria*. *Paus.* 5, 10.——A Greek philosopher, disciple to Zeno of Cyprus, 243 B. C. He came to Sparta in the age of Agis and Cleomenes, and opened a school there. *Plut. in Ag.*

SPHINX, a monster which had the head and breasts of a woman, the body of a dog, the tail of a serpent, the wings of a bird, the paws of a lion, and a human voice. It sprang from the union of Orthus with the Chimæra, or of Typhon with Echidna. The Sphinx had been sent into the neighbourhood of Thebes by Juno, who wished to punish the family of Cadmus, which she persecuted with immortal hatred, and it laid this part of Bœotia under continual alarms by proposing enigmas, and devouring the inhabitants if unable to explain them. In the midst of their consternation the Thebans were told by the oracle, that the Sphinx would destroy herself as soon as one of the enigmas she proposed was explained. In this enigma she wished to know what animal walked on four legs in the morning, two at noon, and three in the evening. Upon this Creon, king of Thebes, promised his crown and his sister Jocasta in marriage to him who could deliver his country from the monster by a successful explanation of the enigma. It was at last happily explained by Œdipus, who observed that man walked on his hands and feet when young, or in the morning of life; at the noon of life he walked erect, and in the evening of his days he supported his infirmities with a stick. [*Id.* Œdipus.] The Sphinx no sooner heard this explanation than she dashed her head against a rock, and immediately expired. Some mythologists wish to unriddle the fabulous traditions about the Sphinx, by the supposition that one of the daughters of Cadmus, or Laius, infested the country of Thebes by her continual depredations, because she had been refused a part of her father's possessions. The lion's paw expressed, as they observe, her cruelty, the body of the dog her lasciviousness, her enigmas the snares she laid for strangers and travellers, and her wings the dispatch she used in her expeditions. *Plut.*—*Hesiod. Theog* 326.—*Hygin. fab.* 68.—*Apollod.* 3, 5.—*Ovid. in Ib.* 378.—*Soph. in Œd. T.*

SPHRAGIDIUM, a cave on mount Cithæron in Bœotia. The nymphs of the place were called *Sphragitides*. *Paus* 9, 3.—*Plut. in Arist.*

SPINA, a city of Gallia Cisalpina, near the entrance of the most southern branch of the Padus, called from it Ostium Spineticum. It was founded by the Pelasgi. It became in time so flourishing a colony, as to present to the treasury at Delphi more valuable offerings than any other city. The Pelasgi were driven from it by the Tusci, and they, in their turn, by the Gauls, who took and destroyed it. Spina was once only twenty stadia from the sea, a distance which the alluvial deposit of the *Po* has increased eight fold. *Dion. Hal.* 1, 18.—*Plin.* 3, 16.

SPINTHARUS, a Corinthian architect, who built Apollo's temple at Delphi. *Paus* 10, 5. ——A freedman of Cicero. *ad Att.* 13, *ep.* 25.

SPOLETIUM, a city of Umbria, north-east of Interamna, in the south-western section of the country. It was colonized A. U. C. 512, and is

famous in history for having withstood an attack made on it by Hannibal, shortly after the battle of Trasymene. It suffered severely in the civil wars of Marius and Sylla, from proscription. Its modern name is *Spoleto Vell. Paterc.* 1 14 — *Liv.* 22, 9 *Flor.* 3, 21. *Appian. B. Civ.* 5, 33.

SPORADES, a name given by the Greeks to the numerous islands lying to the south and east of the Cyclades, with which they are not unfrequently confounded. They received their name from the word *σπείρω sporeo*, owing to their *dispersed* situation, being scattered over the Cretan, Carpathian, and Icarian seas, as well as along the coast of Caria in Asia Minor. The chief of them, belonging to Europe, were Thera, Anaphe, Ios, Sicinos, Pholegandros, Donusa, Amorgos, Astypalæa, and Carpathus. *Strab* 10.—*Plin* 4, 12.

SPURINNA, an astrologer, who told Julius Cæsar to beware of the ides of March. As he went to the senate-house on the morning of the ides, Cæsar said to Spurinna, "the ides are at last come" "Yes," replied Spurinna, "but not yet past." Cæsar was murdered a few moments after. *Suet. in Cæs* 81 *Val Max* 1 et 8

SPURIUS, a praenomen common to many of the Romans.——One of Cæsar's murderers —— Lartius, a Roman who defended the bridge over the Tiber against Porsenna's army.

STABIÆ, a town of Campania on the coast, about two miles below the river Sarnus, now *Castel a Mare*. It was once a place of some note, but having been destroyed by Sylla during the civil wars, its site was chiefly occupied by villas and pleasure grounds. *Plin.* 3, 5.—*Ovid. Met.* 15, 711. *Sil Ital* 11, 409.

STAGIRA, a city of Macedonia, on the upper shore of the peninsula of mount Athos, near its junction with the mainland, and on the coast of the Sinus Strymonicus It was a colony from Andros, and the birth-place of Aristotle thence surnamed *Stagirites* Some trace of the ancient name is apparent in that of *Stavros*. *Thucyd.* 4, 188. *Diog Laert* 5, 11 et 16.

STASEAS a peripatetic philosopher, engaged to instruct young M. Piso in philosophy *Cic. in Orat.* 1, 22.

STASICRATES, a statuary and architect in the wars of Alexander, who offered to make a statue of mount Athos, which was rejected by the conqueror, &c.

STATILIUS, a young Roman celebrated for his courage and constancy He was an inveterate enemy to Cæsar, and when Cato murdered himself, he attempted to follow his example, but was prevented by his friends. The conspirators against Cæsar wished him to be in their number, but the answer which he gave displeased Brutus He was at last killed by the army of the triumvirs *Plut*

STATIRA, a daughter of Darius, who married Alexander The conqueror had formerly refused her, but when she had fallen into his hands at Issus, the nuptials were celebrated with uncommon splendour No less than 9000 persons attended, to each of whom Alexander gave a golden cup, to be offered to the gods. Statira had no children by Alexander. She was cruelly put to death by Roxana, after the conqueror's death. *Justin.* 12, 12 ——A sister of Darius, the last king of Persian. She also became his wife, according to the manners of the Persians. She died after an abortion, in Alexander's camp, where she was detained as prisoner. She was buried with great pomp by the conqueror. *Plut. in Alex.*——A wife of Artaxerxes Mnemon, poisoned by her mother-in-law, queen Parysatis. *Plut. in Art.*——A sister of Mithridates the Great. *Plut*

STATIUS, CÆCILIUS a comic poet in the age of Ennius. He was a native of Gaul, and originally a slave. His language was inelegant, but he is said to have possessed much dramatic talent. *Cic de Senect* —— Annæus, a physician, the friend of the philosopher Seneca. *Tacit. Ann.* 15, 64.——P. Papinius, an eminent Roman poet, was born at Neapolis, in which city his father was settled and was in great reputation both for his lectures and poetry, in which he gained several prizes. Statius was born A. D. 61 He early displayed a lively disposition and good talents, and soon became a votary of the Muses, with so much success, that during his father's life he obtained the crown in the poetical contests of his native place. He was also thrice a victor in the poetical games celebrated at Alba. A piece which he recited at Rome, in the quinquennial games instituted by Nero and renewed by Domitian, procured for him a golden crown from that emperor, and admission to his table He was vanquished in a contest at the Roman games, on which occasion he recited a part of his principal poem, the Thebaid According to Juvenal, he was heard with delight by a crowd of auditors in other public recitations of his poem; the satirist at the same time intimating that, notwithstanding this applause, the author might have starved, had he not sold a new composition, his Agave, to the actor Paris, Domitian's favourite. He possessed a small estate and country house near the site of the ancient Alba, and lived in a decent state of mediocrity Having no children of his own, he adopted a son, whose death he tenderly laments in one of his miscellaneous poems. The time of his own death is not known; but it is thought to have been in the year 96, when he was only 35 years of age The existing works of Statius consist of the *Sylvæ*, or miscellaneous pieces, in five books, the *Thebais*, an epic poem, in twelve books; and two books of an unfinished poem entitled *Achilleis*. They all display a considerable share of real genius and talent, but are vitiated by the false taste which then began to infect Latin poetry, and gave a turn to turgid and unnatural thoughts and expressions. Several pieces in the *Sylvæ* are, however, pleasing and elegant His principal work, the Thebaid, holds no mean rank among epic poems, and once it was a great favourite among the remains of antiquity. For this preference it was indebted to its swelling sentiments, verging to bombast, and to the savage and sanguinary character of its incidents, which suited the times of chivalrous turbulence. But still even with these faults, it exhibits strokes of the real sublime, and considerable force and novelty in natural description, especially in the similes. The best editions of Statius are, that of Gronovius, 12mo, Amst 1653, that of Barthius, 3 vols. 4to Cygneæ, 1664, that of Markland (the *Sylvæ* merely) 4to. Lond. 1728, and that of Amar and Lemaire, 3 vols 8vo. Paris, 1825.

STATOR, a surname of Jupiter, given him by Romulus, because he *stopped* (*sto*) the flight of the Romans in a battle against the Sabines

The conqueror erected him a temple under that name. *Liv.* 1, 12

STELLIO, a youth turned into an elf by Ceres, because he derided the goddess. *Ovid Met.* 5, 415

STENOBŒA. *Vid* Sthenobœa.

STENTOR, one of the Greeks who went to the Trojan war. His voice is described as so powerful that it equalled in loudness that of fifty men together. Juno assumed his form to animate the Greeks whose power was exhausted in a fight against the Trojans. *Homer. Il.* 5, 784 — *Juv.* 14, 192.

STENTORIS LACUS, an estuary which the Hebrus forms at its mouth. *Herod.* 7, 58.

STEPHANUS, Byzantinus, a grammarian, flourished, as is conjectured, about the close of the 5th century. He was a professor in the imperial college at Constantinople, and composed a dictionary containing words denoting the names of places, and designating the inhabitants of those places. Of this work there exists only an abridgment, made by Hermolaus, and dedicated to the emperor Justinian. This work is known by the title, περὶ πόλεων, *de Urbibus*, but that of the original was Ἐθνικά, whence it has been supposed that the author's intention was to write a geographical work. The best edition of Stephanus is that of Berkelius, completed by Gronovius, fol L. Bat. 1658.

STEROPE, one of the Pleiades, daughters of Atlas. She married Œnomaus, king of Pisa, by whom she had Hippodamia, &c

STESICHORUS a Greek lyric poet, born at Himera, in Sicily, and who flourished about 570, B. C. His original name was Tisias, but he was afterwards called Stesichorus, in consequence of the improvements which he introduced in the arts of music and dancing. He was the inventor of the fable of the horse and the stag which Horace and some other poets have imitated, and this he composed to prevent his countrymen from entering into an alliance with Phalaris. He is said to have died at Catana, in Sicily, in the 85th year of his age; and to have been magnificently buried there at the public expence His compositions are said to have been written in the Doric dialect, and to have consisted of no less than twenty six books, all of which are now lost, with the exception of a few fragments. Stesichorus possessed, according to Dionysius, all the excellencies and graces of Pindar and Simonides, and surpassed them both in the grandeur of his subjects, in which he well preserved the characteristics of manners and persons; and Quintilian represents him as having displayed the sublimity of his genius by the selection of weighty topics, such as important wars and the actions of great commanders, in which he sustained with his lyre the dignity of epic poetry Accordingly Alexander the Great ranks him among those who were the proper study of princes. The best collection of the fragments of Stesichorus is given by Blomfield, in the *Museum Criticum*, No. 6, p. 256.

STHENELUS, a king of Mycenæ son of Perseus and Andromeda. He married Nicippe, the daughter of Pelops, by whom he had two daughters and a son called Eurystheus, who was born, by Juno's influence, two months before the natural time, that he might obtain a superiority over Hercules, as being older. Sthenelus made war against Amphitryon, who had killed Electryon and seized his kingdom. He fought with success and transmitted to Eurystheus an undisputed crown and an extended kingdom *Homer. Il* 19, 91. — *Apollod.* 2 4. — A son of Capaneus. He was one of the Epigoni, and of the suitors of Helen. He went to the Trojan war, and was one of those who were shut up in the wooden horse, according to Virgil. *Pans* 2, 18. — *Virg. Æn.* 2 & 10 — A son of Androgeus, the son of Minos. Hercules made him king of Thrace. *Apollod.* 2, 5. — A son of Actor, who accompanied Hercules in his expedition against the Amazons. He was killed by one of these females

STHENOBŒA, a daughter of Jobates, king of Lycia, who married Proetus, king of Argos. She became enamoured of Bellerophon, who had taken refuge at her husband's court, after the murder of his brother, and when he refused to gratify her criminal passion, she accused him before Proetus of attempts upon her virtue. According to some she killed herself after his departure. *Homer. Il.* 6, 162. — *Hygin fab.* 57. — Many mythologists call her Antea.

STILICHO, a general of the emperor Theodosius the Great He behaved with much courage, but under the emperor Honorius he showed himself turbulent and disaffected. As being of a barbarian extraction, he wished to see the Roman provinces laid desolate by his countrymen, but in this he was disappointed. Honorius discovered his intrigues, and ordered him to be beheaded, about the year of Christ 408 His family were involved in his ruin. Zosimus, though upon the whole not favourable to him, acquits him of the treason laid to his charge, and he will live in the poetry of Claudian as the most distinguished hero of his age.

STILPO a celebrated philosopher of Megara, who flourished 336 years before Christ, and was greatly esteemed by Ptolemy Soter He was naturally addicted to riot and debauchery, but he reformed his manners when he opened a school at Megara. He was universally respected; his school was frequented, and Demetrius, when he plundered Megara, ordered the house of the philosopher to be left safe and unmolested. Stilpo excited prejudices by not paying respect to the Athenian superstitions, but there is no proof of his infidelity with respect to the existence of a supreme divinity. On moral topics he is said to have taught that the highest felicity consists in a mind free from the dominion of passion, a doctrine similar to that of the stoics. He is said to have lived to a great age, and to have expedited his final departure by a draught of wine.

STOBÆUS, Joannes, a Greek writer who flourished A. D. 405. He was the author of several works, none of which have come down to modern times, except the fragments of a collection of extracts from ancient poets and philosophers The best editions of Stobæus are that of Heeren, 2 vols. (in 4) 8vo. Götting. 1792, and that of Gaisford, 4 vols. 8vo. Oxon. 1822.

STOBI, a city of Macedonia, in the district of Pæonia, to the north of Edessa, and not far from the junction of the Erigonus and Axius. *Liv.* 33, 19 40, 21.

STŒCHADES, islands in the Mediterranean, off the coast of Gaul, and in a south-east direction from Telo Martius or *Toulon*, now *Isles d' Hieres*. Strabo and Ptolemy make them five in

number, but Pliny only three. They are said to have their name from their being ranged on the same *line*, (στοὰ, ᾶς.) *Plin.* 3, 5.—*Lucan.* 3, 316

STOICI, a celebrated sect of philosophers founded by Zeno of Citium. They received their name from the *portico*, στοὰ, where the philosopher delivered his lectures. *Vid* Zeno.

STRABO, a Roman cognomen in the Pannian, Pompeian, and other families. It was first applied to those whose eyes were distorted but afterwards became a general name —A celebrated geographer, born at Amasia in Pontus. The time of his birth is uncertain, but it appears from his writings that he was familiar with C. Gallus when prefect of Egypt, to which office Gallus was appointed after the death of Antony and Cleopatra; and that he was composing his geography in the fourth year of the emperor Tiberius. Strabo received a very enlarged education. He was sent at an early age to Nyssa for the study of grammar and rhetoric, and afterwards was instructed in the principles of the various sects of philosophers in several of the most celebrated schools of Asia. Of the circumstances of his life we have no other information than such as can be deduced from his works. He was a great traveller, and visited a considerable proportion of the countries which he describes. His tours extended from Armenia to Sardinia, and from the Euxine sea to Æthiopia. He must have been advanced in years when he wrote his geography, but how much longer he survived is unknown. Strabo was the author of some historical works which have been lost, but his "Geography," in seventeen books, has been preserved, and is justly regarded as one of the most valuable relics of antiquity. He treats on almost all the parts of the world then known, and though the geographical science was at that period in an imperfect state, and information concerning many countries was incorrect, yet his work is very useful in elucidating the historical and other writings of the ancients. As he was a man of a cultivated mind, he has interspersed many philosophical remarks, and short narratives relative to history and antiquities, which augment the value of his performance Among the most useful editions of Strabo may be mentioned that of Casaubon, fol Paris, 1620; that of Almeloveen, 2 vols. fol Amst 1707 which is a reprint of Casaubon's, enriched with notes from various scholars; and that of Coray, 4 vols. 8vo, Paris, 1805-19

STRATO, or STRATON, a philosopher of Lampsacus, was a disciple of Theophrastus, to whose school he succeeded about B C 286. He was distinguished by his attachment to natural philosophy, which gave him the surname of *Physicus* The eloquence and learning which he displayed caused him to be appointed preceptor to Ptolemy Philadelphus, who remunerated his services by a donation of eighty talents Strato presided in the peripatetic school during eighteen years, and composed a number of books, none of which have reached our time. His constitution was feeble, and it is said that he lost the powers of perception before his death. The opinions of Strato nearly approached to that atheism which excludes the idea of deity in the formation of the world From Cicero we learn, that he conceived all divine power to be vested in nature, which possesses the causes of production, increase, and diminution, but is wholly destitute of sensation and figure. He taught, also, that the seat of the soul is in the middle of the brain, and that it only acts by means of the senses. *Diog.* 5 —*Cic. Acad.* 1, 9. 4, 38 ——A physician of Berytus, a pupil of Erasistratus, and like him, a determined enemy to bleeding. He became the head of a school. —A licentious poet, a native of Sardis. Two hundred and twenty epigrams of his are preserved in the Greek Anthology.

STRATON. *Vid.* Strato.

STRATONICE a daughter of Thespius. *Apollod* — A daughter of Pleuron. *Id* — A daughter of Ariarathes, king of Cappadocia, who married Eumenes, king of Pergamus, and became mother of Attalus. —A daughter of Demetrius Poliorcetes, who married Seleucus, king of Syria. Antiochus, her husband's son by a former wife, became enamoured of her, and married her with his father's consent, when the physicians had told him that if he did not comply, his son's health would be impaired. *Plut. in Dem* —*Val Max* 5, 7. —— The wife of Antigonus, mother of Demetrius Poliorcetes.

STRATONICEA, a city of Caria between Alabanda and Athnida, one of the three most important cities in the interior of the country. It was built by Antiochus Soter, and called after his wife Stratonice It was considerably enlarged and beautified by Hadrian It is now *Eskihissar Strab* 14 —*Liv* 33 14 et 38 —A city near mount Taurus, called *Stratonicea ad Taurum* to distinguish it from the former. *Strab* 14.

STRATONIS TURRIS, a city of Judæa, afterwards called Cæsarea by Herod, in honour of Augustus *Vid* Cæsarea.

STRONGȲLE, one of the *Lipari* isles, or the first of the Æolidæ Insulæ to the north-east It was called Strongyle (Στρογγύλη) by the Greeks on account of its *round* figure, whence, by corruption, the modern name *Stromboli*. It is about nine miles in circumference It consists of a single conical mountain, having on one side of it several small craters, one of which is in ceaseless activity, having in all probability continued so during the last 2000 years. The crater is placed upon the slope of the mountain. The gaseous fluids escape from the volcano in successive explosions, the greater ones at intervals of about seven minutes, and the lesser ones almost continually. The lava is thrown out only as projected scoriæ, and is seldom or never discharged in any quantity. *Mela*, 2. 7.—*Strab* 6.

STROPHADES, small islands off the coast of Elis, in the Ionian sea They were two in number, and belonged to the territory of Cyparissa. They were first called Plotæ, but took their name of Strophades, from the circumstance of Zetes and Calais, the sons of Boreas, having *returned* from thence (στρέφω, *versus*) after they had driven the Harpies thither from the table of Phineus. They are known to navigators at the present day by the name of *Strivali*. *Strab.* 8.—*Apoll Rhod.* 2. 293.

STROPHIUS, a son of Crisus, king of Phocis. He married a sister of Agamemnon, called Anaxibia, or Astyochia, or, according to others, Cydragora, by whom he had Pylades, celebrated for his friendship with Orestes. After the murder of Agamemnon by Clytemnestra and Ægysthus, the king of Phocis, educated

ous own house, with the greatest care, his nephew, whom Electra had secretly removed from the dagger of his mother and her adulterer. Orestes was enabled, by means of Strophius, to revenge the death of his father *Paus* 2, 29. — *Hygin fab.* 1, 17. — A son of Pylades by Electra, the sister of Orestes.

STRYMON, a large river of Thrace, forming the boundary of that country on the side of Macedonia It rises in the chain of mount Scomius, and, after a course of nearly 200 miles, runs into a part of the Ægean sea, to which it communicated the name of Strymonicus Sinus, now *Golfo di Contessa* Not far from its mouth it passed through Cercinitis Palus, now *Lake Tachinos*. The Strymon gave its name to a wind which was prevalent in the gulf into which that river discharges itself, and blew with great violence from the north. The Strymon was also celebrated for its eels The modern name of this river is *Carasou*, or the *Black river*. *Strab. Rpit* 7. — *Herod.* 8, 118. — *Antiph. ap Athen.* 7, 56

STYMPHALIS, a region of Macedonia, south of Orestis, and annexed to the former country upon the conquest of that kingdom by the Romans. *Liv.* 45, 30. — Palus, a lake of Arcadia, near the town of Stymphalus, and once the fabled haunt of birds, thence called Stymphalides Pausanias imagines that these came from Arabia, as there existed some of the same name in that country. The Stymphalian lake was supposed to communicate with the Erasinus, a small river of Argolis. The emperor Hadrian caused water to be conveyed from a fountain in the Stymphalian territory to Corinth. *Apollod.* 2, 5. 6 — *Paus* 8, 22 — *Herod.* 6, 76. — *Strab.* 8

STYMPHALUS, a town of Arcadia, north-east of Orchomenus, and near the confines of Achaia Its antiquity is attested by Pindar, who calls it the mother of Arcadia. Its remains are about an hour to the west-south-west to *Zaraka*, and stand upon a rocky eminence rising from the north-east side of the lake. *Paus* 8, 22.—*Pind Olymp.* 6, 167.

STYRUS, a king of Albania, to whom Æetes promised his daughter Medea in marriage, to obtain his assistance against the Argonauts *Flacc* 3, 497. 8, 459.

STYX, a daughter of Oceanus and Tethys. She married Pallas, by whom she had three daughters, Victory, Strength, and Valour *Hesiod Theog.* 383 et 384.—*Apollod* 1, 2.—A celebrated river of hell, round which it flows nine times According to some writers, the Styx was a small river of Nonacris in Arcadia, whose waters were so cold and poisonous, that they proved fatal to such as tasted them. Among others, Alexander the Great is mentioned as a victim to their fatal poison, in consequence of drinking them. They even consumed iron, and broke all vessels. The wonderful properties of this water suggested the idea, that it was a river of hell, especially when it disappeared in the earth a little below its fountain-head. The gods held the waters of the Styx in such veneration, that they always swore by them; an oath which was inviolable. If any of the gods had perjured themselves, Jupiter obliged them to drink the waters of the Styx, which lulled them for one whole year into a senseless stupidity; for the nine following years they were deprived of the ambrosia and the nectar of the gods, and after the expiration of the years of their punishment they were restored to the assembly of the deities and to all their original privileges It is said that this veneration was shown to the Styx, because it received its name from the nymph Styx, who with her three daughters, assisted Jupiter in his war against the Titans. *Hesiod Theog.* 384, 775 — *Homer. Od.* 10, 513.— *Herod.* 6, 74 — *Virg. Æn.* 6, 323, 439, &c. — *Apollod.* 1, 3. *Ovid. Met.* 3, 29, &c — *Lucan.* 6, 375, &c.

SUADA, the goddess of Persuasion, called Pitho by the Greeks.

SUBLICIUS the first bridge erected at Rome over the Tiber *Vid.* Pons

SUBURRA, a street at Rome, where all the licentious, dissolute, and lascivious Romans and courtezans resorted. It was situate between mounts Viminalis and Quirinalis, and was remarkable as having been the residence of the obscure years of Julius Cæsar. *Suet in Cæs.* — *Varro, de L. L.* 4, 8.—*Martial.* 6, 66.—*Juv* 3, 5.

SUCRO, now *Xucar*, a river of Hispania Tarraconensis, in the territory of the Contestani. It rises in mount Idubeda, and falls into the Mediterranean *Mela*, 2, 6.—*Plin.* 3, 3 — A city of Hispania Tarraconensis, in the territory of the Edetani, and at the mouth of the river Sucro. It lay between Carthago Nova and the river Iberus. Its modern name is *Cullera*. *Plin.* 3, 3. — *Liv* 28, 26. 29, 10.

SUESSA, Pometia, an ancient Volscian city, the site of which must ever remain a matter of conjecture. It appears to have been in the neighbourhood of the Pomptina Paludes, to which it gave name. This town was taken by Tarquinius Superbus, who with the plunder he there obtained, laid the foundations of the Capitol. It was a colony of Alba *Liv.* 1, 53.—*Dion.* 1, 4. — *Virg Æn.* 6 775 — Aurunca, the capital of the Aurunci. *Vid* Aurunci.

SUESSIONES, a people of Gallia Belgica, between the Remi, Veromandui, Vadocasses, Meldi, and Catalauni. Their capital, Augusta, afterwards Suessiones, now *Soissons*, stands on Oxona, now the *Aisne*. *Cæs. B. G.* 8, 6.—*Liv. Epit.* 104 *Plin* 4, 17.

SUETONIUS C Paulinus, a Roman commander, who, in the reign of Claudius, made war upon the Mauri, and was the first Roman general that crossed mount Atlas with an army. He commanded subsequently in Britain, and there crushed a dangerous rebellion. He wrote an account of his campaign in Africa. — C. Tranquillus, a Roman historian, was the son of Suetonius Lenis, tribune of a legion in the time of Otho. He is designated by Pliny the younger, as one of the *scholastici*. He was probably a teacher of grammar and rhetoric, composed fictitious pleadings, and, perhaps, sometimes pleaded real causes With Pliny he was intimate, and was indebted to him for several favours. By his interest he obtained the dignity of military tribune, and also the *jus trium liberorum*, granted to him by the emperor Trajan, though he was childless He was afterwards secretary to the emperor Adrian, though he lost this office by his indiscreet familiarity with the empress Sabina; an incident which occurred about A. D. 121, but how long or in what condition he afterwards lived, no records inform us. Suidas ascribes to him several works; but all are lost except his lives of the Cæsars, his lives of eminent grammarians, and a small part of

those of eminent rhetoricians. His lives of the first twelve emperors, down to Domitian inclusively, is one of the most interesting remains of ancient history; for, without being distinguished by style or sentiment, it abounds with anecdotes relative to the manners, characters, and incidents of those times, which no where else occur. Some of the facts which he relates have been doubted; but his general character and mode of writing narratives, acquit him of any intentional misrepresentation; though he indicates a propensity to pay undue attention to vulgar tales and surmises. His freedom in exposing the infamy of the Cæsars may be politically vindicated on this general principle, that history affords no lessons more instructive than the crimes and vices consequent upon despotic power. The best editions of Suetonius are, that of Pitiscus, 2 vols. 8vo. Leov. 1714, that of Oudendorp, 2 vols. 8vo. L. Bat 1751, that of Ernesti, 2 vols 8vo. Lips. 1775, but particularly that of Crusius, 3 vols. 8vo. Lips 1816—18 There is an English translation by Dr Alexander Thomson.

SUEVI, a name given to a large body of various people in Germany, and not the denomination of any particular tribe. Their country was called Suevia, an appellation still retained to that of the modern *Swabia*, to which a horde of them had found their way from the interior parts of their country. The Angli, Langobardi, Semnones, Catti, and other less important nations, bore the general name of Suevi, which, according to some, was applied uninterruptedly to the tribes dwelling between the banks of the Danube and the Sinus Codanus. *Cæs. B. G.* 4, 1, &c.—*Tacit. Germ.* 38, 45 - *Plin.* 4, 14.

SUFFENUS, a Latin poet in the age of Catullus. He was but of moderate abilities. *Catull.* 22.

SUFFETIUS, or SUFETIUS. *Vid* Metius.

SUIDAS, a Greek lexicographer, of whom no particulars are recorded; but he is supposed by some to have lived between 900 and 1025 A D. His Lexicon is particularly valuable, on account of the excellent passages which it contains, taken from authors whose works are now lost. The best edition is that of Kuster, 3 vols. fol. Cantab. 1705.

SUIONES, a people of Scandinavia, in whose name that of the modern *Swedes* seems to lie concealed. Their fleet was thought worthy of notice. *Tacit. de Germ.* 44.

SULCIUS, an informer whom Horace describes as hoarse with the number of defamations he daily made. *Horat. Sat.* 1, 4, 63.

SULLA. *Vid* Sylla

SULMO, a city of Latium, which stood on the site of the modern *Sermonetta Vecchia*. *Virg Æn.* 10, 517.——A city of the Peligni, about seven miles south-east of Corfinium, said to have been founded by Solymus, one of the companions of Æneas It was the birth-place of Ovid, who has made us acquainted with that fact in more than one passage. It was exposed to all the vengeance of Sylla, for having been attached to the cause of Marius. *Ovid. Fast.* 4, 79.—*Sil. Ital.* 9, 76.—*Flor.* 3, 21.——A Latin chief killed in the night by Nisus, as he was going with his companions to destroy Euryalus. *Virg. Æn.* 9, 412.

SULPITIA, a daughter of Paterculus, who married Fulvius Flaccus. She was so famous for her chastity, that she consecrated a temple to Venus Verticordia, a goddess who was implored to turn the hearts of the Roman women to virtue. *Plin.* 7, 35.——A poetess in the age of Domitian, against whom she wrote a poem, because he had banished the philosophers from Rome. This composition is still extant. She had also written a poem on conjugal affection, commended by Martial, 10, *ep.* 35, now lost.——A daughter of Serv. Sulpitius, mentioned in the 4th book of elegies, falsely attributed to Tibullus.

SULPITIA LEX, *militaris*, by C. Sulpicius, the tribune, A. U. C. 665, invested Marius with the full power of the war against Mithridates, of which Sylla was to be deprived. ——Another, *de senatu*, by Servius Sulpicius, the tribune. A U. C. 665. It required that no senator should owe more than 2000 drachmæ ——Another, *de civitate*, by P. Sulpicius, the tribune, A U. C. 665. It ordered that the new citizens who composed the eight tribes lately created, should be divided among the thirty five old tribes, as a great honour.——Another called also Sempronia, *de religione*, by P. Sulpicius Saverrio and P. Sempronius Sophus, consuls. A U C 449 It forbade any person to consecrate a temple or altar without the permission of the senate and the majority of the tribunes.

SULPITIUS, or SULPICIUS, an illustrious family at Rome, of whom the most celebrated are——Peticus, a man chosen dictator against the Gauls. His troops mutinied when he first took the field, but soon after he engaged the enemy, and totally defeated them.——Saverrio, a consul who gained a victory over the Æqui *Liv.* 9, 45.—— C. Paterculus, a consul sent against the Carthaginians. He conquered Sardinia and Corsica, and obtained a complete victory over the enemy's fleet. He was honoured with a triumph at his return to Rome.—— Spurius, one of the three commissioners whom the Romans sent to collect the best laws which could be found in the different cities and republics of Greece —— Publius, one of the associates of Marius, well known for his intrigues and cruelty. He made some laws in favour of the allies of Rome, and he kept about 3000 young men in continual pay, whom he called his ante-senatorial band, and with these he had often the impertinence to attack the consul in the popular assemblies. He became at last so seditious, that he was proscribed by Sylla's adherents, and immediately murdered. His head was fixed on a pole on the rostra, where he had often made many seditious speeches in the capacity of tribune. *Liv.* 77 ——C. Lungus, a Roman consul, who defeated the Samnites, and killed 30,000 of their men He obtained a triumph for this celebrated victory He was afterwards made dictator to conduct a war against the Etrurians.——Apollinaris, a grammarian in the age of the emperor M. Aurelius. He left some letters and a few grammatical observations, now lost.

SUMMANUS, a surname of Pluto, as prince of the dead, *summus manium*. He had a temple at Rome, erected during the wars with Pyrrhus, and the Romans believed that the thunderbolts of Jupiter were in his power during the night. *Cic. de Div.* 1, 10. - *Ovid. Fast.* 6, 731.

SUNIUM, a celebrated promontory of Attica, forming the extreme point of that province towards the south. Near the promontory stood the town of the same name with a har-

Sunium was held especially sacred to Minerva as early as the time of Homer Neptune was also worshipped here, as we learn from Aristophanes. Regattas were held here during the minor Panathenaic festivals. The promontory of Sunium is frequently mentioned in Grecian history. Herodotus in one place calls it the Sunian angle (τὴν γωνίην τὴν Σουνιακήν.) Thucydides reports that it was fortified by the Athenians after the Sicilian expedition, to protect their vessels which conveyed corn from Eubœa, and were consequently obliged to double the promontory. It is now called *Cape Colonna*, from the ruins of the temple of Minerva, which are still to be seen on its summit *Plin.* 1, 1.—*Homer. Od* 3, 278. - *Aristoph. Equit.* 558 — *Herod.* 4, 99 — *Thucyd.* 8, 4.— *Virruv.* 4, 7

SUOVITAURILIA, a sacrifice among the Romans, which consisted of the immolation of a sow (*sus*), a sheep (*ovis*), and a bull (*taurus*), whence the name. It was generally observed every fifth year.

SUPERUM MARE, a name of the Adriatic sea, because it was situate above Italy. The name of *Mare Inferum* was applied for the opposite reasons to the sea below Italy. *Cic pro Cluent.* &c.

SURENA, a powerful officer in the armies of Orodes, king of Parthia. His family had the privilege of crowning the kings of Parthia. He was appointed to conduct the war against the Romans, and to protect the kingdom of Parthia against Crassus, who wished to conquer it. He defeated the Roman triumvir, and after he had drawn him perfidiously to a conference, he ordered his head to be cut off He afterwards returned to Parthia, mimicking the triumphs of the Romans. Orodes ordered him to be put to death, B. C. 52 Surena has been admired for his valour, his sagacity as a general, and his prudence and firmness in the execution of his plans; but his perfidy, his effeminate manners, and his lasciviousness have been deservedly censured. *Polyæn.* 7.—*Plut in Crass.*

SURRENTUM, now *Sorrento*, a city of Campania on the lower shore of the Sinus Crater, and near the Promontorium Minervæ. It was said to have derived its name from the Sirens who frequented this coast, and had a temple erected to them here. Surrentum appears to have become a Roman colony in the reign of Augustus. The wine of the Surrentine hills was held in great estimation by the ancients. *Strab.* 5.—*Stat. Sylv* 2, 2. 3, 5.— *Ovid. Met.* 15, 710.—*Mart* 13, 110.

SUSA, or SHUSHAN, the capital of Susiana, in Persis, situated on the east side of the Eulæus or Choaspes. It is stated in the mythology of the Greeks to have been founded by Tithonus, brother of Priam king of Troy, but afterwards to have been completed by his son Memnon, for which reason the citadel is sometimes called *Memnonium*, and the city itself *Memnonia*. It is said to have derived its name from the number of lilies, which grew in its neighbourhood, Shushan signifying in the Persian language a *lily* It was enlarged and beautified by Darius Hystaspis, and became the winter residence as Ecbatana was the summer residence of the Persian kings It was such an exceedingly wealthy city, that Alexander the Great is said to have found in it 50,000 talents of uncoined gold, besides wedges of silver, and jewels of inestimable value. Its ruins are now called *Shuster. Plin.* 6, 26, &c. - *Lucan* 2, 49. - *Strab.* 15. *Xenoph. Cyr.*—*Propert.* 2, 13.—*Claudian de Gild.* 31

SUSIANA, or SUSIS, a country of Asia, of which the capital was called Susa, situate at the east of Assyria. It is now called *Khuzistan. Vid.* Susa.

SUSIDÆ PYLÆ, narrow passes over mountains from Susiana into Persia. *Curt* 5, 3.

SUTHUL, a town of Numidia, where the king's treasures were kept. *Sall Jug.* 37.

SUTRIUM, now *Sutri*, a town of Etruria, about eight miles to the west of Nepete, and in a north-eastern direction from Cære. It was a town of some note, and was considered by the Romans as an important acquisition in furtherance of their designs against Etruria. Having been surprised by the latter power, it fell into their hands, but was almost immediately recovered by Camillus. *Liv.* 6, 3. – *Patere.* 1, 14. — *Plaut. Cas.* 3, 1, 10.

SYAGRUS, an ancient poet, the first who wrote on the Trojan war. He is called *Sagaras* by Diogenes Laertius, who adds that he lived in Homer's age, of whom he was the rival. *Ælian. V. H* 13, 21

SYBARIS, a river of Lucania running by the city of the same name, and falling into the Sinus Tarentinus. Its waters were said to render horses shy. It is now the *Coehile. Strab.* 6. - *Ælian. H. N.* 2, 26.——A celebrated city of Lucania, on the Sinus Tarentinus, and near the confines of Bruttium. It was situate between the rivers Sybaris and Crathis, and is said to have been founded by the people of Trœzene, not long after the siege of Troy. But these were subsequently joined by a more numerous colony of Achæans, under the conduct of Ilcilcus, about 720 A C The rise and progress of this celebrated republic must have been wonderfully rapid. We are told that it held dominion over four different people, and twenty-five towns; and that the city extended fifty stadia, or upwards of six miles, along the Crathis. But the number of its inhabitants, which are computed at 300,000 by several ancient writers, and which are said to have been actually brought into the field, is so prodigious, as to raise considerable doubts as to the accuracy of these statements. The accounts which we have of their luxury and opulence are not less extraordinary: to such a degree, indeed, did they indulge their taste for pleasure, that a Sybarite and a voluptuary became synonymous terms. But this prosperity and excess of luxury were not of long duration; and the fall of Sybaris was hastened with a rapidity only equalled by that of its sudden elevation. The Crotoniates, B. C. 510, defeated the Sybarites, broke down the dams that confined the Crathis and inundated the city. Most of the inhabitants were massacred, and the few that escaped were cut to pieces by an Athenian colony, who removed to some distance and founded Thurii [*Vid.* Thurii], which, in process of time, became a considerable state under the discipline of Charondas, and long flourished under the dominion of Rome; till, falling to decay, a colony was sent thither, after which event it assumed the name of Copia. *Aristot. Polit* 5 3.– *Strab* 6 - *Athen.* 12, 3, &c — *Diod Sic.* 12, 9 — *Herod.* 5, 44 ——A friend of Æneas killed by Turnus. *Virg. Æn.* 12, 363.— *Horat. Od.* 1, 8, 2.

SYBARITA, an inhabitant of Sybaris. *Vid.* Sybaris

SYENE, now *Es-souan*, the frontier town of Egypt towards Ethiopia, and reckoned one of the keys of the Roman empire. It was only a few miles north of the Tropic of Cancer, wherefore, at the time of the summer solstice, all bodies were seen there at noon without shadows: to show this phenomenon more strikingly, the inhabitants dug a deep pit, which at the proper season was wholly illuminated. Juvenal was sent hither, into a kind of honourable banishment, by being made the commander of a prætorian cohort stationed in the neighbourhood. *Strab.* 1. et 2. - *Mela*, 1, 9.—*Plin.* 36, 8.—*Ovid. ex Pont.* 1, 5, 79. *Met.* 5, 74.—*Lucan* 2, 587. 8, 851. 10 241.

SYENNESIUS, a Cilician who, with Labinetus of Babylon, concluded a peace between Alyattes, king of Lydia, and Cyaxares king of Media, while both armies were terrified by a sudden eclipse of the sun, B. C. 585. *Herod* 1, 74.

SYENNESIS, a satrap of Cilicia, when Cyrus made war against his brother Artaxerxes. He wished to favour both the brothers by sending one of his sons in the army of Cyrus, and another to Artaxerxes.

SYLLA, L. CORNELIUS, a celebrated Roman of a noble family. The poverty of his early years was relieved by the liberality of the courtesan Nicopolis, who left him heir to a large fortune; and with the addition of the immense wealth of his mother-in-law, he soon appeared one of the most opulent of the Romans. He first entered the army under the great Marius, whom he accompanied to Numidia in the capacity of quæstor. He rendered himself conspicuous in military affairs, and Bocchus, one of the princes of Numidia, delivered Jugurtha into his hands for the Roman consul. The rising fame of Sylla gave umbrage to Marius, who was always jealous of an equal, as well as of a superior; but the ill language which he might use, rather inflamed than extinguished the ambition of Sylla. He left the conqueror of Jugurtha, and carried arms under Catulus. Some time after, he obtained the prætorship, and was appointed by the Roman senate to place Ariobarzanes on the throne of Cappadocia, against the views and interests of Mithridates, king of Pontus. This he easily effected. One battle left him victorious; and before he quitted the plains of Asia, the Roman prætor had the satisfaction to receive in his camp the ambassadors of the king of Parthia, who wished to make a treaty of alliance with the Romans. Sylla received them with haughtiness, and behaved with such arrogance, that one of them exclaimed, *Surely this man is master of the world, or doomed to be such!* At his return to Rome, he was commissioned to finish the war with the Marsi, and when this was successfully ended, he was rewarded with the consulship, in the 50th year of his age. In this capacity he wished to have the administration of the Mithridatic war; but he found an obstinate adversary in Marius, and he attained the summit of his wishes only when he had entered Rome sword in hand. After he had slaughtered all his enemies, he set a price upon the head of Marius, and put to death the tribune Sulpitius, who had continually opposed his views, he marched towards Asia, and disregarded the flames of discord, which he left behind him unextinguished. Mithridates was already master of the greatest part of Greece; and Sylla, when he reached the coast of Peloponnesus, was delayed by the siege of Athens and of the Piræus. His operations were carried on with vigour, and when he found his money fail, he made no scruple to take the riches of the temples of the gods, to bribe his soldiers and render them devoted to his service. His boldness succeeded; the Piræus surrendered; and the conqueror, as ill struck with reverence at the beautiful porticoes where the philosophic followers of Socrates and Plato had often disputed, spared the city of Athens, which he had devoted to destruction, and forgave the living for the sake of the dead. Two celebrated battles at Chæronæa and Orchomenos rendered him master of Greece. He crossed the Hellespont, and attacked Mithridates in the very heart of his kingdom. The artful monarch, who well knew the valour and perseverance of his adversary, made proposals of peace; and Sylla, whose interest at home was then decreasing, did not hesitate to put an end to a war which had rendered him master of so much territory, and which enabled him to return to Rome like a conqueror, and to dispute with his rival the sovereignty of the republic with a victorious army. Muræna was left at the head of the Roman forces in Asia, and Sylla hastened to Italy. In the plains of Campania he was met by a few of his adherents, whom the success of his rivals had banished from the capital; and he was soon informed, that if he wished to contend with Marius, he must encounter fifteen generals, followed by twenty-five well-disciplined legions. In these critical circumstances he had recourse to artifice, and while he proposed terms of accommodation to his adversaries, he secretly strengthened himself, and saw, with pleasure, his armies daily increase by the revolt of soldiers whom his bribes or promises had corrupted. Pompey who afterwards merited the surname of Great, embraced his cause, and marched to his camp with three legions. Soon after he appeared in the field with advantage; the confidence of Marius decayed with his power, and Sylla entered Rome like a tyrant and a conqueror. The streets were daily filled with dead bodies, and 7000 citizens, to whom the conqueror had promised pardon, were suddenly massacred in the circus. The senate, at that time assembled in the temple of Bellona, heard the shrieks of their dying countrymen, and when they inquired into the cause of it, Sylla coolly replied, *They are only a few rebels whom I have ordered to be chastised.* If this had been the last and most dismal scene, Rome might have been called happy; but it was only the beginning of her misfortunes: each succeeding day exhibited a greater number of slaughtered bodies, and when one of the senators had the boldness to ask the tyrant when he meant to stop his cruelties, Sylla, with an air of unconcern answered, that he had not yet determined, but that he would take it into his consideration. The slaughter was continued; a list of such as were proscribed was daily stuck in the public streets. The slave was rewarded to bring his master's head, and the son was not ashamed to imbrue his hands in the blood of his father for money. No less than 4700 of the most powerful and opulent were slain, and Sylla wished the Romans to forget his cruelties in aspiring to the

title of perpetual dictator. In this capacity he made new laws, abrogated such as were inimical to his views, and changed every regulation where his ambition was obstructed. After he had finished whatever the most absolute sovereign may do, from his own will and authority, Sylla abdicated the dictatorial power, and retired to a solitary retreat at Puteoli, where he spent the rest of his days, if not in literary ease and tranquillity, yet far from the noise of arms, in the midst of riot and debauchery. The companions of his retirement were the most base and licentious of the populace, and Sylla took pleasure still to wallow in voluptuousness, though on the verge of life, and covered with infirmities. His intemperance hastened his end. his blood was corrupted and an imposthume was bred in his bowels. He at last died in the greatest torments of the lousy disease, about 75 years before Christ, in the 60th year of his age, and it has been observed, that, like Marius, on his death-bed, he wished to drown the stings of conscience and remorse by continual intoxication. His funeral was very magnificent, his body was attended by the senate and the vestal virgins, and hymns were sung to celebrate his exploits and to honour his memory. A monument was erected in the field of Mars, on which appeared an inscription written by himself, in which he said, that the good services he had received from his friends, and the injuries of his enemies, had been returned with unexampled usury. The character of Sylla is that of an ambitious, dissimulating, credulous, tyrannical, debauched, and resolute commander. He was revengeful in the highest degree, and the surname of *Felix*, or *the Fortunate*, which he assumed, showed that he was more indebted to fortune than to valour for the great fame which he had acquired. But in the midst of all this, who cannot admire the moderation and philosophy of a man, who, when absolute master of a republic, which he had procured by his cruelty and avarice, silently abdicates the sovereign power, challenges a critical examination of his administration, and retires to live securely in the midst of thousands whom he has injured and offended? The Romans were pleased and astonished at his abdication; and when the insolence of a young man had been vented against the dictator, he calmly answered, *This usage may perhaps deter another from resigning his power, to whom my example will never be become absolute.* Sylla has been commended for the patronage which he gave to the arts and sciences. He brought from Greece the extensive library of Apellicon, the Peripatetic philosopher, in which were the works of Aristotle and Theophrastus, and he himself composed twenty-two books of memoirs concerning himself. *Cic. in Verr. & c.—C. Aep in Attic. Patere.* 2, 17, &c - *Lav.* 75, &c. — *Paus* 1, 20. *Flor.* 3, 5, &c 4, 2, &c. *Val Max.* 12, &c. *Polyb.* 5 — *Justin* 37, 38. *Eutrop* 5, 2. *Plut. in Vita* —A nephew of the dictator, who conspired against his country, because he had been deprived of his consulship for bribery.

SYLVANUS, a god of the woods. *Vid.* Silvanus.

SYLVIA, or ILIA, the mother of Romulus. *Vid* Rhea.

SYLVIUS a son of Æneas by Lavinia, from whom afterwards all the kings of Alba were called *Sylvii Virg. Æn.* 6, 763.

SYMMACHUS, consul of Rome, A.D 391. He warmly opposed the Christian religion; but when banished by Theodosius, was glad to take refuge in a church to save his life. The best edition of his epistles is that of Scioppius, 4to. Mogunt 1608.

SYMPLEGADES or CYANEÆ, two islands or rocks at the entrance of the Euxine sea. *Vid.* Cyaneæ.

SYNCELLUS (GEORGE) an historian of Constantinople, who lived about A D. 792. The name Syncellus belonged to him as the officiating attendant on the patriarch, correspondent with the situation of archdeacon. The person here mentioned was a monk, and the compiler of a chronography, which Goar published in Greek and Latin, in 1652, folio. It is valuable for the account which it gives of the dynasties of Egypt.

SYNESIUS, a bishop, was born at Cyrene in Africa, and studied under Hypatia at Alexandria. He went about A D 400, on an embassy to Constantinople, where he pronounced, before the emperor Arcadius, an oration on government; and delivered a pathetic representation of the sufferings which his native country endured from the Goths. In 410 he was chosen bishop of Ptolemais, much against his own inclination. He was far from being orthodox in his belief, particularly on the doctrine of the resurrection of the same body. His works were published by Petavius at Paris, in 1612, and again in 1633, with notes. His style is florid, but his letters are valuable.—A philosopher, who wrote a commentary on the work of Democritus respecting things of a physical and mystical nature. It is found in the *Bibliotheca Græca* of Fabricius, vol. 8 p. 233.

SYNNAS (*adis*,) or SYNNADA, (*orum*,) a town of Phrygia north west of the plain of Ipsus. It was greatly famed among the Romans for the beautiful marble furnished by the neighbouring quarries, and which was commonly called Synnadic, from the town, but the people of the country gave it the name of Docimates from Docimia, the precise place where it was excavated from the quarry. This beautiful substance was of a light colour, interspersed with purple spots and veins. *Strab* 12. *Claudian in Eutrop.* 2.—*Martial* 9, 77.—*Stat Silv.* 1, 5, 41

SYPHAX, a king of the Massæsylli in Libya, who married Sophonisba, the daughter of Asdrubal, and forsook the alliance of the Romans to join himself to the interest of his father-in-law, and of Carthage. He was conquered in a battle by Masinissa, the ally of Rome, and given to Scipio the Roman general. The conqueror carried him to Rome, where he adorned his triumph. Syphax died in prison 201 years before Christ, and his possessions were given to Masinissa. According to some, the descendants of Syphax reigned for some time over a part of Numidia, and continued to make opposition to the Romans. *Liv* 24, &c. - *Plut. in Scip. Flor* 2, 6. - *Polyb.*—*Plut.* 16, 171 et 198 — *Ovid. Fast* 6, 769.

SYRACOSIA, festivals at Syracuse, celebrated during ten days, in which women were busily employed in offering sacrifices —— Another, yearly observed near the lake of Syracuse, where, as they supposed, Pluto had disappeared with Proserpine.

SYRACUSÆ a celebrated city of Sicily, founded B C 732, by a Corinthian colony under Archias, in conjunction with some Dorians. Its

name was originally derived from the marsh Syr geo, now known as *Il Pantano*, and lying along the right bank of the Anapus, now the *Alfeo*. The colonists settled at first in the island Ortygia, which they named Ortygia from its resemblance to a quail, it was also simply called Nasos. The city soon extended beyond the narrow channel which separated the island from the main land, and Acradina, extendingthence far to northward, formed its second portion; near the limits of these two divisions of the city, which always remained the most important and splendid of the whole, Jove was an altar erected to Concord. Tycha, to the west of Acradina, was shortly afterwards added to the city, which was subsequently increased by Neapolis to the south of Tycha, and west of Acradina. From these four divisions the city was sometimes called Tetrapolis: when Dionysius inclosed Epipolæ, which lay to the extreme west, it was called Pentapolis, but the last-mentioned district was not occupied by habitations. It was supposed to be the largest city which then existed in the world. The people of Syracuse were wealthy and powerful, though subject to tyrants, and possessing a very circumscribed territory, they extended their influence and renown over the councils and enterprises of many dependent states. It fell into the hands of the Romans under the consul Marcellus, after a siege of three years, B.C 212. Of this city were Archimedes the geometrician, who during the siege by the Romans, constructed machines which annoyed them greatly; the historians Philistus and Vopiscus; the poets Theocritus, Philemon, and Epicharmus; and many other great and brave men *Thucyd.* 6, 3. *Cic in Verr.* 4, 52 et 53 —*Strab.* 1 et 8 —*C Nep.* 20, 3. —*Mela*, 2, 7 —*Liv.* 24, &c.—*Plut in Marcel* &c.—*Flor.* 2, 6.—*Ital* 14, 278

SYRIA, a country of Asia, bounded on the north by the range of Taurus, on the east by the Euphrates and a small portion of Arabia; on the south by Arabia and Egypt, and on the west by the Mediterranean. It was divided into the three great divisions of Syria Proper, Phœnice, and Palæstina, *or* Judæa. Syria is also called Assyria, as forming part of that great empire; and the two names, though sufficiently defined in geography, are often used indiscriminately in history. The name of Syria, which is supposed to have been derived from Sora or Tyre, does not appear to have been applied to the country until this city had risen to the pre-eminence it enjoyed. The old Greeks called the inhabitants of Syria, Armenia, and Mesopotamia, Arimæi, or Arimi; a name which they doubtlessly derived from Aram, one of the sons of Shem, to whose lot these countries first fell (with the exception of Phœnice and Palestine); they seem, also, to have extended the appellation to the Leuco-Syri of Asia Minor. Syria, prior to its invasion by the Assyrians, does not appear to have been governed by one king; for, besides the Phœnicians and the Jews, who were a people distinct from all others, there were also the kingdoms of Damascus, of Hamath, and probably other dynasties in the northern part of the country. From the hands of the Assyrians and Medes, the whole of Syria fell under the Persian yoke, to which it remained subject until wrested from it by Alexander the Great, after whose death, Seleucus Nicanor, one of his generals received this province as a part of his lot, in the division of the Macedonian dominions he raised it B C. 312 to an empire, which is known in history as the kingdom of Syria, or Babylon. The Seleucidæ, or successors of this prince governed the country for more than 200 years during which they contested parts of it with the Egyptians, the Parthians, and the Jews the last of their race was Antiochus Asiaticus, who was dethroned by Pompey, B.C 65, and from that time Syria became a Roman province. The new conquerors allowed the ancient divisions of the country to remain, and kept possession of it until it was reduced by the Saracens, A D 640 *Herod.* 2, 3, et 7. *Apollon. Arg* 1. *Strab* 12 et 16. *C. Nep in Dat.—Mela*, 1, 2 *Plol.* 5, 6.—*Curt.* 6, 1. *Dionys Perieg* 781.

SYRIACUM MARE, that part of the Mediterranean sea, which is on the coast of Phœnicia and Syria.

SYRINX, a nymph of Arcadia, daughter of the river Ladon. Pan became enamoured of her, and attempted to offer her violence, but Syrinx escaped, and, at her own request, was changed by the gods into a reed called Syrinx by the Greeks The god made himself a pipe with the reeds, into which his favourite nymph had been changed. *Ovid. Met.* 1, 691 —*Martial.* 9, 61

SYROS, now *Syra*, an island in the Ægean sea, one of the Cyclades, situate between Rhenea and Cythnos It is mentioned by the ancient authors as a fertile and exceedingly salubrious island. It was the country of Pherecydes, the philosopher, who first taught the immortality of the soul. *Homer. Od.* 15, 402 —*Strab.* 10.—*Plin* 4, 12.

SYRTES two gulfs on the northern coast of Africa, one called Syrtis Minor, on the coast of Byzacium, and now the Gulf of Cabes, the other called Syrtis Major, on the coast of Cyrenaica now the Gulf of Sidra. They derived their name from the Greek word *συρειν τραhere*, owing to the winds and currents drawing in as it were, and engulfing the vessels which traversed them, or as others say, from the winds, and waves influenced by the winds, drawing in there vast quantities of mud, sand, and rocks, which formed a shoal thence called Syrtis The ancient sailors dreaded being cast upon them so much so, that the earlier Greeks asserted the navigation of either Syrtis as an utter impossibility, without the immediate assistance of the gods. *Mela*, 1. 7. 2. 7.—*Virg. Æn.* 4, 41.—*Lucan.* 9, 303.—*Sallust in Jug.* 80

SYRUS, an island. *Vid.* Syros.

T

TAAUTES, a Phœnician deity, the same as the Saturn of the Latins. *Varro.*

TABELLARIÆ LEGES, laws passed at various times for the purpose of enabling the Roman commons to vote by ballot, and no longer viva voce. The object of these laws was to diminish

the power of the nobility. Voting by ballot was allowed by the Gabinian law A U C. 614, in conferring honours; two years after, at all trials except for treason, by the Cassian law; in passing laws, by the Papirian law, A U. C 622, and lastly, in trials for treason, also by the Cœlian law, A U C 631.

TABERNÆ Rhenanæ, a town of Germany, on the confluence of the Felbach and the Rhine, now *Rhin Zabern* ——Regiæ, now *Bern Castel*, on the Moselle.——Triboccorum, a town of Alsace in France, now *Saverne*

TABOR, a mountain of Galilee. It was called Itabyrius by the Greeks *Vid.* Itabyrius

TABRACA, a town on the coast of Numidia, and near the limits of the Provincia Zeugitana, now *Tabarca* It was colonized by the Romans, and was the place where Gildo, the tyrannical governor of the province of Africa, met his death. The woods which surrounded it were crowded with monkies *Jur* 10, 194.- *Plin.* 5, 3.

TABURNUS, a lofty mountain in Samnium, the southern declivities of which were covered with olive grounds. It closed in the Caudine pass on the southern side. Its modern name is *Taburno Virg G.* 2, 38 *Æn* 12, 715.

TACAPA, a town of Africa at the head of the Syrtis Minor. It is now *Cabes Plin* 5 4.

TACFARINAS, a Numidian who commanded an army against the Romans in the reign of Tiberius He had formerly served in the Roman legions, but in the character of an enemy he displayed the most inveterate hatred against his benefactor After he had severally defeated the officers of Tiberius, he was at last routed and killed in the field of battle, fighting with uncommon fury, by Dolabella. *Tacit. Ann* 2, 52 4, 24.

TACHAMPSO, an island in the Nile, near Thebais. The Egyptians held one half of this island, and the rest was in the hands of the Æthiopians. *Herod* 2

TACHOS, or TACHUS, a king of Egypt, in the reign of Artaxerxes Ochus, against whom he sustained a long war He was assisted by the Greeks, but his confidence in Agesilaus, king of Lacedæmon, proved fatal to him Chabrias, the Athenian, had been entrusted with the fleet of the Egyptian monarch, and Agesilaus was left with the command of the mercenary army. The Lacedæmonian disregarded his engagements, and by joining with Nectanebus, who had revolted from Tachus, he ruined the affairs of the monarch, and obliged him to save his life by flight Some observe that Agesilaus acted with that duplicity to avenge himself upon Tachus, who had insolently ridiculed his short and deformed stature. The expectations of Tachus had been raised by the fame of Agesilaus, but when he saw the lame monarch, he repeated on the occasion the fable of the mountain which brought forth a mouse, upon which Agesilaus replied with asperity, that though he called him a mouse yet he soon should find him to be a lion. *C Nep in Ages*

TACITUS, C. CORNELIUS, a celebrated Roman historian, was born about A. D 57, at Interamna, the modern *Terni*. His father was a Roman knight, and procurator of Belgic Gaul. Devoted from his youth to the cultivation of literature and rhetoric, his reputation at maturity was so well established, that he was permitted by Julius Agricola, at the expiration of his consulate, which occurred in the year 77, to form a matrimonial connection with his daughter Thus introduced into public life, he was honoured by the patronage of Vespasian, Titus, and Domitian. Having discharged the office of prætor, he withdrew from the capital for four years; and on his return he found the latter emperor exercising a tyranny which he bitterly lamented. His prospects, however, were brightened by the accession of Nerva to the consulship, in the year 97; and as his associate Verginius Rufus, died before the termination of his office, Tacitus was appointed to be his successor, and commenced his literary career with an eloquent oration at the funeral of Verginius of whom Pliny says that he "crowned the felicity of his life by possessing the most eloquent of eulogists at his death." In the early part of Trajan's reign, he concurred with his friend, Pliny the younger, in the accusation of Marcus Priscus for the crimes with which he was chargeable during his proconsulate of Africa. The conduct of Tacitus and Pliny on this occasion was honoured by the encomium of the senate in their sentence and condemnation of the culprit. The future circumstances of his life, and the precise time of his death, are unknown, but as he makes no allusion to the reign of Adrian, it is most probable that he did not survive that of Trajan. The principal works of Tacitus were his "Annals" and his "History." The former comprehended the Roman affairs from the death of Augustus to that of Nero, but it has been transmitted to us in a very mutilated state The latter comprised the period from the end of Nero to the death of Domitian, and now exists in an imperfect state as the narrative does not extend far beyond the accession of Vespasian. His other works are a "Life of Agricola," and a treatise "On the Manners of the Germans" A "Dialogue concerning Orators," or "On the Causes of the Corruption of Eloquence," has been ascribed to him by some learned critics, and is usually printed with his works, but who was the real author of it is a matter of great uncertainty. In historical reputation perhaps no name stands higher than that of Tacitus, nor has any writer of his class been the subject of more discussion, both with regard to his meaning and his merits. The frequent obscurity of his sentences is the consequence of a style singularly concise, abrupt, and elliptical, of which it is often difficult to make out the grammatical construction, and which abounds more in thoughts than in words. Hence the reader is frequently under the necessity of considering more what he was likely to intend than what his language actually imports, and no one can with advantage peruse him, who is not in some measure prepared to think along with him. It is partly his fault, and partly his excellence, perpetually to aim at saying a great deal in a small compass, and to give to a thought the force of an apophthegm by concentration. This he has commonly done with such effect, that his writings have been the great store-house of political maxims, the energetic brevity of which impresses them indelibly on the memory, but occasionally an affectation appears of converting common remarks into aphorisms, and of philosophizing when he was only required to narrate. It is however to be remarked, that no prose-writer in any language surpasses or perhaps

equals him in force of description, and the choice of circumstances by which he dramatizes a scene, and brings it before the eyes of his reader; and no want of perspicuity appears in the style when employed in the relation of striking events. With respect to his moral merits as an historian, the different judgments given can scarcely have proceeded from any thing but the prepossessions of those who gave them; for it is impossible for readers of a liberal and enlightened spirit, the friends of freedom and virtue, not to admire the writer whose great aim appears to be to inculcate the noblest principles of action, both public and private, and to display the evils arising from uncontrolled power, united, as it generally must be, with vice and tyranny. He was guarded by philosophy against credulity, and by the love of truth against calumny. On the whole, whatever defects may be justly imputed to him, his works can never fail to keep a distinguished place among the most valuable treasures which antiquity has bequeathed to us. Of the numerous editions of Tacitus, the following may be mentioned as the most in esteem: that of Gronovius, 2 vols. 4to. L. Bat. 1721; that of Ernesti, 2 vols. 8vo. Lips 1772, that of Brotier, 7 vols. 12mo. Paris, 1776, and that of Oberlinus, 4 parts in 2 vols. 8vo. Lips. 1801. Of the English translations of Tacitus, the best is that by Murphy.—M Claudius, a Roman, elected emperor by the senate, after the death of Aurelian. He would have refused this important and dangerous office, but the pressing solicitations of the senate prevailed, and in the 70th year of his age he complied with the wishes of his countrymen, and accepted the purple. The time of his administration was very popular, the good of the people was his care, and as a pattern of moderation, economy, temperance, regularity, and impartiality, Tacitus found no equal. He abolished the several brothels which under the preceding reigns had filled Rome with licentiousness and obscenity; and by ordering all the public baths to be shut at sun set, he prevented the commission of many irregularities, which the darkness of the night had hitherto sanctioned. The senators under Tacitus seemed to have recovered their ancient dignity, and long lost privileges. They were not only the counsellors of the emperor, but they even seemed to be his masters; and when Florianus, the brother-in-law of Tacitus, was refused the consulship, the emperor said, that the senate, no doubt, could fix upon a more deserving object. As a warrior, Tacitus is inferior to few of the Romans, and during a short reign of about six months, he not only repelled the barbarians who had invaded the territories of Rome in Asia, but he prepared to make war against the Persians and Scythians. He died in Cilicia as he was on his expedition, of a violent distemper, or, according to some, he was destroyed by the secret dagger of an assassin, on the 13th of April, in the 276th year of the Christian era. Tacitus has been commended for his love of learning; and it has been observed, that he never passed a day without consecrating some part of his time to reading or writing. He has been accused of superstition and authors have recorded, that he never studied on the second day of each month, a day which he deemed in auspicious and unlucky. *Tacit in Vita.*—*Zosim*

TADER, a river of Spain, near New Carthage.

TÆNARUS, a promontory of Laconia forming the southernmost point of the Peloponnesus. It is now called *Cape Matapan*, which is a modern Greek corruption from the ancient *μέτωπον*, *a front*, the promontory boldly projecting into the Mediterranean. Ancient geographers reckoned from thence to Cape Phycus in Africa 3600 stadia, to Cape Pachynus in Sicily 4600 or 4000, and to the promontory of Malea 670. Here was a celebrated temple of Neptune, with an inviolable asylum, and near it was a cave, said to be the entrance to Orcus, through which Hercules dragged Cerberus to the upper regions. Arion is said to have been landed here by the dolphin, and to have consecrated in the temple of Neptune a small brazen figure of a man seated upon a dolphin's back. Tænarus was also famed for its beautiful green marble, which the Romans held in the highest esteem. About 40 stadia from the promontory stood the city of Tænarus, afterwards called Cænepolis. *Strab* 8.—*Eurip. Cyclop.* 293.—*Pind. Pyth* 4, 77.—*Virg. G* 4, 467.—*Herod.* 1, 25.—*Paus.* 3, 25.—*Tibull.* 3, 3, 14.—*Propert.* 3, 2, 9.

TAGES, a son of Genius, grandson of Jupiter, was the first who taught the 12 nations of the Etrurians the science of augury and divinat on. It is said that he was found by a Tuscan ploughman in the form of a clod, and that he assumed a human shape to instruct this nation, which became so celebrated for their knowledge of omens and incantations. *Cic. de Div.* 2, 23.—*Ovid Met* 15, 558.—*Lucan*, 1, 623

TAGUS, the largest river of Spain. It rises in Mons Idubeda, whence with a south-western course it flows for 580 miles, through the middle of the Peninsula, till it reaches the Atlantic ocean at Olisipo, now *Lisbon*. The sands of the Tagus produced grains of gold and precious stones. It is now called by the Portuguese the *Tajo*, though its ancient name still remains in general use. *Mela*, 3, 1.—*Ovid Met.* 2, 251.—*Sil.* 4, 234.—*Lucan.* 7, 755.—*Martial.* 4, 55, &c.—A Latin chief killed by Nisus. *Virg Æn* 9, 418.—A Trojan, killed by Turnus. *Id.* 12, 513.

TALASIUS. *Vid.* Thalasius.

TALTHYBIUS, a herald in the Grecian camp during the Trojan war, the particular minister and friend of Agamemnon. He brought away Briseis from the tent of Achilles by order of his master. Talthybius died at Ægium in Achaia. *Hom. Il.* 1, 320, &c.—*Paus.* 7, 23.

TALUS, a youth, son of the sister of Dædalus, who invented the saw, compasses, and other mechanical instruments. His uncle became jealous of his growing fame, and murdered him privately; or, according to others, he threw him down from the citadel of Athens. Talus was changed into a partridge by the gods. He is also called *Calus*, *Acalus*, *Perdix*, and *Talaus*. *Apollod.* 3, 1.—*Paus.* 1, 21.—*Ovid. Met* 8, 237.—A friend of Æneas killed by Turnus. *Virg. Æn.* 12, 513.

TAMARA, a town of Britain on the river Tamarus, in the territory of the Dumnonii, and, according to Camden, now *Tamerton*, near Plymouth.

TAMARIS, a river of Hispania Tarraconensis, on the north-western or Atlantic coast, and a short distance below the Promontorium Artabrum, now the *Tambre*. *Mela*, 3, 1.—*Plin.* 31, 2.

TAMARUS, a river of Britain, now the *Tamar* ——A river of Samnium, now the *Tamaro.*

TAMASEA, a beautiful plain of Cyprus, sacred to the goddess of beauty. It was in this place that Venus gathered the golden apples with which Hippomanes was enabled to overtake Atalanta. *Ovid. Met.* 10 644 --*Plin* 5.--*Strab.* 14.

TAMESIS, a river of Britain, now the *Thames Cæs B G.* 5. 11

TAMOS, a native of Memphis, made governor of Ionia by young Cyrus After the death of Cyrus, Tamos fled into Egypt, where he was murdered on account of his immense treasures. *Diod* 14.

TANAGRA, a city of Bœotia, situate on an eminence, on the north bank of the Asopus, and near the mouth of that river Its more ancient appellation was Græa An obstinate battle was fought in this neighbourhood, between the Athenians and Lacedæmonians, prior to the Peloponnesian war when the former were defeated. The ruins of Tanagra are to be seen at a spot now called *Grimatila*, near the village of *Skeramouri Homer Il* 2, 498.--*Lycophr.* 615. — *Thucyd* 1, 108

TANAGRUS or TANAGER, a river of Lucania, rises in the central chain of the Apennines, between *Cuasi Nuovo* and *Lago Negro*, and, after flowing 40 miles through the valley of *Diano* loses itself under ground for the space of two miles. It re appears beyond *la Polla*, at a place called *Pertosa*, and falls into the Silarus below *Contursi.* The modern name of the river is *Negro*

TANAIS, now the *Don*, a large river of Europe, rising in the Riphæi Montes, or *Uchar Mountains*, and flowing first with a southerly, and afterwards with a westerly course of 1260 miles, into the Mœotis Palus, or *Sea of Azov.* It formed the boundary of Sarmatia Europæa, and Asiatica. The people who dwelled upon its banks were called Tanaitæ *Mela* 1, 19.- *Strab.* 11 et 16.- *Curt.* 6, 2. *Lucan* 3, 275. 8, 319 *Propert.* 2, 23, 54 — — A city in Asiatic Sarmatia, situate at the mouth of the Tanais, and built by the confederate Greeks of the Bosporus, as the great emporium of their traffic with the Scythians. It became the most important place in the whole country after Panticapæum, which induced it to throw off the yoke of its rulers. It was, however, taken and destroyed by its original founders, though they afterwards thought proper to rebuild it. Its ruins are to the west of the modern *Azov Plin* 6, 7.

TANAQUIL called also *Cæa Cæcilia*, was the wife of Tarquin, the 5th king of Rome. She was a native of Tarquinia, where she married Lucumon, better known by the name of Tarquin, which he assumed after he had come to Rome at the representation of his wife, whose knowledge of augury promised him something uncommon. Her expectations were not frustrated; her husband was raised to the throne, and she shared with him the honours of royalty. After the murder of Tarquin Tanaquil raised her son in-law Servius Tullius to the throne, and ensured him the succession. She distinguished herself by her liberality; and the Romans in succeeding ages had such a veneration for her character, that the embroidery which she had made, her girdle, as also the robe of her son-in-law, which she had worked with her own hands, were preserved with the greatest sanctity. Juvenal bestows the appellation of *Tanaquil* on all such women as were imperious, and had the command of their husbands. *Liv.* 1, 34, &c. *Dionys. Hal.* 3, 59. - *Flor.* 1, 5 et 8.—*Hal.* 13, 818.

TANIS, now *San*, a very ancient city of Egypt, about midway between the Mendesian and Pelusiac branches of the Nile. It is called Zoan in the Scriptures, and was the place where Moses performed his miracles in the presence of Pharoah. *Numb* 13, 23.—*Isa* 19, 11 et 13

TANTALIDES a patronymic applied to the descendants of Tantalus, such as Niobe, Hermione &c.——Agamemnon and Menelaus, as grandsons of Tantalus, are called *Tantalidæ fratres Ovid Heroid* 8, 45 et 152.

TANTALUS a king of Lydia, son of Jupiter, by a nymph called Pluto. He was father of Niobe, Pelops, &c., by Dione, one of the Atlantides, called by some Euryanassa Tantalus is represented by the poets as punished in hell with an insatiable thirst, and placed up to the chin in the midst of a pool of water, which, however, flows away as soon as he attempts to taste it. There hangs also above his head a bough, richly loaded with delicious fruits, which, as soon as he attempts to seize it is carried away from his reach by a sudden blast of wind According to some mythologists, his punishment is to sit under a huge stone hung at some distance over his head, and, as it seems every moment ready to fall, he is kept under continual alarms and never-ceasing fears. The causes of this eternal punishment are variously explained Some declare that it was inflicted upon him because he stole a favourite dog, which Jupiter had entrusted to his care to keep his temple in Crete. Others say, that he stole away the nectar and ambrosia from the tables of the gods, when he was admitted into the assemblies of heaven, and that he gave it to mortals on earth. Others support, that this proceeds from his cruelty and impiety in killing his son Pelops, and in serving his limbs as food before the gods, whose divinity and power he wished to try when they had stopped at his house as they passed over Phrygia. *Homer Od* 11, 581.- *Cic Tusc.* 1, 5, 4. 10. — *Eurip. in Iphig.*—*Propert.* 2, 1, 66.—*Horat. Sat.* 1, 1 68 ——A son of Thyestes, the first husband of Clytemnestra.

TANUSIUS GERMINUS, a Latin historian, intimate with Cicero *Seneca, ep.* 93

TAPHIÆ, islands in the Ionian sea, to the north-east of Ithaca, or rather, between Leucadia and the coast of Acarnania They form a considerable group, and are often mentioned by Homer and other classical writers as the haunt of notorious pirates The principal island is that which is called by Homer Taphos, but by later writers Taphius and Taphussa, and is probably the one known to modern geographers by the name of *Meganisi.* The Taphiæ were also called Telebœ. They received these names from Taphius and Telebous, the sons of Neptune, who reigned there. *Homer. Od.* 1, 181 et 419. 15, 425.—*Strab.* 10

TAPHIUS, a son of Neptune by Hippothoe, the daughter of Nestor He was king of the Taphiæ, to which he gave his name. *Strab.* 10. — *Apollod* 2, 4.

TAPHRÆ, a city in the Tauric Chersonese, on the narrowest part of the isthmus. It is now *Perekop*, *Mela*, 2, 1. - *Plin* 4, 12.

TAPHIOS, the strait between Corcira and Sardinia, now *Bonifacio*

TAPROBANE, or Salice, as it was called by the natives, an island in the Indian ocean, now known as *Ceylon* It is said to have been formerly called Palæsimundum, and was imagined by the ancients upon its first discovery to have been the northern part of a new continent or world. Their subsequent investigations, however, proved it to be an island: but they so exaggerated its size as to make it larger than the whole of Great Britain, whereas it only contains 70,400 square miles or about 3800 less than Scotland. Its inhabitants were called Salæ, and were said to be very rich, and to live to a great age; they were governed by a king, who sent an embassy to the emperor Claudius, their chief divinity was said to be Hercules. *Ptol.* 6. — *Strab.* 2 — *Ovid ex Pont* 3. 5, 80.

TAPSUS, a small and lowly situated peninsula on the eastern coast of Sicily Its name has reference to its low situation; from θαπτω, *sepelio*. It lay off Hybla *Virg Æn* 3, 649

TARAS, (-*antis*) a son of Neptune, who built Tarentum, as some suppose.

TARASCO, a town of Gaul, on the eastern side of the Rhone, and north of Arelate It is now *Tarascon*, lying opposite to Beaucaire

TARAXIPPUS, a deity worshipped at Elis. His statue was placed near the race ground, and his protection was implored, that no harm might happen to the horses during the games. *Paus.* 6, 20, &c.

TARBELLI, a people of Gaul, at the foot of the Pyrenees, which from thence are sometimes called *Tarbellæ*. *Tibull* 1, 7, 13. - *Lucan* 4, 121 — *Cæs B G* 3 27

TARENTUM, or TARAS, now *Taranto*, a city of lower Italy, situated in the north eastern angle of the Sinus Tarentinus, and in the territory of Messapia or Japygia. It was founded, or rather repaired by a Lacedæmonian colony, about 707 years before Christ, under the conduct of Phalanthus. Long independent, it maintained its superiority over thirteen tributary cities; and could once arm 100,000 foot, and 3000 horse. The people of Tarentum were very indolent, and as they were easily supplied with all necessaries as well as luxuries from Greece, they gave themselves up to voluptuousness, so that *the delights of Tarentum* became proverbial. The war which they supported against the Romans, with the assistance of Pyrrhus, king of Epirus, and which has been called the *Tarentine war*, is greatly celebrated in history. This war, which had been undertaken B.C 281, by the Romans to avenge the insults the Tarentines had offered to their ships when near their harbour, was terminated after ten years; 300,000 prisoners were taken, and Tarentum became subject to Rome. The government of Tarentum was democratical; there were, however, some monarchs who reigned there It was for some time the residence of Pythagoras, who inspired the citizens with the love of virtue, and rendered them superior to their neighbours in the cabinet as well as in the field of battle. The large, beautiful, and capacious harbour of Tarentum is greatly commended by ancient historians. *Flor.* 1, 18. — *Val. Max.* 2, 2 — *Plut.* in *Pyrrh* — *Plin.* 8, 6. 15, 10. 34, 7. - *Liv.* 12. 13, &c *Mela*, 2. 4 — *Strab* 6 — *Horat. ep* 1, 7. 45 — *Ælian. V H.* 5 20

TARICHÆA, a strong city of Palestine, south of Tiberias, and lying at the southern extremity of the lake of Gennesareth, or sea of Tiberias —Several towns on the coast of Egypt bore this name from their *pickling* fish.

TARPA, SPURIUS MÆTIUS, a critic at Rome in the age of Augustus. He was appointed with four others in the temple of Apollo, to examine the merit of every poetical composition, which was to be deposited in the temple of the Muses. In this office he acted with great impartiality, though many taxed him with want of candour. All the pieces that were represented on the Roman stage had previously received his approbation *Horat. Sat.* 1, 10, 38.

TARPEIA, the daughter of Tarpeius, the governor of the citadel of Rome, promised to open the gates of the city to the Sabines, provided they gave her their gold bracelets, or, as she expressed it, what they carried on their left hands. Tatius, the king of the Sabines, consented, and as he entered the gates, to punish her perfidy, he threw not only his bracelet but his shield upon Tarpeia. His followers imitated his example, and Tarpeia was crushed under the weight of the bracelets and shields of the Sabine army. She was buried in the capitol, which from her has been called the Tarpeian rock, and there afterwards many of the Roman malefactors were thrown down a deep precipice. *Plut. in Rom.* - *Ovid Fast.* 1, 261. *Amor.* 1, 10, 50 — *Liv* 1, 11. *Propert.* 4, 4 —— One of the female attendants of Camilla in the Rutulian war. *Virg Æn* 11, 656

TARPEIA ROCK, a celebrated rock at Rome, forming a part of the Mons Capitolinus, and on the steepest side, where it overhung the Tiber From this rock state criminals were accustomed to be thrown, in the earlier Roman times It received its name in commemoration of the treachery of Tarpeia, and of her having been killed here by the Sabines. The perpendicular depth of the highest part may be fifty feet, but, as the soil has accumulated exceedingly at the bottom, it may have been nearly double that height.

TARPEIUS, Sp. the governor of the citadel of Rome, under Romulus

TARQUINIA, a daughter of Tarquinius Priscus who married Servius Tullius. When her husband was murdered by Tarquinius Superbus, she privately conveyed away his body by night, and buried it. This preyed upon her mind, and the night following she died. Some have attributed her death to excess of grief, or to suicide, while others, perhaps more justly, have suspected Tullia, the wife of young Tarquin, of the murder.——A vestal virgin, who, as some suppose, gave the Roman people a large piece of land, which was afterwards called the Campus Martius

TARQUINII, now *Turchina*, one of most powerful cities of Etruria, situate near the coast, and to the north-west of Cære. It was the birthplace of Tarquinius Priscus, and the place where Tages, author of the art of divination, was said to have sprung out of the earth, turned up by the plough *Strab.* 5.—*Virg. Æn* 8, 506. — *Sil. Ital.* 8 473.—*Ovid Met* 15, 553.

TARQUINIUS, PRISCUS, the fifth king of Rome, was son of Demaratus, a native of Greece. His first name was Lucumon, but this he changed when by the advice of his wife Tanaquil he had come to Rome. He calls himself

self Lucius, and assumed the surname of Tarquinius, because born in the town of Tarquinii, in Etruria. At Rome he distinguished himself so much by his liberality and engaging manners, that Ancus Martius, the reigning monarch, nominated him, at his death, the guardian of his children. This was insufficient to gratify the ambition of Tarquin; the princes were young, and an artful oration delivered to the people immediately transferred the crown of the deceased monarch on the head of Lucumon. The people had every reason to be satisfied with their choice Tarquin reigned with moderation and popularity. He increased the number of the senate, and made himself friends by electing one hundred new senators from the plebeians, whom he distinguished by the appellation of "Patres minorum gentium,' from those of the patrician body, who were called "Patres majorum gentium." The glory of the Roman arms, which was supported with so much dignity by the former monarchs, was not neglected in this reign, and Tarquin showed that he possessed vigour and military prudence in the victories which he obtained over the united forces of the Latins and Sabines and in the conquest of the twelve nations of Etruria. He repaired, in the time of peace, the walls of the capital, the public places were adorned with elegant buildings and useful ornaments, and many centuries after, such as were spectators of the stately mansions and golden palaces of Nero, viewed with more admiration and greater pleasure the more simple, though not less magnificent edifices of Tarquin. He laid the foundations of the capitol, and to the industry and the public spirit of this monarch, the Romans were indebted for their aqueducts and subterraneous sewers, which supplied the city with fresh and wholesome water, and removed all the filth and ordure, which in a great capital too often breed pestilence and diseases. Tarquin was the first who introduced among the Romans the custom to canvass for offices of trust and honour; he distinguished the monarch, the senators, and other inferior magistrates with particular robes and ornaments, with ivory chairs at spectacles, and the hatchets carried before the public magistrates, were by his order surrounded with bundles of sticks, to strike more terror, and to be viewed with greater reverence. Tarquin was assassinated by the two sons of his predecessor, in the 80th year of his age, 38 of which he had sat on the throne, 578 years before Christ. *Dionys. Hal.* 3, 59.—*Val. Max.* 1, 4 3, 2.—*Flor.* 1, 5, &c. *Liv.* 1, 31.—*Virg. Æn* 6 817.—The second Tarquin, surnamed *Superbus*, from his pride and insolence, was grandson of Tarquinius Priscus. He ascended the throne of Rome after his father-in-law Servius Tullius, and was the seventh and last king of Rome. He married Tullia, the daughter of Tullius, and it was at her instigation that he murdered his father-in-law, and seized the kingdom. The crown which he had obtained with violence, he endeavoured to keep by a continuation of tyranny. Unlike his royal predecessors, he paid no regard to the decisions of the senate, or the approbation of the public assemblies, and by wishing to disregard both, he incurred the jealousy of the one and the odium of the other. The public treasury was soon exhausted by the continual extravagance of Tarquin, and to silence the murmurs of his subjects, he resolved to call their attention to war. He was successful in his military operations; the neighbouring cities submitted; but while the siege of Ardea was continued, the wantonness of the son of Tarquin at Rome for ever stopped the progress of his arms; and the Romans, whom a series of barbarity and oppression had hitherto provoked, no sooner saw the virtuous Lucretia stab herself, not to survive the loss of her honour. [*Vid.* Lucretia] than the whole city and camp arose with indignation against the monarch. The gates of Rome were shut against him, and Tarquin was for ever banished from his throne, in the year of Rome 244. Unable to find support from even one of his subjects, Tarquin retired among the Etrurians, who attempted in vain to replace him on his throne. The republican government was established at Rome, and all Italy refused any longer to support the cause of an exiled monarch against a nation, who heard the name of Tarquin, of king, and tyrant, mentioned with equal horror and indignation. Tarquin died in the 90th year of his age, about 14 years after his expulsion from Rome He had reigned about 25 years. Though Tarquin appeared so odious among the Romans, his reign was not without its share of glory. His conquests were numerous; to beautify the buildings and porticoes at Rome was his wish, and with great magnificence and care he finished the capitol, which his predecessor of the same name had begun. He also bought the Sibylline books which the Romans consulted with such religious solemnity. [*Vid.* Sibyllæ.] *Cic. pro Rab. et Tusc.* 3, 27.—*Liv.* 1, 46, &c.—*Dionys Hal.* 4, 48, &c.—*Flor.* 1, 7 et 8.—*Plin.* 8, 41.—*Plut.*—*Val. Max* 9, 11.—*Ovid. Fast.* 2, 687.—*Virg. Æn.* 6, 817.—*Rutrop.*——Collatinus, one of the relations of Tarquin the Proud, who married Lucretia. [*Vid.* Collatinus.]——Sextus the eldest of the sons of Tarquin the Proud rendered himself well known by a variety of adventures When his father besieged Gabii, young Tarquin publicly declared that he was at variance with the monarch, and the report was the more easily believed when he came before Gabii with his body all mangled and bloody with stripes This was an agreement between the father and the son, and Tarquin had no sooner declared that this proceeded from the tyranny and oppression of his father, than the people of Gabii entrusted him with the command of their armies, fully convinced that Rome could never have a more inveterate enemy When he had thus succeeded, he dispatched a private messenger to his father, but the monarch gave no answer to be returned to his son. Sextus enquired more particularly about his father, and when he heard from the messenger that when the message was delivered, Tarquin cut off with a stick the tallest poppies in his garden, the son followed the example by putting to death the most noble and powerful citizens of Gabii. The town soon fell into the hands of the Romans. The violence which some time after Tarquinius offered to Lucretia, was the cause of his father's exile, and the total expulsion of his family from Rome. [*Vid.* Lucretia.] Sextus was at last killed, bravely fighting in a battle during the war which the Latins sustained against Rome in the attempt of re-establishing the Tarquins on their throne. *Ovid. Fast.*—*Liv.*

TARRACINA, a city of Latium, situate on the sea-coast, in a north-eastern direction from the Circean promontory. It was also called Anxur and Trachas, and was taken from the Volsci by the Romans, who made it a great naval station It was sacred to Jupiter Anxyrus, who was there represented in the form of a beardless boy *Ov. Met.* 15. 717. *Liv.* 4, 59.—*Virg. Æn.* 7, 799

TARRACO, now *Tarragona*, a town of the Cosetani in Hispania Citerior, on the coast of the Mediterranean, and north-east of the mouth of the Baetis This was the first place where the Scipios landed in the second Punic war, and which, after having fortified it they made their place of arms, and a Roman colony. Tarraco in consequence of this, soon rose to importance, and in time became the rival of Carthago Nova. It was the usual place of residence for the Roman prætors *Plin.* 3, 4.—*Mela*, 2. 6

TARRUITIS. *Vid* Acca Laurentia

TARSIUS, a river of Troas, near Zeleia, which, as Strabo asserts, travellers had to pass twenty times; but he does not state on what route. It is now called the *Tarsa*. *Str. b.* 13.

TARSUS, a celebrated city of Cilicia Campestris, on the river Cydnus, not far from its mouth. was of very ancient date, and was said by some to have been founded by Sardanapalus, others ascribed its origin to an Argive colony, who migrated hither under Triptolemus; and others, again, to Bellerophon and his horse Pegasus, which last losing his head here, caused the city to be called Tarsus Tarsus was made a free colony by the Greeks an honour which was granted to it by the Romans also; and hence St Paul, who was a native of the city, styles himself a free-born Roman It was a very rich and populous place, and had an academy, furnished with men of eminent, that they are said to have excelled in all arts of polite learning and philosophy; even the academies of Alexandria, and Athens, and Rome itself, were indebted to it for their best professors. Alexander nearly lost his life by bathing, when over-heated, in the cold stream of the Cydnus, and it was here that Cleopatra paid her celebrated visit to Antony in all the pomp and pageantry of eastern luxury, herself attired like Venus, and her attendants like Cupids, in a galley covered with gold, whose sails were of purple, the oars of silver, and cordage of silk, a fine description of which may be seen in Shakspeare's play of Antony and Cleopatra, Act 2, scene 2. During the civil war Tarsus espoused the cause of Cæsar so warmly, as to adopt the name of Juliopolis, on which account it was roughly handled by Cassius; but this injury was made up for by the magnificence of the triumviri. Tarsus is still called *Tersoos*, but is subject to Adana, an adjacent city. *Strab.* 14.—*Xen. Anab.* 1, 2.—*Arrian*, 2, 4.—*Acts*, 21, 39. 22, 3 et 27.

TARTARUS, (pl. *-a, -orum*,) one of the regions of hell, where, according to the ancients, the most impious and guilty among mankind were punished. It was surrounded with a brazen wall, and its entrance was continually hidden from the sight by a cloud of darkness, which is represented three times more gloomy than the obscurest night. According to Hesiod it was a separate prison at a greater distance from the earth than the earth is from the heavens. Virgil says, that it was surrounded by three impenetrable walls, and by the impetuous and burning streams of the river Phlegethon. The entrance is by a large and lofty tower, whose gates are supported by columns of adamant, which neither gods nor men can open. In Tartarus, according to Virgil, were punished such as had been disobedient to their parents, traitors, adulterers, faithless ministers, and such as had undertaken unjust and cruel wars, or had betrayed their friends for the sake of money It was also the place where Ixion, Tityus, the Danaides, Tantalus, Sisyphus, &c. were punished, according to Ovid. *Hesiod Theog* 720.—*Ib.* 1d, 991.—*Virg Æn.* 6.—*Homer. Od.* 11 — *Ovid. Met* 4, 13.

TARTESSUS, a town of Spain, situate in an island of the same name at the mouth of the Bætis, formed by the two branches of the river No traces of this island now remain, as one of the arms of the river has disappeared. With regard to the actual position of the town itself, much difference of opinion exists both in ancient and modern writers. *Mela*, 2, 6.—*Paus.* 6, 19 - *Strab* 3.

TARUENNA, a city of Gallia Belgica Secunda, in the territory of the Morini, now *Therouenne*

TARVISIUM, an ancient city of Venetia, on the river Silis. It is now *Treviso*.

TATIANUS, a Christian writer of the second century, was born in Syria, and flourished about A.D 170. He taught rhetoric with great reputation, before his conversion, after which he became the scholar of Justin Martyr, and attended him to Rome. On the death of his master, he fell into errors respecting the Logos and the operation of demons. His "Oratio ad Græcos" was printed at Oxford in 1700, 12mo.

TATIENSES, a name given to one of the tribes of the Roman people by Romulus, in honour of Tatius, king of the Sabines. The Tatienses, who were partly the ancient subjects of the king of the Sabines, lived on mounts Capitolinus and Quirinalis.

TATIUS, TITUS, king of Cures among the Sabines, made war against the Romans after the rape of the Sabines. The gates of the city were betrayed into his hands by Tarpeia, and the army of the Sabines advanced as far as the Roman forum, where a bloody battle was fought. The cries of the Sabine virgins at last stopped the fury of the combatants, and an agreement was made between the two nations. Tatius consented to leave his ancient possessions, and with his subjects of Cures, to come and live in Rome, which, as stipulated, was permitted still to bear the name of its founder, whilst the inhabitants adopted the name of Quirites, in compliment to the new citizens. After he had for six years shared the royal authority with Romulus, in the greatest union, he was murdered at Lanuvium, B.C. 742, for an act of cruelty to the ambassadors of the Laurentes. This was done by order of his royal colleague, according to some authors. *Liv.* 1, 10, &c. *Plut. in Rom.* —*Cic. pro Balb.*—*Ovid Met.* 14, 804. *Flor.* 1, 1.

TATTEA, a long lake in the north-eastern part of Phrygia, now *Tusla*. Its waters were so impregnated with brine, that if any substance was dropped into the lake, it was presently encrusted with a thick coat of salt, and even birds, when flying near the surface, had their wings moistened with the saline particles, so as to become incapable of rising into the air, and were easily caught. *Strab.* 12.

TAUNUS, a mountain range of Germany, lying in a north-west direction from Frankfort on the *Maine*, between *Wiesbaden* and *Hornberg*. It is now called the Höhe, or *Hey'ich*.

TAURI, a people of European Sarmatia, who inhabited Taurica Chersonesus, and sacrificed all strangers to Diana. The statue of this goddess, which they believed to have fallen down from heaven, was carried away to Sparta by Iphigenia and Orestes. *Herod.* 4, 99, &c.—*Mela*, 2, 1.—*Paus.* 3, 16.—*Hygin. Iphig.*—*Ovid ex Pont* 1, 2, 80.—*Sil.* 14, 260 *Jun.* 15, 116.

TAURICA CHERSONESUS, a large peninsula of Europe, at the south west of the Palus Mæotis, now called the *Crimea*. It is joined by an isthmus to Scythia, and is bounded by the Cimmerian Bosphorus, the Euxine sea, and the Palus Mæotis. The inhabitants, called *Tauri*, were a savage and uncivilized nation. *Strab.* 4.—*Plin.* 4, 12. *Vid.* Tauri.

TAURICA, a surname of Diana, because she was worshipped by the inhabitants of Taurica Chersonesus

TAURINI, a people of Liguria, occupying both banks of the Padus, in the earlier part of its course, but especially the country situated between that river and the Alps. Having opposed Hannibal, after his passage of the Alps, he took and plundered their city, Augusta Taurinorum, now *Turin*, in *Piedmont*, but it was afterwards raised to the rank of a colony by the Romans. *Polyb.* 3, 60.—*Plin* 3, 17. *Tacit. Hist* 2 66.

TAUROMENIUM, now *Taormina* a town of Sicily, between Messana and Catana, but nearer the latter than the former. An ancient city named Naxos previously occupied the site of Tauromenium. The hills in the neighbourhood were famous for the fine grapes which they produced, and they surpassed almost the whole world for the extent and beauty of their prospects. *Diod* 16

TAURUS, the name of a lofty chain of mountains, which, commencing at the Sacrum Promontorium on the Lycian and Pamphylian coast, stretches in a north-easterly direction through Pisidia, Isauria, and Cappadocia, till it is intersected by the Euphrates near Melitene It extends, however, much further, according to Strabo, as that geographer connects it with the great Indian range of Imaus, or Emodus, near *Himalaya*. He looks, indeed, upon this great chain as forming the belt of the entire Asiatic continent for the space of 4500 stadia, whilst its breadth in some parts is not less than 5000 stadia. That part of Mount Taurus which belongs to Asia Minor, is called by the Turks *Sultan Dagh*. To the west it is connected with the chain of lofty mountains known to the ancients by the name of Cragus, and which rises precipitously above the coast of Lycia throughout nearly the whole of its extent. To the north-east Taurus sends out one of its ramifications under the name of Anti-taurus, through Cappadocia and Armenia Minor; the highest point of this ridge was mount Argæus, its summit being covered with perpetual snow. Further north, Anti-taurus is connected with the inferior chains which traverse Paphlagonia and Pontus; such as mount Teches, Paryadres, and others, uniting afterwards with the central Armenian range of which Ararat forms the highest point, and stretching also into Colchis, where it meets the no less elevated ridge of Caucasus. *Strab* 11 et 12. — A mountain of Sicily.—Titus Statilius, a consul distinguished by his intimacy with Augustus, as well as by a theatre which he built, and the triumph he obtained after a prosperous campaign in Africa. He was made præfect of Italy by his imperial friend.—A pro-consul of Africa, accused by Agrippina, who wished him to be condemned, that she might become mistress of his gardens. *Tacit Ann* 12, 59.— An officer of Minos, king of Crete. He had an amour with Pasiphae, whence arose the fable of the Minotaur, (from the son, who was born some time after. [*Vid.* Minotaurus.] Taurus was vanquished by Theseus, in the games which Minos exhibited in Crete. *Plut in Thes.*

TAXILA (*Jour*) a large country in India, between the Indus and the Hydaspes. *Plin.* 6, 17.

TAXILUS, or TAXILES, a king of Taxila, in the age of Alexander, called also *Omphis*. He submitted to the conqueror, who rewarded him with great liberality. *Curt.* 8, 14 —A general of Mithridates, who assisted Archelaus against the Romans in Greece. He was afterwards conquered by Muræna the lieutenant of Sylla.

TAYGETE or TAYGETA, a daughter of Atlas and Pleione, mother of Lacedæmon by Jupiter. She became one of the Pleiades after death. *Hygin. fab.* 155 et 192.

TAYGETUS or TAYGETA, (*-orum*,) part of a lofty ridge of mountains, which, traversing the whole of Laconia from the Arcadian frontier, terminates in the sea at the promontory of Tænarus. It is covered with snow in some parts during the whole year, some of the ancients maintained, that from its summit the eye could comprehend the view of the whole Peloponnesus. It abounded with various kinds of beasts of the chace, and with a race of hounds much valued for their sagacity and keenness of scent. It likewise produced a beautiful green marble, much esteemed by the Romans. The principal summit, named Taletum, is now *St Elias*; it was dedicated to the Sun, to whom sacrifices of horses were there offered. The summit itself is now called *Pente Dactylon*, a name probably derived from that of Pente Lophi, by which it appears to have been once known. *Strab.* 8.—*Plin.* 37, 10.—*Pomp Mem* 10, 113 *Hom Od.* 6, 103.—*Virg G.* 2 488. 3, 44.—*Martial.* 6 42.

TEANUM APULICUM, a city of Apulia, on the right bank of the river Frento, (*Fortore.*) The appellation of Apulieum was added to distinguish it from the town of the Sidicini The ruins of this place occupy the site of *Civitate*, about a mile from the right bank of the *Fortore*, and ten miles from the sea. *Strab* 6 ——Sidicinum, the only city ascribed to the Sidicini, a Campanian tribe. It is now *Teano*, and was distant about fifteen miles from Capua in a north-west direction. It became a Roman colony under Augustus *Strab.* 5.—*Plin* 3, 5.

TEARUS, a river of Thrace, rising in the same rock from 35 different sources, some of which are hot, and others cold Darius raised a column there when he marched against the Scythians, as if to denote the sweetness and salubrity of the waters of that river. *Herodot.* 4, 90, &c.—*Plin.* 4, 11.

TECHES, a mountain of Pontus, from which the 10,000 Greeks had first a view of the sea. *Xenoph. Anab.* 4.

TECMESSA, the daughter of a Phrygian prince, called by some Teuthras, and by others Teleutas. When her father was killed in war by Ajax, son of Telamon, the young princess became the property of the conqueror, and by him she had a son called Eurysaces. Sophocles, in one of his tragedies, represents Tecmessa as moving her husband to pity by her tears and entreaties, when he wished to stab himself. *Horat. Od.* 2, 1, 6. – *Dictys Cret.* – *Sophocl. in Ajac.*

TECTOSAGES, or TECTOSAÆ, a people of Gallia Narbonensis. They received the name of Tectosagæ *quod sagis tegerentur*. Some of them passed into Germany, where they settled near the Hercynian forest, and another colony passed into Asia, where they conquered Phrygia, Paphlagonia, and Cappadocia. The Tectosagæ were among those Gauls who pillaged Rome under Brennus, and who attempted some time after to plunder the temple of Apollo at Delphi. At their return home from Greece they were visited by a pestilence, and ordered, to stop it, to throw into the river all the riches and plunder which they had obtained in their distant excursions. *Cæs. B. G.* 6, 23 – *Cic. de Nat. D.* 3. – *Liv.* 38, 16 – *Flor.* 2, 11. – *Justin.* 32.

TEGEA, or TEGEÆ, one of the most ancient and important cities of Arcadia. It lay in an eastern direction from the southern part of the Mænalian ridge. It was said to have been founded by Tegeus, the son of Lycaon. The gigantic bones of Orestes were found here, and removed to Sparta at the command of an oracle. It was said that a war with the inhabitants of Pheneus was prevented, by referring the decision to a combat between three brothers from each city, in which one of the Tegeatæ obtained the victory, after he had slain his antagonists, and seen his brothers killed. The story of the Horatii and Curiatii, recorded in Roman history, is probably derived from this. The beautiful Atalanta was reputed to have been a native of Tegea, which was also famed for the temple of Minerva Alea, the most splendid building of the kind in the whole Peloponnesus. The vestiges of Tegea are to be seen on the site now called *Piali*, about an hour east of *Tripolitza*, but they consist only of scattered fragments and broken tiles and stones which cover the fields. *Paus.* 8, 45. – *Strab.* 8. – *Herod.* 1, 65. – *Xen. Hist. Gr.* 6, 5, 16 &c.

TEGEUS. *Vid.* Teos.

TELAMON, a king of the island of Salamis, son of Æacus and Endeis. He was brother to Peleus and father to Teucer and Ajax, who on that account is often called *Telamonius heros*. He fled from Megara, his native country, after he had accidentally murdered his brother Phocus in playing with the quoit, and he sailed to the island of Salamis, where he soon after married Glauce, the daughter of Cychreus, the king of the place. At the death of his father in-law, who had no male issue, Telamon became king of Salamis. He accompanied Jason in his expedition to Colchis, and was arm-bearer to Hercules, when that hero took Laomedon prisoner, and destroyed Troy. Telamon was rewarded by Hercules for his services with the hand of Hesione, whom the conqueror had obtained among the spoils of Troy, and with her he returned to Greece. He also married Peribœa, whom some call Eriboea. *Ovid Met.* 13, 151. – *Sophocl. in Aj.* 570. – *Apollod.* 1, 9, &c. – *Hygin. fab.* 97, &c.

TELAMONIADES, a patronymic given to the descendants of Telamon.

TELCHINES, a people of Rhodes, said to have been originally from Crete. They were the inventors of many useful arts, and, according to Diodorus, passed for the sons of the sea. They were the first who raised statues to the gods. They had the power of changing themselves into whatever shape they pleased, and according to Ovid, they could poison and fascinate all objects with their eyes, and cause rain and hail to fall at pleasure. The Telchinians insulted Venus, for which the goddess inspired them with a sudden fury, so that they committed the grossest crimes. Jupiter destroyed them all by a deluge. *Diod.* 5. – *Ovid Met.* 7, 365, &c.

TELCHINIA, a surname of Minerva. – Also a surname of Juno in Rhodes, where she had a statue at Ialysus raised by the Telchinians who settled there. – Also an ancient name of Crete, as the place from whence the Telchines of Rhodes were descended. *Stat. Silv.* 4, 6, 47.

TELCHINIUS, a surname of Apollo among the Rhodians.

TELEBOE or TELEBOÆ, a people of Acarnania, called also *Taphiæ*. *Vid.* Taphius.

TELEBOIDES, islands opposite Leucadia. *Vid.* Taphius.

TELEGONUS, a son of Ulysses and Circe, born in the island of Ææa, where he was educated. When arrived to the years of manhood he went to Ithaca to make himself known to his father, but he was shipwrecked on the coast, and being destitute of provisions, he plundered some of the inhabitants of the island. Ulysses and Telemachus came to defend the property of their subjects against this unknown invader; a quarrel arose, and Telegonus killed his father without knowing who he was. He afterwards returned to his native country, and, according to Hyginus, he carried thither his father's body, where it was buried. Telemachus and Penelope also accompanied him in his return, and soon after the nuptials of Telegonus and Penelope were celebrated by order of Minerva. Penelope had by Telegonus a son called Italus, who gave his name to Italy. Telegonus founded Tusculum in Italy, and, according to some, he left one daughter called Mamilia, from whom the patrician family of the Mamilii at Rome were descended. *Horat. od.* 3, 29, 8. – *Ovid Fast.* 3, et 4. – *Trist.* 1, 1. – *Plut. in Par.* – *Hygin. fab.* 127.

TELEMACHUS, a son of Ulysses and Penelope. He was still in the cradle when his father went with the rest of the Greeks to the Trojan war. At the end of this celebrated expedition, Telemachus, anxious to see his father, went to seek him, and as the place of his residence, and the cause of his long absence, were then unknown, he visited the court of Menelaus and Nestor to obtain information. He afterwards returned to Ithaca, where the suitors of his mother Penelope had conspired to murder him, but he avoided their snares, and by means of Minerva, he discovered his father, who had arrived in the island two days before him, and was then in the house of Eumæus. With this faithful servant and Ulysses, Telemachus concerted how to deliver his mother from the importunities of her suitors, and it was effected with success. After the death

of his father, Telemachus went to the island of Ææa, where he married Circe, or, according to others, Cassiphone, the daughter of Circe, by whom he had a son called Latinus. He some time after had the misfortune to kill his mother-in-law Circe, and fled to Italy, where he founded Clusium. Telemachus was accompanied in his visit to Nestor and Menelaus, by the goddess of wisdom, under the form of Mentor. It is said, that when a child, Telemachus fell into the sea, and that a dolphin brought him safe to shore, after he had remained some time under water. From this circumstance Ulysses had the figure of a dolphin engraved on the seal which he wore on his ring. *Hygin. fab.* 95 et 125.—*Ovid Heroid.* 1, 95.—*Horat ep.* 1, 7, 41.—*Homer. Od* 2, &c.

TELEPHUS, a king of Mysia, son of Hercules and Auge, the daughter of Aleus. He was exposed as soon as born on mount Parthenius, but his life was preserved by a goat and by some shepherds. According to Apollodorus, he was exposed not on a mountain, but in the temple of Minerva, at Tegea, or, according to a tradition mentioned by Pausanias, he was left to the mercy of the waves with his mother, by the cruelty of Aleus, and carried by the winds to the mouth of the Caycus, where he was found by Teuthras, king of the country, who married or rather adopted as his daughter Auge, and educated her son. Some, however, suppose that Auge fled to Teuthras to avoid the anger of her father, on account of her amour with Hercules. Yet others declare that Aleus gave her to Nauplius to be severely punished for her incontinence, and that Nauplius unwilling to injure her, sent her to Teuthras, king of Bithynia, by whom she was adopted. Telephus, according to the more received opinions, was ignorant of his origin, and he was ordered by the oracle, if he wished to know his parents, to go to Mysia. Obedient to this injunction, he came to Mysia, where Teuthras offered him his crown, and his adopted daughter Auge in marriage, if he would deliver his country from the hostilities of Idas, the son of Aphareus. Telephus readily complied, and at the head of the Mysians he soon routed the enemy, and received the promised reward as he was going to unite himself to Auge, the sudden appearance of an enormous serpent separated the two lovers; Auge implored the assistance of Hercules, and was soon informed by the god that Telephus was her own son. When his birth was known, the nuptials were not celebrated, and Telephus some time after married one of the daughters of king Priam. As one of the sons of the Trojan monarch, Telephus prepared to assist Priam against the Greeks, and with heroic valour he attacked them when they had landed on his coast. The carnage was great, and Telephus was victorious, had not Bacchus, who protected the Greeks, suddenly raised a vine from the earth, which entangled the feet of the monarch, and laid him flat on the ground. Achilles immediately rushed upon him, and wounded him so severely, that he was carried away from the battle. The wound was mortal, and Telephus was informed by the oracle, that he alone who had inflicted it could totally cure it.

Upon this, applications were made to Achilles, but in vain; the hero observed that he was no physician, till Ulysses, who knew that Troy could not be taken without the assistance of one of the sons of Hercules, and who wished to make Telephus the friend of the Greeks, persuaded Achilles to obey the directions of the oracle. Achilles consented, and as the weapon which had given the wound could alone cure it, the hero scraped the rust from the point of his spear, and, by applying it to the sore, gave it immediate relief. It is said that Telephus showed himself so grateful to the Greeks, that he accompanied them to the Trojan war, and fought with them against his father-in-law. *Hygin. fab.* 101. *Pans.* 8, 48.—*Apollod.* 2, 7, &c. *Ælian. V. H.* 12, 42.—*Ovid Fast* 1, 1, &c. *Philostr. Her.*—A rival of Horace, remarkable for his beauty and the elegance of his person. *Horat. od.* 1, 13.—L. Verus, wrote a book on the rhetoric of Homer, as also a comparison of that poet with Plato, and other treatises, all lost.

TELESILLA, a lyric poetess of Argos, who bravely defended her country against the Lacedæmonians, and obliged them to raise the siege. A statue was raised to her honour in the temple of Venus. *Paus.* 2, 20.

TELESINUS PONTIUS, a general of the Samnites, who joined the interest of Marius, and fought against the generals of Sylla. He marched towards Rome and defeated Sylla with great loss. He was afterwards routed in a bloody battle and left in the number of the slain after he had given repeated proofs of valour and courage. *Plut in Mar.* &c.—A poet of considerable merit in Domitian's reign. *Juv.* 7, 25.

TELLUS, a divinity, the same as the earth, the most ancient of all the gods after Chaos. She was mother by Cœlus of Oceanus, Hyperion, Cœus Rhea, Japetus Themis, Saturn, Phœbe, Tethys, &c. Tellus is the same as the divinity, who is honoured under the several names of Cybele, Rhea, Vesta, Ceres, Tithea, Bona Dea, Proserpine, &c. She was generally represented in the character of Tellus, as a woman with many breasts, distended with milk, to express the fecundity of the earth. She also appeared crowned with turrets, holding a sceptre in one hand, and a key in the other; while at her feet was lying a lame lion without chains, as if to intimate that every part of the earth can be made fruitful by means of cultivation. *Hesiod Theog* 126.—*Virg Æn* 7 137.—*Apollod.* 1, 1.—A poor man, whom Solon called happier than Croesus, the rich and ambitious king of Lydia. Tellus had the happiness to see a strong and healthy family of children, and at last honourably to fall in the defence of his country. *Herod.* 1, 30.

TELMESSUS, or TELMISSUS, the last city of Lycia, towards the west, and at the head of the Glaucus Sinus. Its inhabitants were famous for their skill in augury. It answers to the modern *Myra* or *Meis*. *Herod* 1 78.—*Arrian. Exp. Alex.* 2, 3.—A city of Caria, about 60 stadia to the south east of Halicarnassus, and on the Sinus Ceramicus.

TELO MARTIUS, a city and harbour on the coast of Gallia Narbonensis Secunda, now *Toulon*.

TELPHUSA, a city of Arcadia, forty stadia from Caus, and in a north eastern direction from Heræa. It derived its name from Telphusa, a daughter of the river Ladon. It was famed for the worship of the goddess Erinnys and Apollo Oncœus. There was a fountain here, the waters of which were so extremely cold that Tiresias

was fabled to have died of drinking of them. The site of this city is supposed by Sir W. Gell to correspond with the Kalybea of *Vonina*, but Muller is inclined to identify it with *Kutziouda*. *Leake*, 8, 24

TEMENITES, a surname of Apollo, which he received at Temenus, a small place near Syracuse, where he was worshipped. *Cic. in Verr.* 4, 53.

TEMPSOS, a place of Syracuse, where Apollo, called Temenites, had a statue. *Cic. in Verr.* 4, 53. *Steel Tab.* 24.

TEMENUS, the son of Aristomachus, was the first of the Heraclidæ who returned to Peloponnesus with his brother Cresphontes, in the reign of Tisamenes, king of Argos. Temenus made himself master of the throne of Argos, from which he expelled the reigning sovereign. After death he was succeeded by his son-in law Deiphon, who had married his daughter Hyrnetho, and this succession was in preference to his own son *Apollod.* 2 et 7. - *Paus.* 2, 18, 19 —— A son of Pelasgus, who was entrusted with the care of Juno's infancy *Paus* 8, 22.

TEMERINDA, the Scythian name for the Palus Mæotis. *Plin.* 6, 7.

TEMESA, a town of the Bruttii, south-west of Terina, and near the coast. It was famed for its copper works, which are, however, referred by some to a town of the same name in Cyprus. Romanelli fixes its site at *Torre del piano del Casale*. *Homer Od.* 1, 184 - *Ovid. Met.* 15, 707. *Fast* 5, 441. *Strab.* 6

TEMPE, (*plur. neut*) a valley in Thessaly, between mount Olympus at the north, and Ossa at the south, through which the river Peneus flows into the Ægean The poets have described it as the most delightful spot on the earth, with continually cool shades and verdant walks, which the warbling of birds rendered more pleasant and romantic, and which the gods often honoured with their presence. Tempe extended about five miles in length, but varied in the dimensions of its breadth so as to be in some places scarce one acre and a half wide. All valleys that are pleasant, either for their situation or the mildness of their climate are called *Tempe* by the poets. *Mela*, 2, 3.—*Dionys. Perieg.* 210. —*Ælian V H* 3, 1. - *Plut de Mus.* - *Virg. G* 2, 469. — *Ovid. Met.* 1, 569

TENCTHERI, a nation of Germany, who, in conjunction with the Usipii, crossed the Rhine, were defeated by the Romans, and found protection and new settlements among the Sicambri. In their most flourishing period, the Tenchtheri dwelt in the southern part of the Duchy of *Cleve*, and also in that of *Berg*, they also took part in the confederacy of the Cheruscl. *Cæs. B. G* 4, 16 — *Tacit Ann* 13, 56 *Hist* 4, 21 *Germ.* 32.

TENEDOS, a small and fertile island of the Ægean sea, opposite Troy, at the distance of about 12 miles from Sigæum, and 56 miles north from Lesbos. It was anciently called *Leucophrys*, until Tenes, who had been exposed by his father in a box, was driven by the sea on the island, and having built a town, was subsequently made king. It was especially sacred to Apollo, and was the place to which the Greeks retired, in order to make the Trojans believe they had returned home without finishing the siege. The earthenware made here was held in high estimation. *Hom. Od.* 3, 59.— *Virg. Æn.* 2, 21.—*Ovid. Met.* 1, 540. 12, 109.— *Mela*, 2, 7.

TENES, a son of Cycnus and Proclea. He was exposed on the sea on the coast of Troas by his father, who credulously believed his wife Philonome, who had fallen in love with Cycnus, and accused him of attempts upon her virtue, when he refused to gratify her passion. Tenes arrived safe in Leucophrys, which he called Tenedos, and of which he became the sovereign. Some time after, Cycnus discovered the guilt of his wife Philonome, and as he wished to be reconciled to his son, whom he had so grossly injured, he went to Tenedos, but when he had tied his ship to the shore, Tenes cut off the cable with a hatchet, and suffered his father's ship to be tossed about in the sea. From this circumstance, the *hatchet of Tenes* is become proverbial to intimate a resentment that cannot be pacified Some however, suppose that the proverb arose from the severity of a law made by a king of Tenedos against adultery, by which the guilty were both put to death with a hatchet. The hatchet of Tenes was carefully preserved at Tenedos, and afterwards deposited by Periclytus, son of Eutymachus, in the temple of Delphi, where it was still seen in the age of Pausanias. Tenes, as some suppose, was killed by Achilles, as he defended his country against the Greeks, and he received divine honours after death. His statue at Tenedos was carried away by Verres *Paus.* 10, 14.

TENOS, a small island in the Ægean, near Andros, called *Ophiussa* and also *Hyrussa*, from the number of its fountains It was very mountainous, but it produced excellent wines, universally esteemed by the ancients. Tenos was about 15 miles in extent. The capital was also called Tenos *Strab.* 10 *Mela*, 2, 7. - *Ovid Met.* 7, 466.

TENTYRA, (*plur*) and TENTYRIS, a city of Egypt in the Thebaid, situate on the Nile, to the north-west of Coptos It was famous for its inhabitants destroying the crocodiles, and thus bringing themselves into collision with the people of Ombos, who paid adoration to them. *Strab.* 17.— *Juv. Sat* 15.

TEOS, or TEIOS, a city on the coast of Ionia, situated upon a peninsula south-west of Smyrna. It had been originally colonised by a part of Minyæ, from Orchomenus, led by Athamas; but it subsequently received great accession of strength from Athens at the time of the Ionian migration. When Ionia was invaded by the armies of Cyrus after the overthrow of Crœsus, the Teians, despairing of being able to resist the Persian power, abandoned their native city, and retired to Abdera in Thrace. Teos is celebrated in the literary history of Greece for having given birth to Anacreon the poet, Hecatæus the historian, and Protagoras the philosopher Though deserted by the greater part of its inhabitants, Teos still continued to subsist as an Ionian city, as may be seen from Thucydides It revolted from Athens after the Sicilian overthrow, but was again reduced. The site once occupied by this ancient city is now called *Boudroun*. *Strab.* 14.— *Herod.* 1, 168 3 121. - *Thucyd.* 3, 32. 8, 16, 19 et 20 *Liv.* 37, 27

TERENTIA, the wife of Cicero. She became mother of M. Cicero, and of a daughter called Tulliola. Cicero repudiated her, because she had been faithless to his bed, when he was banished in Asia. Terentia married Sallust, Cicero's enemy, and afterwards Messala Corvinus She lived to her 103d, or, according to Pliny

to her 117th year. *Plut in Cic.*—*Val. Max.* 8, 13.—*Cic. ad Attic.* 11, 16, &c.——The wife of Scipio Africanus.——The wife of Mecænas, with whom it was said that Augustus carried on an intrigue.

TERENTIA LEX, called also CASSIA, *frumentaria* by M. Terentius Varro Lucullus, and C. Cassius, A. U. C. 680. It ordered that the same price should be given for all corn bought in the provinces to hinder the exactions of the quæstors.——Another by Terentius, the tribune, A. U. C. 291, to elect five persons to define the power of the consuls, lest they should abuse the public confidence by violence or rapine.

TERENTIANUS, a Roman to whom Longinus dedicated his treatise on the sublime.——Maurus, a Latin poet and grammarian, was a native of Carthage. He wrote a poem *de literis, syllabis, pedibus, et metris*, in which these dry topics are handled with all the art of which they are susceptible. The most recent edition of this poem is that of Santen, completed by Van Lennep, Traj. ad Rhen. 1825. It is given also in the *Corpus Poetarum* of Mattaire.

TERENTIUS PUBLIUS, a native of Carthage, in Africa, celebrated for the comedies which he wrote. He was sold as a slave to Terentius Lucanus, a Roman senator, who educated him with great care, and manumitted him for the brilliancy of his genius. He bore the name of his master and benefactor, and was called *Terentius*. He applied himself to the study of Greek comedy with uncommon assiduity, and merited the friendship and patronage of the learned and powerful Scipio, the elder Africanus, and his friend Lælius, have been suspected, on account of their intimacy, of assisting the poet in the composition of his comedies; and the fine language, the pure expressions, and delicate sentiments with which the plays of Terence abound, seem perhaps to favour the supposition. Terence was in the 25th year of his age, when his first play appeared on the Roman stage. All his compositions were received with great applause; but when the words

Homo sum, humani nil a me alienum puto,

were repeated, the plaudits were reiterated, and the audience, though composed of foreigners, conquered nations, allies, and citizens of Rome, were unanimous in applauding the poet, who spoke with such elegance and simplicity, the language of nature, and supported the native independence of man. The talents of Terence were employed rather in translation than in the effusions of originality. It is said that he translated 108 of the comedies of the poet Menander, six of which only are extant, his Andria, Eunuch, Heautontimorumenos, Adelphi, Phormio, and Hecyra. Terence is admired for the purity of his language and the artless elegance and simplicity of his diction, and for a continued delicacy of sentiment. There is more originality in Plautus, more vivacity in the intrigues, and more surprise in the catastrophes of his plays; but Terence will ever be admired for his taste, his expressions, and his faithful pictures of nature and manners, and the becoming dignity of his several characters. Quintilian, who candidly acknowledges the deficiences of the Roman comedy, declares that Terence was the most elegant and refined of all the comedians whose writings appeared on the stage. The time and the manner of his death are unknown. He left Rome in the 35th year of his age, and never after appeared there. Some suppose that he was drowned in a storm as he returned from Greece, about 159 years before Christ, though others imagine he died in Arcadia or Leucadia, and that his death was accelerated by the loss of his property, and particularly of his plays, which perished in a shipwreck. The best editions of Terence are that of Bentley, 4to. Amst. 1727; that of Westerhovius, 2 vols. 4to. Hag. Com. 1726; and that of Zeunius, 2 vols. 8vo. Lips. 1774, beautifully, but not very accurately, reprinted at the London press, in 1810, 2 vols. 8vo. There is an English translation, by Colman.——Q. Culeo, a Roman senator, taken by the Carthaginians, and redeemed by Africanus. When Africanus triumphed, Culeo followed his chariot with a *pileus* on his head. He was sometime after appointed judge between his deliverer and the people of Asia, and had the meanness to condemn him and his brother Asiaticus, though both innocent. *Liv.* 30, 45.——A consul with Æmilius Paulus at the battle of Cannæ. He was the son of a butcher, and had followed for some time the profession of his father. He placed himself totally in the power of Hannibal, by making an improper disposition of his army. After he had been defeated and his colleague slain, he retired to Canusium, with the remains of his slaughtered countrymen, and sent word to the Roman senate of his defeat. He received the thanks of this venerable body because he had engaged the enemy, however imprudently, and not despaired of the affairs of the republic. He was offered the dictatorship, which he declined. *Plut.*—*Liv.* 22 &c.

TEREUS, a king of Thrace, son of Mars and Bistonis. He married Progne, the daughter of Pandion, king of Athens, whom he had assisted in a war against Megara. He offered violence to his sister-in-law Philomela, whom he conducted to Thrace by desire of Progne. [*Vid.* Philomela and Progne.]——A friend of Æneas, killed by Camilla. *Virg. Æn.* 11, 675.

TERGESTE, a town of Venetia, in the territory of the Carni, now *Trieste*. It was situate at the north eastern extremity of the Sinus Tergestinus. It suffered severely, on one occasion, from a sudden incursion of the Japydes. *Plin.* 3, 18.—*Cæs B. G.* 24.—*Appian. B. Illyr* 18.

TERINA, a town of the Bruttii, on the coast of the Mare Tyrrhenum. It was founded by the Crotoniats, and destroyed by Hannibal. It gave name to the Sinus Terinæus. It is now *St Eufemia*. *Plin.* 3, 5.—*Strab.* 6.

TERIOLI, now *Tyrol*, a fortified town at the north of Italy, in the country of the Grisons.

TERMERUS, a robber of Peloponnesus, who killed people by crushing their head against his own. He was slain by Hercules in the same manner. *Plut. in Thes.*

TERMILÆ, a name given to the Lycians. *Vid.* Lycia.

TERMINALIA, annual festivals at Rome, observed in honour of the god Terminus, in the month of February. It was then usual for the peasants to assemble near the principal landmarks which separated their fields, and after they had crowned them with garlands and flowers, to make libations of milk and wine, and to sacrifice a lamb or a young pig. They were originally established by Numa, and though at first

it was forbidden to shed the blood of victims, yet in process of time land-marks were plentifully sprinkled with it. *Ovid Fast.* 2, 641.—*Cic. Phil.* 12, 10.

TERMINĀLIS, a surname of Jupiter, because he presided over the boundaries and lands of individuals, before the worship of the god Terminus was introduced *Dionys H.* 2.

TERMINUS, a divinity at Rome, who was supposed to preside over bounds and limits, and to punish all unlawful usurpation of land His worship was first introduced at Rome by Numa, who persuaded his subjects that the limits of their lands and estates were under the immediate inspection of heaven. His temple was on the Tarpeian rock, and he was represented with a human head without feet or arms, to intimate that he never moved, wherever he was placed The people of the country assembled once a year with their families and crowned with garlands and flowers the stones which separated their different possessions, and offered victims to the god who presided over their boundaries It is said that when Tarquin the Proud wished to build a temple on the Tarpeian rock to Jupiter, the god Terminus refused to give way, though the other gods resigned their seats with cheerfulness; whence Ovid has said,

Restitit, et magno cum Jove templa tenet.

Dionys H 2.—*Ovid Fast* 2, 641.—*Plut in Num.*—*Liv* 5.—*Virg. Æn* 9 449.

TERPANDER, a lyric poet and musician of Lesbos, 675, B C. It is said that he appeased a tumult at Sparta by the melody and sweetness of his notes He added three strings to the lyre, which before his time had only four. *Ælian V. H.* 12, 50 *Plut de Mus.*

TERPSICHORE, one of the Muses, daughter of Jupiter and Mnemosyne. She presided over dancing, of which she was reckoned the inventress, as her name intimates, and with which she delighted her sisters. She is represented like a young virgin crowned with laurel, and holding in her hand a musical instrument. *Luc.* 7, 35.—*Apollod.* 1.

TERRA, one of the most ancient deities in mythology, wife of Uranus, and mother of Oceanus, the Titans, Cyclops, Giants, Thea, Rhea, Themis, Phœbe, Thetys, and Mnemosyne By the Air she had Grief, Mourning, Oblivion, Vengeance, &c. According to Hyginus, she is the same as Tellus *Vid.* Tellus.

TERROR, an emotion of the mind which the ancients have made a deity, and one of the attendants of the god Mars, and of Bellona.

TERTULLIĀNUS, J. SEPTIMIUS FLORENS, a Christian writer in the second century, was born at Carthage, where his father was centurion in the army under the pro-consul of Africa. He was intended for the bar; but the constancy of the martyrs made such an impression on him, that he embraced the Christian religion, and became a priest. During the persecution in the time of Severus he published an eloquent apology for the Christians, but towards the close of life he joined the Montanists, from whom also he separated, and formed a sect of his own, which subsisted till the time of St Augustine The best edition of the entire works of Tertullian, is that of Semler, 4 vols 8vo Hal. 1770, and of his Apology, that of Haverecamp, 8vo. L. Bat. 1718.

TETHYS, the greatest of the sea deities, was wife of Oceanus, and daughter of Uranus and Terra. She was mother of the chiefest rivers of the universe, such as the Nile, the Alpheus, the Mæander Simois, Peneus, Evenus Scamander, &c and about 3000 daughters called Oceanides Tethys is confounded by some mythologists with her grand-daughter Thetis, the wife of Peleus, and the mother of Achilles The word *Tethys* is poetically used to express the sea *Apollod* 1, 1.—&c.—*Virg G.* 1, 31.—*Ovid. Met.* 2, 509, 9, 498. *F st* 2, 191.—*Hesiod. Th* 336 *Homer Il* 14, 302

TETRAPOLIS, a name given to the city of Antioch, (*see capita*) of Syria, because it was divided into four separate districts, each of which resembled a city. Some apply the word to *Seleucis*, which contained the four large cities of Antioch, Laodicea, Apamea, and Seleucia in Pieria.—The name of Doris in Greece, from its four cities *Id.* Doris.

TETRICA, a mountain of the Sabines near the river Fabaris *Virg. Æn.* 7, 713.

TETRICUS a Roman senator, saluted emperor in the reign of Aurelian He was led in triumph by his successful adversary, who afterwards heaped the most unbounded honours upon him and his son of the same name.

TEUCER a king of Phrygia, son of the Scamander by Idea According to some authors, he was the first who introduced among his subjects the worship of Cybele, and the dances of the Corybantes. The country where he reigned was from him called *Teucria*, and his subjects *Teucri*. His daughter Batea married Dardanus, a Samothracian prince, who succeeded him in the government of Teucria. *Apollod* 3, 12.—*Virg Æn* 3, 108. A son of Telamon, king of Salamis, by Hesione the daughter of Laomedon. He was one of Helena's suitors, and accordingly accompanied the Greeks to the Trojan war, where he signalised himself by his valour and intrepidity. It is said that his father refused to receive him into his kingdom because he had left the death of his brother Ajax unrevenged. This severity of the father did not dishearten the son, he left Salamis and retired to Cyprus where, with the assistance of Belus, king of Sidon, he built a town, which he called Salamis after his native country. He attempted to recover the island of Salamis after his father's death but his efforts were successfully opposed, and defeated by Eurysacus the son of Ajax and he retired to Cyprus, where his posterity remained seated on the throne till the time of Evagoras. He afterwards built a temple to Jupiter in Cyprus, on which a man was annually sacrificed till the reign of the Antonines. Some suppose that Teucer did not return to Cyprus, but that, according to a less received opinion, he went to settle in Spain, where new Carthage was afterwards built, and thence into Galatia. *Hom. Il* 1, 281.—*Virg. Æn.* 1, 623.—*Apolod* 3, 12.—*Paus.* 2, 29.—*Justin* 44, 3.—*Potere.* 1 1

TEUCRI, a name given to the Trojans, from Teucer, their king *Virg Æn.* 1, 42 et 234

TEUCRIA, a name given to Troy, from Teucer, one of its kings. *Virg. Æn* 2, 26.

TEUTA, a queen of Illyricum, B C. 231, who ordered the Roman ambassadors, P. Junius and T Coruncanius to be put to death This unprecedented murder was the cause of a war

which ended in her disgrace. *Flor.* 2, 5. — *Plin.* 34, 6

TEUTAS, or TEUTATES, a name of Mercury among the Gauls. The people offered human victims to this deity. *Lucan.* 1, 445

TEUTHRAS, a king of Mysia on the borders of the Caycus. He adopted as his daughter, or, according to others, married, Auge the daughter of Aleus, when she fled away into Asia from her father, who wished to punish her for her amours with Hercules. Some time after, his kingdom was invaded by Idas, the son of Aphareus, and to remove this enemy, he promised Auge and his crown to any one who could restore tranquillity to his subjects. This was executed by Telephus, who afterwards proved to be the son of Auge, who was promised in marriage to him by right of his successful expedition. Some authors call Teuthras the father of Thespius, and thence the fifty Thespiades, who became mothers by Hercules, are called *Teuthrantiades*. — *Apollod.* 2, 7, &c. — *Paus.* 3, 25 — *Ovid Trist.* 2, 19 — *Herod.* 9, 51. — *Hygin. fab* 100 — One of the companions of Æneas in Italy. *Virg. Æn.* 10, 402

TEUTOBURGIENSIS SALTUS, a forest of Germany, lying in an eastern direction from *Paderborn*, and reaching as far as the territory of *Osnabruck*. It was here that Varus, with three Roman legions, was completely routed by the Cherusci under Arminius, A. D. 10. — *Tacit. Ann.* 1, 60.

TEUTONI and TEUTONES, a name given to several united tribes of Germany, who with the Cimbri made incursions upon Gaul, and cut to pieces two Roman armies. They were at last defeated by the consul Marius, and an infinite number made prisoners. [*Vid* Cimbri.] *Cic. pro Manil.* — *Flor.* 3, 3. — *Plut. in Mar.* — *Martial* 14, 26.

THAIS, a famous courtezan of Athens, who accompanied Alexander in his Asiatic conquests, and gained such an ascendancy over him, that she made him burn the royal palace of Persepolis. After Alexander's death, she married Ptolemy king of Egypt. Menander celebrated her charms, both mental and personal, which were of a superior nature, and on this account she is called *Menandrea* by *Propertius*, 2, 6. — *Ovid de Art Am.* 3, 604. *de Rem. Am.* 384. — *Plut in Alex.* *Juv.* 3, 93

THALA, a town of Africa, in the dominions of Jugurtha. It is now *Feriane*. *Tac. Ann.* 3, 21.

THALASSIUS, a beautiful young Roman in the reign of Romulus. At the rape of the Sabines, one of these virgins appeared remarkable for her beauty and elegance, and her ravisher, afraid of many competitors, exclaimed as he carried her away, that it was for Thalassius. The name of Thalassius was no sooner mentioned, than all were eager to preserve so beautiful a prize for him. Their union was attended with so much happiness, that it was ever after usual at Rome to make use of the word *Thalassius* at nuptials, and to wish those that were married the felicity of Thalassius. He is supposed by some to be the same as *Hymen*, as he was made a deity. *Plut. in Rom.* — *Martial.* 3, 92. — *Liv.* 1, 9.

THALES, one of the seven wise men, and founder of the Ionic sect of philosophers, was born at Miletus, B.C. 586. He travelled into Egypt, and while there obtained favour from the king Amasis, till he offended him by the freedom of his remarks. Thales then returned to Greece, where he had Anaximander, Anaximenes, and Pythagoras, for his disciples. He taught, that water is the principle of all things, and that the universe is the work of an Infinite Being. He made discoveries in geometry, particularly in triangles, and when in Egypt, he took the heights of the pyramids by the shadow. He was also an excellent astronomer, and divided the sphere into zones arctic and antarctic circles, the two tropics and equator. He observed the apparent diameter of the sun, and calculated eclipses. He died at the age of 96, at the Olympic games. *Herodot* 1, 7. — *Diog.* 1.

Cic. de Nat. D. &c. — A lyric poet of Crete, intimate with Lycurgus. He prepared by his rhapsodies the minds of the Spartans to receive the rigorous institutions of his friend, and inculcated a reverence for the peace of civil society.

THALESTRIA, or THALESTRIS, a queen of the Amazons, who, accompanied by 300 women, came 30 days' journey to meet Alexander, in his Asiatic conquests, to raise children by a man whose fame was so great, and courage so uncommon. *Curt.* 6, 5. *Justin* 2, 4.

THALIA, one of the Muses, who presided over festivals, and over pastoral and comic poetry. She is represented leaning on a column, holding a mask in her right hand, by which she is distinguished from her sisters, as also by a shepherd's crook. Her dress appears shorter and not so ornamented as that of the other Muses. *Horat. Od.* 4, 6, 25. — *Mart.* 9, 75. — *Plut. in Symp.* &c. — *Virg. Ec.* 6, 2. — One of the Nereides. *Hesiod Th.* — *Virg. Æn.* 5, 826

THAMYRAS, or THAMYRIS, a celebrated musician of Thrace. His father's name was Philammon, and his mother's Argiope. He became enamoured of the Muses, and challenged them to a trial of skill. His challenge was accepted, and it was mutually agreed that the conquered should be totally at the disposal of his victorious adversary. He was conquered; and the Muses deprived him of his eye sight and his melodious voice, and broke his lyre. His poetical compositions are lost. *Hom. Il.* 2, 594, 5, 599. — *Apollod.* 1, 3. *Ovid. Amor.* 3, 7, 62. *Art Am.* 3, 399. — *Paus.* 4, 33.

THAPSACUS, a city on the western bank of the Euphrates, nearly opposite to the modern *Rocca*. There was a great ford of the Euphrates here which is celebrated in history by the crossing of three great armies first, by Cyrus, in his expedition against Artaxerxes B.C. 401; subsequently by Darius, when defeated at Issus B.C. 333; and three years afterwards by Alexander in pursuit of him, previous to the decisive battle of Arbella. *Xen. Anab.* 1, 4. — *Arrian* 2, 13. 3, 7. — *Strab* 16.

THAPSUS, now *Demass*, a town of Africa Propria, on the coast, south-east of Hadrumetum, famous for the victory obtained there by Cæsar over Juba and Metellius Scipio, the latter of whom had fled hither with the wreck of Pompey's party after the fatal battle of Pharsalia. *Bel. Ital.* 3, 261. — *Liv.* 29, 30. 33, 48 — A town of Sicily, on the eastern coast, not far to the north of Syracuse.

THARGELIA, festivals in Greece, in honour of Apollo and Diana. They lasted two days, and the youngest of both sexes carried olive-

branches, on which were suspended cakes and fruits.

THABIUS, or THRASIUS, a famous soothsayer of Cyprus, who told Busiris, king of Egypt, that to stop a dreadful plague which afflicted his country, he must offer a foreigner to Jupiter. Upon this the tyrant ordered him to be seized and sacrificed to the god, as he was not a native of Egypt. *Ovid. de Art Am.* 1, 649.—A surname of Hercules, who was worshipped at Thasos.

THASOS, now *Thaso*, an island in the Ægean, off the coast of Thrace, and opposite the mouth of the Nestus. It was also called *Æria* and Chryse. It is about 40 miles in circumference, and was remarkable for its fertility, its mines of gold and silver, as well as for its beautiful wine and marble. The Phœnicians first colonised it, but some Parians afterwards settled there at the command of an oracle. It received the name of Thasos from the son of Agenor, who is said to have retired hither when despairing to find his sister Europa. Its chief town was Thasos. *Herod.* 6, 47.—*Plin.* 4, 12, 26, 6.—*Strab.* *Lp.* 6.—*Dionys. Perieg.* 533.—*Virg.* *G.* 2, 91.

THASUS, a son of Neptune, who went with Cadmus to seek Europa. He built the town of Thasos in Thrace. Some make him brother of Cadmus. *Apollod.* 3, 1.

THAUMACI, now *Thaumaco*, a city of Thessaly, in the district of Pthiotis, and in a north-west direction from the head waters of the Sinus Maliacus. It is said to have derived its name from the singularity of its situation, and the *astonishment* (θαῦμα) produced upon the minds of travellers upon first reaching it. *Liv.* 32, 4, 36, 15.

THAUMANTIAS, and THAUMANTIS, a name given to Iris, the messenger of Juno, because she was the daughter of Thaumas, the son of Oceanus and Terra, by one of the Oceanides. *Hesiod. Th.* *Virg. Æn.* 9, 5.—*Ovid. Met.* 4, 479, 14, 845.

THEAGENES, an athlete of Thasos, famous for his strength. His father's name was Timosthenes, a friend of Hercules. He was crowned above a thousand times at the public games of the Greeks, and became a god after death. *Paus.* 6, 6 et 11.—*Plut.*—A Theban officer, who distinguished himself at the battle of Cheronæa. *Plut.*—A writer who published commentaries on Homer's works.

THEANO, the wife of Metapontus, son of Sisyphus, presented some twins to her husband, when he wished to repudiate her for her barrenness. The children were educated with the greatest care, and some time afterwards, Theano herself became mother of twins. When they were grown up, she encouraged them to murder the supposititious children who were to succeed to their father's throne, in preference to them. They were both killed in the attempt, and the father, displeased with the conduct of Theano, repudiated her to marry the mother of the children whom he had long considered as his own. *Hygin. Fab.* 186. A daughter of Cisseus, sister to Hecuba, who married Antenor, and was supposed to have betrayed the Palladium to the Greeks as she was priestess of Minerva. *Homer. Il.* 6, 298.—*Paus.* 10, 27.—*Dictys Cret.* 5, 8.—One of the Danaides. Her husband's name was Phantes. *Apollod.* 2, 1.—The wife of the philosopher, Pythagoras, daughter of Pythanax of Creta, or, according to others, of Brontinus of Croto. *Diog.* 8, 42.—The daughter of Pythagoras.—A poetess of Locris.—A priestess of Athens, daughter of Menon, who refused to pronounce a curse upon Alcibiades, when he was accused of having mutilated all the statues of Mercury. *Paus.*—The mother of Pausanias. She was the first, as it is reported, who brought a stone to the entrance of Minerva's temple to shut up her son, when she heard of his crimes and perfidy to his country. *Polyæn.* 8.—A Trojan matron, who became mother of Mimas by Amycus, the same night that Paris was born. *Virg. Æn.* 10, 703.

THEBÆ (*Thebæ*), one of the most ancient and celebrated of the Grecian cities, the capital of Bœotia, situated near the river Ismenus, and in a north-eastern direction from Platæa. It was founded by Cadmus, who called it Cadmea, an appellation which was subsequently confined to the citadel only, but he afterwards gave it the name of Thebes, from the great Egyptian city. It was originally without walls, but Amphion and Zethus built them by the sound of the lyre, from its *seven gates*, it is surnamed *Heptapylos*. Eteocles and Polynices, the two sons of Œdipus, king of Thebes, inherited their father's throne, and mutually agreed that they should reign each a year alternately. Eteocles ascended the throne first, by right of seniority, but when the year was expired, he refused to resign the crown to his brother. Upon this, Polynices fled to Argos, to implore the assistance of the Argives, and there married Argia, the daughter of Adrastus, king of the country, and levied a large army, at the head of which he marched against Thebes. The command of this army was divided amongst seven celebrated chiefs, who were to attack the seven gates of the city. The battle, however, was decided by single combat between the two brothers, who both killed one another. Epaminondas, under whom the Thebans rose to the highest reputation, was the great ornament of their city. Pelopidas, the famous Theban general was born here, as was also Pindar. Alexander, the son of Philip, proved the ruin of the city by razing it to the ground, in revenge for the inhabitants revolting against him; but he spared the house and family of Pindar, from admiration of the poet. *Apollod.* 2, 4, &c.—*Mela*, 2, 3.—*Paus.* 2, 6, 9, 5.—*Strab.* 9.—*Plut.* in *Pel. Flam. et Alex.*—*C. Nep.* in *Pel. Epam.* &c.—*Horat. Art. Poet.* 391.—*Ovid. Met.* 3, 561. 4, 416, &c.—Phthiotica, a city of Thessaly, in the district of Pthiotis, situate about 300 stadia from Larissa, and not far from the sea. In a military point of view its importance was great, as it commanded the avenues of Magnesia and Thessaly, from its vicinity to Demetrias Pheræ and Pharsalus. *Polyb.* 5, 99, &c.—*Liv.* 33, 5, 32, 25.—A celebrated city of Upper Egypt, the capital of Thebais. It was built at so remote a period, that the Egyptians reckoned it the most ancient city in the world. Thebes is mentioned in Holy Writ by the name of No and Ammon No, and it was called by the Greeks Diospolis Magna or the Great City of Jove, from its being sacred to the father of the gods. It had obtained a great importance in a very early age, as may be conjectured from its being mentioned by Homer, who describes it as having a *hundred gates*, whence it was surnamed Hecatompylos, from each of which it could pour

forth 200 armed men. It was forty miles in circumference and was surrounded by a wall 24 feet thick. It was the first residence of the kings of Egypt who were buried in magnificent sepulchres hewn out of the Lybian mountains on the western side of the Nile; their great palace was also on the same bank of the river, in a part of the city named Memnonium after the famous Memnon. In the times of the Greeks and Romans the appellation Diospolis was entirely confined to that part of Thebes which lay east of the Nile, the remainder being known by its old title of *Memnonium*. After its destruction by Cambyses, Thebes never rose to its former grandeur and importance, the subsequent kings having taken up their residence at Memphis. Its site is now occupied by several villages, as *Carnac*, *Luxor*, *Medina*, *Thabu*, &c. the last of which appears still to preserve some vestiges of the ancient name. *Pun.* 5, 9.—*Jun.* 15, 15. *Luc. Ann.* 2, 66. *Herod.* 2 et 3.—*Diod.* 1.—*Hom. Il.* 9, 381.—*Strab.* 17.—*Mela*, 1, 9.

THEBAIS, a country in the southern parts of Egypt of which Thebes was the capital.—— There have been some poems which have borne the name of Thebais but of these the only one extant is the Thebais of Statius. *Ind.* Statius.

THEBE, a city of Mysia, north of Adramyttium, and surnamed Hypoplacia from being situated under a hill called Placos. It was the birth-place of Andromache, and was taken by Achilles during the Trojan war. *Hom. Il.* 6, 397.—*Liv.* 37, 19.——The wife of Alexander, tyrant of Pheræ. She was persuaded by Pelopidas to murder her husband.

THELXIÓPE, one of the Muses, according to some writers. *Cic. de Fin.* 3, 21.

THEMIS, a daughter of Cœlus and Terra, who married Jupiter against her own inclination. She became mother of Dice, Irene, Eunomia, the Parcæ and Horæ; and was the first to whom the inhabitants of the earth raised temples. Her oracle was famous in Attica in the age of Deucalion, who consulted it with great solemnity, and was instructed how to repair the loss of mankind. She was generally attended by the seasons. Among the moderns she is represented as holding a sword in one hand, and a pair of scales in the other. *Ovid. Met.* 1, 321.——A daughter of Ilus, who married Capys and became mother of Anchises. *Apollod.* 3, 12.

THEMISCÝRA, a city of Pontus, capital of a district of the same name. The town of Themiscyra appears to have been one of very early origin. Scylax mentions it as a Grecian state; Herodotus also speaks of it; and Appian reports that it was besieged by Lucullus after the retreat of Mithridates from Cyzicus. The Themiscyrians defended themselves with vigour, and when their walls were undermined, they sent bears, and other wild beasts, and even swarms of bees, against the workmen of the enemy. *Scylax, p.* 33.—*Herod.* 4, 86.—*Appian Mithr.* 78.

THEMISON, a famous physician of Laodicea, disciple to Asclepiades. He was founder of a sect called Methodists, because he wished to introduce methods to facilitate the learning and the practice of physic. He flourished in the Augustan age. *Plin.* 29, 1.—*Juv.* 10, 221.—— One of the generals of Antiochus the Great. He was born at Cyprus. *Ælian V. H.* 2, 41.

THEMISTA, or THEMISTIS, a goddess, the same as Themis.

THEMISTIUS, a Greek orator and philosopher, who, for his eloquence, was called *Euphrades*. He flourished in the fourth century, at Constantinople, where Constantius elected him into the senate, and ordered a statue to be set up in honour of him in 301. Succeeding emperors showed him equal respect; and Theodosius made him prefect of the city. Though Themistius was a heathen, he kept up a correspondence with the Christians, particularly Gregory of Nazianzus. His orations have been published by Hardouin. Themistius also wrote commentaries on the works of Aristotle.

THEMISTO, a daughter of Hypseus, was the third wife of Athamas, king of Thebes, by whom she had four sons, called Prous, Leucon, Schœneus, and Erythroes. She endeavoured to kill the children of Ino, her husband's second wife, but she killed her own by means of Ino, who lived in her house in the disguise of a servant-maid, and to whom she entrusted her bloody intentions, upon which she destroyed herself. *Paus.* 9, 23. *Apollod.* 1, 9.——The mother of the poet Homer, according to a tradition mentioned by Pausanias, 10, 24.

THEMISTÓCLES, a celebrated general, born at Athens. His father's name was Neocles, and his mother's Euterpe, or Abrotonum, a native of Halicarnassus, or of Thrace, or Acarnania. The beginning of his youth was marked by vices so flagrant, and an inclination so incorrigible, that his father disinherited him. This, which might have disheartened others, roused the ambition of Themistocles, and the protection which he was denied at home, he sought in courting the favours of the populace, and in sharing the administration of public affairs. When Xerxes invaded Greece, Themistocles was at the head of the Athenian republic, and in this capacity the fleet was entrusted to his care. While the Lacedæmonians under Leonidas were opposing the Persians at Thermopylæ, the naval operations of Themistocles, and the combined fleet of the Peloponnesians were directed to destroy the armament of Xerxes, and to ruin his maritime power. The obstinate wish of the generals to command the Grecian fleet, might have proved fatal to the interests of the allies, had not Themistocles freely relinquished his pretensions, and by nominating his rival Eurybiades master of the expedition, shown the world that his ambition could stoop when his country demanded his assistance. The Persian fleet was distressed at Artemisium by a violent storm, and the feeble attack of the Greeks; but a decisive battle had never been fought, if Themistocles had not used threats and entreaties, and even called religion to his aid, and the favourable answers of the oracle, to second his measures. The Greeks, actuated by different views, were unwilling to make head by sea against an enemy whom they saw victorious by land, plundering their cities, and destroying all by fire and sword; but before they were dispersed Themistocles sent intelligence of their intentions to the Persian monarch. Xerxes, by immediately blocking them with his fleet, in the bay of Salamis, prevented their escape, and while he wished to crush them all at one blow, he obliged them to fight for their safety, as well as for the honour of their country. This battle,

which was fought near the island of Salamis, B.C. 480, was decisive, the Greeks obtained the victory, and Themistocles the honour of having destroyed the formidable navy of Xerxes. Further to ensure the peace of his country, Themistocles informed the Asiatic monarch, that the Greeks had conspired to cut the bridge which he had built across the Hellespont, and to prevent his retreat into Asia. This met with equal success. Xerxes hastened away from Greece, and while he believed, on the words of Themistocles, that his return would be disputed, he left his forces without a general, and his fleets an easy conquest to the victorious Greeks. These signal services to his country, endeared Themistocles to the Athenians, and he was universally called the most warlike and most courageous of all the Greeks who fought against the Persians. He was received with the most distinguished honours, and, by his prudent administration, Athens was soon fortified with strong walls, her Piræus was rebuilt, and her harbours were filled with a numerous and powerful navy, which rendered her the mistress of Greece. Yet in the midst of that glory the conqueror of Xerxes incurred the displeasure of his countrymen, which had proved so fatal to many of his illustrious predecessors. He was banished from the city, and after he had sought in vain a safe retreat among the republics of Greece, and the barbarians of Thrace, he threw himself into the arms of a monarch, whose fleets he had defeated, and whose father he had ruined. Artaxerxes, the successor of Xerxes, received the illustrious Athenian with kindness, and though he had formerly set a price upon his head, yet he made him one of his greatest favourites, and bestowed three rich cities upon him, to provide him with bread, wine, and meat. Such kindnesses from a monarch, from whom he, perhaps, expected the most hostile treatment, did not alter the sentiments of Themistocles. He still remembered that Athens gave him birth, and according to some writers, the wish of not injuring his country, and therefore his inability of carrying on war against Greece, at the request of Artaxerxes obliged him to destroy himself by drinking bull's blood. The manner of his death, however, is uncertain, and while some affirm that he poisoned himself, others declare that he fell a prey to a violent distemper in the city of Magnesia, where he had fixed his residence while in the dominions of the Persian monarch. His bones were conveyed to Attica and honoured with a magnificent tomb by the Athenians, who began to repent too late of their cruelty to the saviour of his country. Themistocles died in the 65th year of his age, about 449 years before the Christian era. He has been admired as a man naturally courageous, of a disposition fond of activity, ambitious of glory and enterprise. Blessed with a provident and discerning mind, he seemed to rise superior to misfortunes, and in the midst of adversity, was possessed of resources which could enable him to regain his splendour, and even to command fortune. *Plut. et C. Nep.* in *Vita.*—*Paus.* 1. 1. 8. 52.—*Athen.* 5. 6. 2. 12. 3. 13. 40.——A writer, some of whose letters are extant. The best edition is that of Bremer, 8vo. Lips. 1779.

THEOCLYMENUS a soothsayer of Argolis, descended from Melampus. His father's name was Thestor. He foretold the speedy return of Ulysses to Penelope and Telemachus. *Homer. Od.* 15, 225, &c.—*Hygin fab* 128.

THEOCRITUS, a Greek poet, a native of Syracuse, who flourished in the time of Ptolemy Philadelphus, and in the reign of the second Hiero, B.C. 270. He was instructed, in his early education, by Asclepiades of Samos, and Philetas of Cos; subsequently he became the friend of Aratus, and passed a part of his days at Alexandria, and the remainder in Sicily. It has been supposed that he was strangled by order of Hiero, king of Sicily, in revenge for some satirical invectives, but the passage of Ovid on which the supposition rests, mentions only "the Syracusan poet," and it does not follow that this was our bard. The compositions of Theocritus bear the name of *Idylia* (Εἰδύλλια) by which word is meant not one particular class of subjects, but miscellaneous or occasional pieces of various but moderate lengths. They are all written in the Doric dialect, yet few of them are properly pastorals, though the greater part refer to country life and manners. The purely pastoral may still be placed at the head of that species of composition, from the truth, and simplicity of the manners, sometimes, indeed, deviating to coarseness, and the pleasing descriptions of natural objects, evidently drawn from the life. In these respects Theocritus greatly excels his imitators, and his poetry in general is highly agreeable to all who have a taste for genuine simplicity and the beauties of nature. The most esteemed editions of Theocritus are that of Wheatan, 2 vols. 4to Oxon. 1770, that of Valckenaer, 8vo. L. Bat. 1781, that of Gaisford, in the Poetæ Minores, 4 vols. 8vo. Oxon 1816 20; and that of Kiessling, 8vo Lip. 1819. Polwhele has translated this author into English verse with notes.

THEODAMAS, or THIODAMAS, a king of Mysia, in Asia Minor. He was killed by Hercules, because he refused to treat him and his son Hellus with hospitality. *Ovid in Ib.* 438.—*Apollod.* 2. 7.—*Hygin fab* 271.

THEODICTES, a Greek orator and poet of Phaselis in Pamphylia, son of Aristander and disciple of Isocrates. He wrote 50 tragedies besides other works now lost. He had such a happy memory that he could repeat with ease whatever verses were spoken in his presence. When Alexander passed through Phaselis, he crowned with garlands the statue which had been erected to the memory of the poet. *Cic. Tusc.* 1. 2. *In Orat.* 51. &c.—*Plut. Quæst.*

THEODORA, a daughter-in-law of the emperor Maximian, who married Constantius.——A daughter of Constantine.——A woman who, from being a prostitute, became empress to Justinian, and distinguished herself by her intrigues and enterprises.——The name of Theodora is common to the empresses of the east in a later period.

THEODORETUS, one of the Greek fathers, was born at Antioch about A.D. 386. He was a disciple of Chrysostom. In 420 he was made bishop of Cyrrhus, in Syria, where he laboured assiduously in converting a rude people, and opposing the errors of Nestorius. He died about 460. He is the author of a history commencing in 323, where that of Eusebius ends, and terminating in 428. The best edition is that of Reading, fol. Cantab. 1720.

THEODORUS, a Syracusan of great authority among his countrymen, who severely inveighed against the tyranny of Dionysius.——A philosopher, disciple to Aristippus. He denied the existence of a God He was banished from Cyrene, and fled to Athens, where the friendship of Demetrius Phalereus saved him from the accusations which were carried to the Areopagus against him Some suppose that he was at last condemned to death for his impiety, and that he drank poison ——A preceptor to one of the sons of Antony, whom he betrayed to Augustus.——A consul in the reign of Honorius. Claudian wrote a poem upon him, in which he praises him with great liberality ——A secretary of Valens. He conspired against the emperor and was beheaded ——A Greek poet of Colophon, whose compositions are lost.—— A Greek poet in the age of Cleopatra He wrote a book of metamorphoses, which Ovid imitated as some suppose.

THEODOSIA, a town on the south east side of the Tauric Chersonese, called also Capha, now Caffa. *Mela*, 2, 1.

THEODOSIOPOLIS a town of Armenia, built by Theodosius, &c It is now called *Hassan-Calch* ——Another in Mesopotamia on the river Chaboras. Its previous name was Resaina, and it was founded by a colony in the reign of Septimius Severus *Vid* Resaina.

THEODOSIUS, FLAVIUS a Roman emperor surnamed *Magnus* from the greatness of his exploits. He was invested with the imperial purple by Gratian, and appointed over Thrace and the eastern provinces, which had been in the possession of Valentinian The first years of his reign were marked by different conquests over the barbarians. The Goths were defeated in Thrace, and 3000 of their chariots, with an immense number of prisoners of both sexes, were the reward of the victory. This glorious campaign intimidated the inveterate enemies of Rome, they sued for peace, and treaties of alliance were made with distant nations, who wished to gain the favours and the friendship of a prince whose military virtues were so conspicuous. Some conspiracies were formed against the emperor, but Theodosius totally disregarded them, and while he punished his competitors for the imperial purple, he thought himself sufficiently secure in the love and the affection of his subjects His reception at Rome was that of a conqueror; he triumphed over the barbarians, and restored peace in every part of the empire. He died of a dropsy at Milan, in the 60th year of his age, after a reign of 16 years, the 17th of January A. D. 395 His body was conveyed to Constantinople, and buried by his son Arcadius, in the tomb of Constantine. Theodosius was the last of the emperors who was the sole master of the whole Roman empire. He left three children, Arcadius and Honorius, who succeeded him, and Pulcheria. Theodosius has been commended by ancient writers as a prince blessed with every virtue, and debased by no vicious propensity Though master of the world he was a stranger to that pride and arrogance which too often disgrace the monarch, he was affable in his behaviour, benevolent and compassionate, and it was his wish to treat his subjects as himself was treated when a private man, and a dependant. Men of merit were promoted to places of trust and honour, and the emperor was fond of patronising the cause of virtue and learning His zeal as a follower of Christianity has been applauded by all the ecclesiastical writers, and it was the wish of Theodosius to support the revealed religion, as much by his example, meekness, and Christian charity, as by his edicts and ecclesiastical institutions. His want of clemency, however, in one instance, was too openly betrayed, and when the people of Thessalonica had unmeaningly, perhaps, killed one of his officers, the emperor ordered his soldiers to put all the inhabitants to the sword, and no less than 6000 persons without distinction of rank, age, or sex, were cruelly butchered in that town in the space of three hours. This violence irritated the ecclesiastics, and Theodosius was compelled by St Ambrose to do open penance in the church, and publicly to make abatement for an act of barbarity which had excluded him from the bosom of the church and the communion of the faithful. In his private character Theodosius was an example of sobriety and temperance, his palace displayed becoming grandeur, but still with moderation He never indulged luxury, or countenanced superfluities He was fond of bodily exercise, and never gave himself up to pleasure and enervating enjoyments. The laws and regulations which he introduced in the Roman empire, were of the most salutary nature *Socrat. 5, &c. Zosim. 4 &c.—Ambros.—Augustin. Claudian &c* ——The 2d, succeeded his father Arcadius as emperor of the western Roman empire, though only in the eighth year of his age He was governed by his sister Pulcheria, and by his ministers and eunuchs, in whose hands was the disposal of the offices of state, and all places of trust and honour. He married Eudoxia, the daughter of a philosopher called Leontius, a woman remarkable for her virtues and piety The territories of Theodosius were invaded by the Persians, but the emperor soon appeared at the head of a numerous force, and the two hostile armies met on the frontiers of the empire. The consternation was universal on both sides; without even a battle, the Persians fled, and no less than 100,000 were lost in the waters of the Euphrates. Theodosius raised the siege of Nisibis, where his operations failed of success, and he averted the fury of the Huns and Vandals by bribes and promises. He died on the 29th of July, in the 49th year of his age, A D. 450, leaving only one daughter, Licinia Eudoxia, whom he married to the emperor Valentinian 3d. The carelessness and inattention of Theodosius to public affairs are well known. He signed all the papers that were brought to him without even opening them or reading them, till his sister apprized him of his negligence, and rendered him more careful and diligent, by making him sign a paper, in which he delivered into her hands Eudoxia his wife as a slave and menial servant The laws and regulations which were promulgated under him, and selected from the most useful and salutary institutions of his imperial predecessors, have been called the *Theodosian code*. Theodosius was a warm advocate for the Christian religion, but he has been blamed for his partial attachment to those who opposed the orthodox faith. *Sozom.—Socrates, &c.*——A mathematician of Tripolis, in Lydia, who flourished pro-

bably under the emperor Trajan, about A. D. 100. He wrote three books on the sphere, which were translated from the Greek into Arabic, and from thence into Latin. The best edition is that of Hunt, 8vo. Oxon. 1767.——A Roman general, father of Theodosius the Great; he died A. D. 376.

THEODOTUS, an admiral of the Rhodians, sent by his countrymen to make a treaty with the Romans.——A native of Chios, who, as preceptor and counsellor of Ptolemy, advised the feeble monarch to murder Pompey. He carried the head of the unfortunate Roman to Cæsar, but the resentment of the conqueror was such that the mean assassin fled, and, after a wandering and miserable life in the cities of Asia, he was at last put to death by Brutus. *Plut. in Brut. et Pomp.*——A governor of Bactriana, in the age of Antiochus, who revolted and made himself king, B. C. 250.——A friend of the emperor Julian.

THEOGNIS, a Greek poet, was a native of Megara in Greece, and flourished about B. C. 546. There remain of his poetry 1248 verses, belonging to the class of γνῶμαι (*sententiæ*) or maxims. They are simple verses or couplets, once, probably, forming parts of connected poems; two poems, particularly, are said to have been composed by him. The portions extant are valued for their moral, rather than their poetical character. Theognis is said to have died B.C. 494. His verses are addressed, under the name of παραινέσεις, *exhortations*, chiefly to a young man to whom he gives counsel on the conduct of life. He has been reproached for the licentious nature of some of his sentiments, yet nothing of this character appears in the fragments extant. He inculcates religious and filial duty, and recommends caution in the choice of friends. It is not improbable, that some of the verses ascribed to Theognis are of later origin, although most of them are thought to be evidently of high antiquity. In 1815, or near that time, 159 verses, never printed, were discovered by Bekker, in a Modena manuscript. These added make the whole number extant about 1400. The best edition of Theognis is that of Bekker, 8vo. Lips. 1815.

THEOMNESTUS, a rival of Nicias in the administration of public affairs at Athens.——An Athenian philosopher, among the followers of Plato's doctrines. He had Brutus Cæsar's murderer, among his pupils.

THEOPHANE, a daughter of Bisaltus, whom Neptune changed into a sheep, to remove her from her numerous suitors, and conveyed to the island Crumissa. The god afterwards assumed the shape of a ram, and under this transformation he had by the nymph a ram with a golden fleece, which carried Phrixus to Colchis. *Ovid Met.* 6, 177.—*Hygin. fab.* 188.

THEOPHANES, a Greek historian, born at Mitylene. He was very intimate with Pompey, and from his friendship with the Roman general, his countrymen derived many advantages. After the battle of Pharsalia he advised Pompey to retire to the court of Egypt. *Cic. pro Arch. &c.*—*Patterc.* 2, 18.—*Plut. in Cic et Pomp.*——His son, M. Pompeius Theophanes, was made governor of Asia, and enjoyed the intimacy of Tiberius.——A native of Constantinople, known as an historian, and as an ecclesiastic at the seventh general council. He was banished into Samathrace by the jealousy of Leo the Armenian, and died there in 818. He is author of a chronicle, extending from the period where Syncellus finishes, to the reign of Michael Curopalata, of which the best edition is that of the Louvre, 1655, folio.

THEOPHANIA, festivals celebrated at Delphi in honour of Apollo.

THEOPHILUS, a governor of Syria in the age of Julian.——A friend of Pliny.——A physician, whose treatise *de Urinis* is best edited by Guidonius, L. Bat. 1728. The best edition of another work of his, *de fabrica hominis*, is that by Morell, 8vo. Paris, 1556. Theophilus flourished under Heraclius, about A. D. 630.——A bishop of Antioch, ordained to that see in 168 or 170, A. D. He opposed the heretics with great vigour, and wrote several books which are lost, except three in defence of the Christian religion, addressed to a learned heathen named Autolycus. They were published by Conrad Gesner, at Zurich, in 1546. Theophilus is said to have been the first who made use of the word Trinity to express the three persons in the Godhead.—— The name of Theophilus is common among the primitive Christians.

THEOPHRASTUS, a Greek philosopher, was born B. C. 371, at Eresus, a maritime town of the island of Lesbos. After an education in the rudiments of learning in his own country, his father, who is said to have been a fuller, sent him to Athens, where he became a disciple first of Plato, and then of Aristotle. Under these eminent masters he made so great a progress in philosophy, which he adorned with eloquence and every liberal accomplishment, that when Aristotle withdrew to Calcis, he nominated Theophrastus his successor in the Peripatetic school. In this office, which he undertook B. C. 323, he acquired so high a reputation that he is said to have been attended by 2000 scholars, among whom are found the names of Nicomachus the son of Aristotle, Erasistratus the celebrated physician, Demetrius Phalereus, and Menander. His fame extended to foreign countries, and he received an invitation to Egypt from Ptolemy, and to Macedon from Cassander. He deserved well of his country, which he is said twice to have freed from the domination of tyrants. He was so great a favourite with the Athenians, that when he was accused by one of his enemies of teaching impious doctrines, the accuser himself narrowly escaped the punishment which he proposed to inflict on Theophrastus. He contributed liberally towards the expense attending the public meetings of the philosophers; and he consulted the dignity of his profession by appearing in the schools in an elegant dress, and being very attentive to the graces of elocution. For this last quality he was so conspicuous, that Aristotle, it is said, changed his original name of Tyrtamus, first to *Euphrastus*, the *fine speaker*, and then to *Theophrastus*, the *divine speaker*. Towards the close of his life he grew so infirm, that he was carried to the school on a couch. He reached, however, the age of 85, yet complained of the shortness of human life; observing that nature had granted longevity to stags and crows, to whom it is of little value, but had denied it to man, who, when just arrived within sight of the summit of science, was carried off without being allowed to attain it. Theophrastus wrote many valuable works, some

of which have come down to us. His ethical pieces, styled Ἤθικοι Χαρακτῆρες, *Mor. Character.*, possess great worth, being written with brevity and eloquence, and stamped with truth and evincing much knowledge of human nature. They have the appearance however, of being merely extracts from the moral writings of Theophrastus, made subsequently to his times. We have also, under the name of Theophrastus, a *Book of Metaphysics*, and a treatise περὶ αἰσθήσεως, *On Perception*. Of the numerous works on natural history written by Theophrastus, the following alone remain: περὶ φυτῶν ἱστορίας, *History of Pl nts*, in 10 books; περὶ φυτικῶν αἰτιῶν, *On the Causes of Pl nts*, in 10 books, of which only 6 have come down to us; περὶ λίθων, *Of Stones*. We have also from him several other treatises on *Winds*, *Fire*, *Odours* &c. and various fragments preserved in Photius. The best edition of the works of Theophrastus is that of Schneider, 5 vols. 8vo Lips 1818. The treatise on stones has been translated into English by J Hill, and is accompanied by very useful notes, 8vo Lond 1777. The best editions of the "Characters" are, that of Casaubon, 8vo. L. Bat. 1592, that of Fischer, 8vo. Coburg, 1763, and that of Ast, 8vo. Lips. 1816.

THEOPHYLACTUS, SIMOCATTA, a Byzantine historian. He wrote in eight books the history of the reign of the emperor Maurice, ending with the massacre of this prince and his children by Phocas. This work was printed at Paris, in 1647, folio.—One of the Greek fathers, who flourished A D. 1070. His works were edited at Venice 4 vols 1754 to 1763.

THEOPOLIS, a name given to Antioch, because there Christians first received their name there.

THEOPOMPUS, a king of Sparta, of the family of the Proclidæ who succeeded his father Nicander, and distinguished himself by the many new regulations which he introduced. He created the Ephori and died, after a long and peaceful reign, B C 723. While he sat on the throne, the Spartans made war against Messenia. *Plut. in Lyc.* – *Paus.* 3, 7.—A famous Greek historian of Chios, disciple of Isocrates, who flourished B C 354. All his compositions are lost, except a few fragments quoted by ancient writers. He is compared to Thucydides and Herodotus as an historian, yet he is severely censured for his satirical remarks and illiberal reflections. He obtained a prize in which his master was a competitor, and he was liberally rewarded for composing the best funeral oration in honour of Mausolus. His father's name was Damostratus. *Plut. in Lys.* – *C. Nep* 7.—*Paus* 6, 18. – *Quintil.* 10, 1.

THEOXENIA, a festival celebrated in honour of all the gods in every city of Greece, but especially at Athens. The Dioscuri established a festival of the same name, in honour of the gods who had visited them at one of their entertainments.

THEOXENIUS, a surname of Apollo.

THERA, now *Santorin*, the most celebrated of the Sporades, situate about 700 stadia from the Cretan coast, and nearly 200 stadia in circumference. It was said by mythologists to have been formed in the sea, by a clod of earth, thrown from the ship Argo, and on its first appearance obtained the name of Calliste. It was first colonised by the Phœnicians, and afterwards by the Lacedæmonians, who settled here the descendants of the Minyæ after they had been expelled by the Pelasgi from Lemnos. Theras, who headed this fugitive colony, gave his name to the island. Several generations afterwards, these Minyæ, under Battus, founded Cyrene in Africa. *Strab.* 10. *Plin.* 4, 12.—*Herod.* 4, 147, 150, &c.—*Paus.* 3, 1.—*Pind. Pyth.* 4, 10.

THERAMÉNES, an Athenian philosopher and general in the age of Alcibiades. His father's name was Agnon. He was one of the thirty tyrants at Athens, but he had no share in the cruelties and oppression which disgraced their administration. He was accused by Critias, one of his colleagues, because he opposed their views, and he was condemned to drink hemlock, though defended by his own innocence, and the friendly intercession of the philosopher Socrates. He drank the poison with great composure, and poured some of it on the ground, with the sarcastical exclamation of, *This is to the health of Critias*. This happened about 404 years before the Christian era. Theramenes, on account of the fickleness of his disposition, has been called *Cothurnus*, a kind of shoe used for either foot. *Cic. de Orat.* 3, 16. – *Plut. in Alcib.* &c. *C. Nep.*

THERAPNÆ, a town of Laconia, south-east of Sparta, and near the Eurotas. It received its name from Therapne, daughter of Lelex. Here were shown the temple of Menelaus, as well as his tomb and that of Helen, and a temple of the Dioscuri, who are hence surnamed *Therapnæi fratres*. Therapnæ probably corresponds with the village of *Chrysapha*, about two miles to the south-east of the ruins of Sparta. *Pind Isthm.* 1, 43. *Pyth* 11, 95. *Nem.* 10, 105.—A town of Bœotia, between Thebes and the river Asopus, and in a line nearly with Potniæ. *Strab.* 9.

THERMA, a town of Macedonia, afterwards called *Thessalonica*, in honour of the wife of Cassander, and now *Salonichi*. *Vid* Thessalonica.

THERMÆ, (*baths*). This term is frequently used in connection with an adjective: thus, Thermæ Selinuntiæ are the warm baths adjacent to the ancient Selinus, now *Scaccia*; Thermæ Himeræenses, those adjacent to Himera on the northern coast of Sicily, now *Termini*, which has also become the modern name for the remains of the ancient city. So also in speaking of the warm baths constructed at Rome by various emperors, we read of the Thermæ of Diocletian, &c.

THERMAICUS SINUS, a large bay setting up between the coast of Pieria and that of Chalcidice, and deriving its name from the city of Therma at its north-eastern extremity. It was also called Macedonicus Sinus, from its advancing so far into the country of Macedonia. The modern name is the gulf of *Salonichi*. *Vid.* Thessalonica.

THERMÖDON, a river of Pontus, rising in the mountains on the confines of Armenia Minor, and pursuing a course nearly due west until it reaches the plain of Themiscyra, when it turns to the north and empties into the Sinus Amisenus. It is celebrated by the poets of antiquity as the fabled seat of the Amazons. It is now called the *Thermeh*. *Herod.* 9, 27.—*Virg. Æn.* 11, 659.—*Propert.* 3, 14.—*Plin.* 6, 3.

THERMOPYLÆ, a small pass leading from

Thessaly into Locris and Phocis. It has a large ridge of mountains on the west, and the sea on the east, with deep and dangerous marshes, being in the narrowest part only 25 feet in breadth. Thermopylæ receives its name from the *hot baths* which are in the neighbourhood. It is celebrated for a battle which was fought there B.C. 480, on the 7th of August between Xerxes and the Greeks, in which 500 Spartans resisted for three successive days repeatedly the attacks of the most brave and courageous of the Persian army, which, according to some historians, amounted to five millions. There was also another battle fought there, between the Romans and Antiochus, king of Syria. *Herodot.* 7. 176, &c.—*Liv.* 36. 15.—*Mela*, 2. 3.—*Paus.* 7, 15.

THERMUS, or Thermum, a city of Ætolia, north-east of Stratos, considered from its inaccessible situation as the citadel of the whole country. Here were held splendid games and festivals, and here the Panætolic assemblies met to decide upon the affairs of the republic. This opulent and handsome city was twice attacked and razed to the ground by Philip the Third of Macedon, in revenge for the excesses committed by the Ætolians at Dium and Dodona. *Polyb.* 5. 7, &c. 11, 4.

THERON, a tyrant of Agrigentum, who died 472 B.C.——A Rutulian who attempted to kill Æneas. He perished in the attempt. *Virg Æn.* 10. 319.

THERSANDER, a son of Polynices and Argia. He accompanied the Greeks to the Trojan war, but he was killed in Mysia by Telephus, before the confederate army reached the enemy's country. *Virg. Æn.* 2. 261.—*Apollod.* 3, 7.——A son of Sisyphus, king of Corinth.

THERSILOCHUS, a leader of the Pæonians in the Trojan war, killed by Achilles. *Virg. Æn.* 6. 483.——A friend of Æneas, killed by Turnus. *Id.* 12, 363.

THERSITES, an officer, the most deformed and illiberal of the Greeks during the Trojan war. He was fond of ridiculing his fellow soldiers, particularly Agamemnon, Achilles, and Ulysses. Achilles killed him with one blow of his hat, because he laughed at his mourning the death of Penthesilea. *Ovid ex Pont* 4, 1d, 15.—*Apollod.* 1, 8.—*Homer. Il* 2. 212, &c.

THESEIDÆ, a patronymic given to the Athenians from Theseus, one of their kings. *Virg. G.* 2. 383.

THESEIS, a poem written by Codrus containing an account of the life and actions of Theseus, and now lost. *Jur* 1, 2.

THESEUS, king of Athens, and son of Ægeus, by Æthra, the daughter of Pittheus, was one of the most celebrated of the heroes of antiquity. He was educated at Troezene in the house of Pittheus, and as he was not publicly acknowledged to be the son of the king of Athens, he passed for the son of Neptune. When he came to years of maturity, he was sent by his mother to his father, and a sword was given him, by which he might make himself known to Ægeus in a private manner. [*Vid. Ægeus.*] His journey to Athens was not across the sea, as it was usual with travellers, but Theseus determined to signalise himself in going by land, and encountering difficulties. The road which led from Troezene to Athens was infested with robbers and wild beasts, and rendered impassable; but these obstacles were easily removed by the courageous son of Ægeus. He destroyed Corynetes, Symnis, Sciron, Cercyon, Procrustes, and the celebrated Phæa. At Athens, however, his reception was not cordial; Medea lived there with Ægeus, and as she knew that her influence would fall to the ground, if Theseus was received in his father's house, she attempted to destroy him before his arrival was made public. Ægeus was himself to give the cup of poison to this unknown stranger at a feast, but the sight of his sword on the side of Theseus reminded him of his amours with Æthra. He knew him to be his son, and the people of Athens were glad to find that this illustrious stranger, who had cleared Attica from robbers and pirates, was the son of their monarch. The Pallantides, who expected to succeed their uncle Ægeus on the throne, as he apparently had no children, attempted to assassinate Theseus, but they fell a prey to their own barbarity, and were all put to death by the young prince. The bull of Marathon next engaged the attention of Theseus. The labour seemed arduous, but he caught the animal alive, and after he had led it through the streets of Athens, he sacrificed it to Minerva, or the god of Delphi. After this, Theseus went to Crete, among the seven chosen youths whom the Athenians yearly sent to be devoured by the Minotaur. The wish to deliver his country from so dreadful a tribute, engaged him to undertake this expedition. He was successful, by means of Ariadne, the daughter of Minos, who was enamoured of him, and after he had escaped from the labyrinth with a clue of thread and killed the Minotaur. [*Vid Minotaurus.*] he sailed from Crete with six boys and seven maidens, whom his victory had equally redeemed from death. In the island of Naxos, where he was driven by the winds, he had the meanness to abandon Ariadne, to whom he was indebted for his safety. The rejoicings which his return might have occasioned at Athens, were interrupted by the death of Ægeus, who threw himself into the sea when he saw his son's ship return with black sails, which was the signal of ill success. [*Vid Ægeus.*] His ascension on his father's throne was universally applauded, B.C. 1235. The Athenians were governed with mildness, and Theseus made new regulations, and enacted new laws. The number of the inhabitants of Athens was increased by the liberality of the monarch, religious worship was attended with more than usual solemnity, a court was instituted which had the care of all civil affairs, and Theseus made the government democratical, while he reserved for himself only the command of the armies. The fame which he had gained by his victories and policy, made his alliance courted; but Pirithous, king of the Lapithæ, alone wished to gain his friendship, by meeting him in the field of battle. He invaded the territories of Attica, and when Theseus had marched out to meet him, the two enemies, struck at the sight of each other, rushed between their two armies, to embrace one another in the most cordial and affectionate manner, and from that time began the most sincere and admired friendship, which has become proverbial. Theseus was present at the nuptials of his friend, and he was the most eager and courageous of the Lapithæ, in the defence of Hippodamia and her female attendants, against the brutal attempts

of the Centaurs. When Pirithous had lost Hippodamia, he agreed with Theseus, whose wife Phædra was also dead, to carry away some of the daughters of the gods. The first attempt was upon Helen, the daughter of Leda, and after they had obtained this beautiful prize, they cast lots, and she became the property of Theseus. The Athenian monarch entrusted her to the care of his mother Æthra, at Aphidnæ, till she was of nubile years, but the resentment of Castor and Pollux soon obliged him to restore her safe into their hands. Helen, before she reached Sparta, became mother of a daughter by Theseus; but this tradition, confirmed by some ancient mythologists, is confuted by others, who affirm that she was but nine years old when carried away by the two royal friends, and Ovid introduces her in one of his epistles, saying, *Excepto redit pasta Iphore mihi*. Some time after Theseus assisted his friend in procuring a wife, and they both descended into the infernal regions to carry away Proserpine. Pluto, apprised of their intentions, stopped them. Pirithous was placed on his father's wheel, and Theseus was tied to a huge stone on which he had sat to rest himself. Virgil represents him in this eternal state of punishment, repeating to the shades in Tartarus, the words of *Discite justitiam moniti et non temnere divos*. Apollodorus however, and others declare, that he was not long detained in hell; when Hercules came to steal the dog Cerberus, he tore him away from the stone, but with such violence, that his skin was left behind. The same assistance was given to Pirithous, and the two friends returned upon the earth by the favour of Hercules, and the consent of the infernal deities, not, however, without suffering the most excruciating torments. During the captivity of Theseus in the kingdom of Pluto, Mnestheus, one of the descendants of Erechtheus, ingratiated himself into the favour of the people of Athens, and obtained the crown in preference to the children of the absent monarch. At his return Theseus attempted to eject the usurper, but to no purpose. The Athenians had forgotten his many services, and he retired with great mortification to the court of Lycomedes, king of the island of Scyros. After paying him much attention, Lycomedes, either jealous of his fame, or bribed by the presents of Mnestheus, carried him to a high rock, on pretence of showing him the extent of his dominions, and threw him down a deep precipice. Some suppose that Theseus inadvertently fell down this precipice, and that he was crushed to death without receiving any violence from Lycomedes. The children of Theseus, after the death of Mnestheus, recovered the Athenian throne, and that the memory of their father might not be without the honours due to a hero, they brought his remains from Scyros, and gave them a magnificent burial. They also raised statues and a temple, and festivals and games were publicly instituted to commemorate the actions of a hero, who had rendered such services to the people of Athens. These festivals were still celebrated with original solemnity in the age of Pausanias and Plutarch, about 1260 years after the death of Theseus. The historians disagree from the poets in their accounts about this hero, and they all suppose, that instead of attempting to carry away the wife of Pluto, the two friends went to seduce a daughter of Aidoneus, king of the Molossi. This daughter, as they say, bore the name of Proserpine, and the dog which kept the gates of the palace was called Cerberus, and hence perhaps arises the fiction of the poets. Pirithous was torn to pieces by the dog, but Theseus was confined in prison, from whence he made his escape some time after, by the assistance of Hercules. Some authors place Theseus and his friend in the number of the Argonauts, but they were both detained, either in the infernal regions, or in the country of the Molossi, in the time of Jason's expedition to Colchis. *Plut. in Vita – Apollod.* 3. – *Hygin. fab* 14, 79. *Paus.* 1, 2, &c.– *Ovid. Met.* 7, 433. *Ib.* 412. *Fast.* 3, 473, 491. *Herod.* 10.— *Diod.* 1 et 4.— *Lucan.* 2, 612. *Homer. Od* 21, 298. *Hesiod. in Scut. Herc.*— *Ælian V H* 4, 5.– *Stat. Theb.* 2, 132.— *Propert.* 3.— *Lucian. ad Theb. Stat.*— *Philostr Icon* 1 *Plutarc.* 2 – *Apollon.* 1.— *Virg. Æn* 6, 617.— *Seneca in Hippol.*

THESIDÆ, a name given to the people of Athens, because they were governed by Theseus.

THESIDES, a patronymic applied to the children of Theseus, especially Hippolytus. *Ovid. Her* 4, 65.

THESMOPHORA, a surname of Ceres, as lawgiver, in whose honour festivals were instituted called *Thesmophoria*. The Thesmophoria were instituted by Triptolemus, or, according to some, by Orpheus, or the daughters of Danaus. The greatest part of the Grecian cities, especially Athens, observed them with great solemnity. The worshippers were free born women, whose husbands were obliged to defray the expenses of the festival. They were assisted by a priest called θεσμοφορος, because he carried a *cranon* on his head. There were also certain virgins who officiated, and were maintained at the public expense. The free-born women were dressed in white robes to intimate their spotless innocence; they were charged to observe the strictest chastity during three or five days before the celebration, and during the four days of the solemnity; and on that account it was usual for them to strew their bed with *agnus castus, Acanthus*, and all such herbs as were supposed to have the power of expelling all venereal propensities. They were also charged not to eat pomegranates, or to wear garlands on their heads, as the whole was to be observed with the greatest signs of seriousness and gravity, without any display of wantonness or levity. It was however, usual to jest at one another, as the goddess Ceres had been made to smile by a merry expression when she was sad and melancholy for the recent loss of her daughter Proserpine. Three days were required for the preparation, and upon the 11th of the month called Pyanepsion, the women went to Eleusis, carrying books on their heads, in which the laws which the goddess had invented were contained. On the 14th of the same month the festival began, on the 16th day a fast was observed, and the women sat on the ground in token of humiliation. It was usual during the festival to offer prayers to Ceres, Proserpine, Pluto, and Calligenia, whom some suppose to be the nurse or favourite maid of the goddess of corn, or perhaps one of her surnames. There were some sacrifices of a mysterious nature, and all persons whose offence was small were released from confinement. Such as were initiated at

the festivals of Eleusis assisted at the Thesmophoria. The place of high priest was hereditary in the family of Eumolpus. *Ovid. Met.* 10, 431. *Fast.* 4, 619.—*Apollod.* 1, 4.—*Virg. Æn.* 4, 58.—*Sophocl.* in *Œdip. Col.*—*Clem. Alex.*

THESMOTHETÆ, a name given to the last six Archons among the Athenians, because they took particular care to enforce the laws, and to see justice impartially administered. They were at that time nine in number.

THESPIA, or Thespiæ, a town of Bœotia, 40 stadia from Ascra, and near the foot of Helicon, looking towards the south and the Crissæan gulf. The Thespians alone of all the Bœotians refused to tender earth and water as a token of submission to Xerxes. They assisted Leonidas at Thermopylæ, and hence drew upon them the anger of the Persians, who burnt their city. Thespia was the birth-place of the celebrated courtezan Phryne, who, on receiving as a present from Praxiteles a beautiful statue of Cupid presented it to her native city. Pausanias affirms that this celebrated statue was sent to Rome by Caligula, but was afterwards restored to Thespia by Claudius. Nero removed it again to Rome, where it was destroyed by fire. Pliny, however, asserts that it still existed in his day in the schools of Octavia. It is now pretty well ascertained, by the researches of recent travellers, that the ruins of Thespia are occupied by the modern *Eremo Castro*. *Herod* 7, 132 et 222, 8, 50.—*Strab* 9.—*Paus.* 9, 26. *Plin* 36, 5.

THESPIADÆ, the sons of the Thespiades. *Vid.* Thespius.

THESPIADES, a name given to the 50 daughters of Thespius. *Vid.* Thespius.—Also a surname of the nine Muses, because they were held in great veneration in Thespia.

THESPIS, a Greek poet of Attica, supposed by some to be the inventor of tragedy, 536 years before Christ. His representations were very rustic and imperfect. He went from town to town upon a cart, on which was erected a temporary stage, where two actors, whose faces were daubed with the lees of wine, entertained the audience with choral songs, &c. Solon was a great enemy to his dramatic representations. *Horat. Art. P.* 276. *Drog*

THESPROTIA, a district of Epirus, along the coast opposite to Corcyra, and extending also some distance inland. Of all the Epirotic tribes, the Thesproti appear to have been the most ancient. *Hom. Od.* 14, 315.—*Herod* 2, 56 7. 176.—*Strab.* 7.

THESSALIA a country of Greece, bounded on the south by mount Œta; on the west by the range of Pindus, dividing it from Epirus; on the north by the Cambunian mountains, extending from Pindus to Olympus, and separating it from Macedonia; and on the east by the Ægean sea. In earlier times it bore the several names of Æmonia, Argos Pelasgicum, Hellas, Pyrrha, Æolis, &c.; that of Thessalia being derived from Thessalus, one of its kings. It was originally composed of many principalities which united themselves subsequently, under the direction of a supreme magistrate, into a federal body, the first society of the kind established in Greece. Its government, however, brought it but little glory, for with the exception of one momentary period of splendour in its history, Thessaly appears to have been one of the weakest and most insignificant provinces in the whole country; at the same time that its resources, its extent, and its capability of defence, ought to have gained for it the very highest rank amongst the other states. After having successively submitted to the yokes of Persia and Macedonia, it was wrested from the latter power by the Romans, after the victory of Cynoscephalæ, when it was declared free by a decree of the senate and people, or in other words, was made a Roman province. With the exception perhaps of Bœotia, Thessaly seems to have been the most fertile and productive part of Greece, in wine, oil, and corn, but more especially the latter, of which it exported a considerable quantity to foreign countries. Hence, as might be expected, the Thessalians were the wealthiest people in Greece, nor were they exempt from those vices which riches and luxury generally bring in their train. Their treachery was so proverbial, that false coin was called Thessalian money, and a perfidious action Thessalian deceit. They were likewise remarkable superstitious, and much addicted to witchcraft, incantations, and the study of magic. It seems to have been the general opinion of antiquity, that Thessaly was at some remote period covered by the waters of the Peneus and its tributary rivers, until some great revolution of nature had rent asunder the gorge of Tempe, and thus afforded a passage to the pent up streams, a tradition connected no doubt with the deluge, which was said to have flooded the country in the days of Deucalion. *Herod* 7, 176.—*Strab* 9. *Liv.* 3, 32 36, 9 &c.—*Nep. Hist. Gr.* 6, 1, 4.—*Theophr. Hist Plant* 8, 7 et 10.—*Athen* 12, 5.—*Horat Od.* 1, 27, 21. *Epod.* 5, 45. *Epist.* 2, 2, 208. *Tibull.* 2, 4, 56

THESSALIOTIS, a part of Thessaly, at the south of the river Peneus.

THESSALONICA, a large and populous city and sea-port of Macedonia, the capital of one of the four districts into which the Romans divided that country after its conquest by Paulus Æmilius. It was situated at the north-eastern extremity of the Sinus Thermaicus, and was anciently called Therma; but, being rebuilt by Philip the father of Alexander, after his victory over the Thessalians, it then received the name of Thessalonica. At the time of writing the epistle to the Thessalonians, Thessalonica was the residence of the proconsul who governed the province of Macedonia, and of the quæstor who had the charge of the imperial revenues. Besides being the seat of government, this port carried on an extensive commerce, which caused a great influx of strangers from all quarters, so that Thessalonica was remarkable for the number, wealth, and learning of its inhabitants. The Jews were extremely numerous here. The modern name of this place is *Salonichi*. It is the chief port of modern Greece and has a population of 6000 persons 1200 of whom are Jews. *Thucyd.* 1, 21 2, 29.—*Strab Epist* 7. *Liv* 44, 10 et 45, 45, 29.——A daughter of Philip, king of Macedonia, sister to Alexander the Great. She married Cassander, by whom she had a son called Antipater, who put her to death. *Paus* 8, 7

THESSALUS, son of Hercules and Calliope, daughter of Eurypilus.——A physician of Lydia in the age of Nero. He gained the favours of the great and opulent at Rome, by the meanness and servility of his behaviour. He treated all physicians with contempt, and thought himself superior to all his predecessors.

THESTALUS a son of Hercules and Epicaste. *Apollod* 2, 7.

THESTOR, a son of Idmon and Laothoe, father to Calchas. From him Calchas is often called *Thestorides*. *Ovid Met* 12, 19. *Stat. Ach.* 1, 407.—*Apollon.* 1, 239.—*Hom. Il* 1, 69

THESTYLIS, a countrywoman mentioned in Theocritus and Virgil.

THETIS, one of the sea deities, daughter of Nereus and Doris, often confounded with Tethys her grandmother She was courted by Neptune and Jupiter; but when the gods were informed that the son she should bring forth must become greater than his father, their addresses were stopped, and Peleus, the son of Æacus, was permitted to solicit her hand. Thetis refused him, but the lover had the artifice to catch her when asleep, and by binding her strongly, he prevented her from escaping from his grasp, in assuming different forms. When Thetis found that she could not elude the vigilance of her lover, she consented to marry him, though much against her inclination. Their nuptials were celebrated on mount Pelion with great pomp; all the deities attended except the goddess of Discord, who punished the negligence of Peleus, by throwing into the midst of the assembly a golden apple, to be given to the fairest of all the goddesses. [*Vid* Discordia.] Thetis became mother of several children by Peleus, but all these she destroyed by fire in attempting to see whether they were immortal. Achilles must have shared the same fate, if Peleus had not snatched him from her hand as she was going to repeat the cruel operation. She afterwards rendered him invulnerable by plunging him in the waters of the Styx, except that part of the heel by which she held him As Thetis well knew the fate of her son, she attempted to remove him from the Trojan war by concealing him in the court of Lycomedes. This was useless he went with the rest of the Greeks The mother, still anxious for his preservation, prevailed upon Vulcan to make him a suit of armour, but when it was done, she refused the god the favours which she had promised him. When Achilles was killed by Paris, Thetis issued out of the sea with the Nereides to mourn his death, and after she had collected his ashes in a golden urn, she raised a monument to his memory, and instituted festivals in his honour. *Hesiod. Theog* 244, &c. - *Apollod.* 1, 2 et 9 3 13. *Hygin. fab* 54.- *Homer. Il* 1, &c. *Od* 24, 55.—*Pous.* 5, 18, &c.—*Ovid. Met.* 11, 7. 12, 1, &c.

THEUTIS or TEUTHIS, a prince of a town of the same name in Arcadia, who went to the Trojan war. He quarrelled with Agamemnon at Aulis, and when Minerva under the form of Melas son of Ops, attempted to pacify him, he struck the goddess and returned home. Some say that the goddess afterwards appeared to him and showed him the wound which he had given her in the thigh, and that he died soon after. *Pous.* 8, 28.

THIA, the mother of the sun, moon and Aurora, by Hyperion. [*Vid.* Thea.] *Hesiod. Theog* 371.——One of the Sporades that rose out of the sea in the age of Pliny. *Plin* 27, 12.

THIMBRON, a Lacedæmonian, chosen general to conduct a war against Persia. He was recalled, and afterwards re-appointed. He died B. C 391.

THIRMIDA, a town in the interior of Numidia, where Hiempsal was slain by the soldiers of Jugurtha. *Sall. Jug.* 12 et 41.

THISBE, a beautiful woman of Babylon. [*Vid.* Pyramus.]——A town of Bœotia, north-west of Ascra, and near the confines of Phocis. It was famed for its abounding in wild pigeons. The modern *Kakosia* marks its site. *Hom. Il.* 2, 502. - *Strab* 9.

THOAS, a king of Taurica Chersonesus, in the age of Orestes and Pylades. He would have immolated these two celebrated strangers on Diana's altars, according to the barbarous customs of the country, had they not been delivered by Iphigenia. [*Vid.* Iphigenia.] According to some, Thoas was the son of Borysthenes. *Ovid Pont* 3, 2.——A king of Lemnos, son of Bacchus and Ariadne, the daughter of Minos, and husband of Hypsine. He had been made king of Lemnos by Rhadamanthus. He was still alive when the Lemnian women conspired to kill all the males in the island, but his life was spared by his only daughter Hipsipyle, in whose favour he had resigned the crown. Hipsipyle obliged her father to depart secretly from Lemnos, to escape from the fury of the women, and he arrived safe in a neighbouring island, which some call Chios, though many suppose that Thoas was assassinated by the enraged females before he had left Lemnos. Some mythologists confound the king of Lemnos with that of Chersonesus, and suppose that they were one and the same man. According to their opinion, Thoas was the young when he retired from Lemnos, and after that he went to Taurica Chersonesus, where he settled. *Flacc.* 8, 208 - *Hygin. fab.* 74, 120.—*Ovid. in Ib* 394. *Herod.* 6, 114.—*Stat. Theb.* 5, 262 et 486.—*Apollon. Rhod.* 1, 202 et 615.- *Apollod.* 1, *Eurip. in Iphig.*——A son of Andremon and Gorge, the daughter of Œneus. He went to the Trojan war with 15 or rather 40 ships. *Hom. Il* 2, &c.—*Dictys. Cret.* 1. *Hygin fab.* 97.——An officer of Ætolia, who strongly opposed the views of the Romans, and favoured the interest of Antiochus, B. C. 193. *Liv.* 35, 12.——One of the friends of Æneas in Italy, killed by Halesus *Virg. Æn* 10, 415.

THOMYRIS, called also Tamyris, Tameris, Thamyris and Tomeris, was queen of the Massagetæ. After her husband's death she marched against Cyrus, who wished to invaded her territories, cut his army to pieces, and killed him on the spot. The barbarous queen ordered the head of the fallen monarch to be cut off and thrown into a vessel full of human blood, exclaiming as this was done, "Take then thy fill," or words to that effect. Her son had been conquered by Cyrus before she marched herself at the head of her armies. *Herod.* 1, 205.—*Justin.* 1, 8.

THOON, a Trojan chief killed by Ulysses. *Ovid. Met* 13, 259.

THORAX, a mountain near Magnesia in Ionia, where the grammarian Daphitas was suspended on a cross for his abusive language against kings and absolute princes, whence the proverb *cave a Thorace Strab* 14. —— A Lacedæmonian officer who served under Lysander, and was put to death by the Ephori. *Plut. in Lys.*—— A man of Larissa who paid much attention to the dead body of Antigonus, &c.

THORNAX, now *Thornika*, a mountain of

Laconia, north of Sparta, and forming part of the range called Menelaium. On its summit was a temple of Apollo, with a statue of the god, for which a quantity of gold was presented by Croesus, but the Lacedæmonians made use of it afterwards to adorn the more revered image of the Amyclean Apollo. *Herod* 1, 69.—*Paus* 3, 10.

THOTH, an Egyptian deity, the same as Mercury.

THRACE, a daughter of Titan.—A name of Thrace. *Vid.* Thracia.

THRACES, the inhabitants of Thrace *Vid.* Thracia.

THRACIA. In its extended sense, comprehended the whole country bounded on the north by the Danube, on the east by the Euxine and Propontis, on the south by the Ægean sea, and on the west by the rivers Strymon and Drinus, connected by the chain of Mons Scardus. This great extent of country, governed by many princes, was divided on its conquest by the Romans into Mœsia and Thracia properly so called. The latter province, answering to the modern district of *Roumelia* in its confined sense, was bounded on the north by the chain of mount Hæmus, on the east by the Euxine and Propontis, on the south by the Ægean sea, and on the west by the river Nestus, though its limits in this last direction extended once to the river Strymon. At a much later period, it was subdivided into four districts; Europa in the south-east, Rhodope in the south-west, Thracia to the north-west, and Hæmimontus to the north-east. The Thracians are said to have obtained their name from Thrax, the son of Mars, but the later Greek writers regarded it as originally derived from the word θρασεια, denoting *rough* in their language, and thought that this country was so named from its mountainous nature. The appellation, however, used by the oriental writers to distinguish Thrace, plainly shows that the name of the country was originally derived from Tiraz or Thiraz the son of Japhet, who probably settled in the north-western extremity of Asia Minor, whence his descendants afterwards sent colonies into Thrace in Europe. The Thracians were a cruel though brave and warlike people, whence Mars was said to have been born in their country, and to have resided amongst them; but, notwithstanding this, they attained to a remarkable state of civilization. *Herod.* 4, 99. 5, 3.—*Strab.* 1 et 7.—*Virg. Æn.* 3, &c.—*Mela*, 2, 2, &c.—*Paus* 9, 29, &c.—*Ovid. Met.* 11, 92 13, 565, &c.—*C. Nep. in Alc.* 11.

THRASEAS, Pætus, a Roman senator in the reign of Nero, distinguished for his integrity and patriotism. He was a native of Patavium, educated in the tenets of Stoicism, and a warm admirer of the character of Cato of Utica, whose life he wrote. His contempt of the base adulation of the senate, and his open and manly animadversions on the enormities of the emperor, were the occasion of his being condemned to death. He died A.D. 66, in the 13th year of Nero's reign. Tacitus says that Nero endeavoured to extirpate virtue itself by the destruction of Pætus and Soranus. *Juv.* 5, 36.—*Martial.* 1, 19.—*Tacit Ann* 15, 16

THRASYBULUS a famous general of Athens, who began the expulsion of the thirty tyrants of his country though he was only assisted by thirty of his friends. His efforts were attended with success, B.C. 401, and the only reward he received for this patriotic action was a crown made with two twigs of an olive-branch; a proof of his own disinterestedness and of the virtue of his countrymen. The Athenians employed a man whose abilities and humanity were so conspicuous, and Thrasybulus was sent with a powerful fleet to recover their lost power in the Ægean, and on the coast of Asia. After he had gained many advantages, this great man was killed in his camp by the inhabitants of Aspendus, whom his soldiers had plundered without his knowledge, B. C 391. *Diod.* 14.—*C. Nep in Vita. Cic Phil.*—*Val. M x* 4, 1.—A tyrant of Miletus B C 501.—A son of Gelon, banished from Syracuse, of which he was the tyrant, B.C 466.

THRASYLLUS a man of Attica, so disordered in his mind that he believed all the ships which entered the Piræus to be his own. He was cured by means of his brother, whom he liberally reproached for depriving him of that happy illusion of mind. *Ælian. V. H.* 4, 25.—One of the Athenian commanders at the battle of Arginusæ, condemned to death with his colleagues for omitting to collect and bury the dead after the action. [*Vid* Arginusæ.]—A Greek Pythagorean philosopher and mathematician, who enjoyed the favours and the friendship of Augustus and Tiberius. *Suet in Tib* 14.

THRASYMACHUS, a native of Carthage who became the pupil of Isocrates and of Plato. Though he was a public teacher at Athens, he starved for want of bread, and at last hanged himself. *Juv* 7, 204

THRASYMENUS, a lake of Italy, in Etruria, a few miles to the south of Cortona, celebrated for a battle fought there between Hannibal and the Romans, under Flaminius, B C 217. No less than 15 000 Romans were left dead on the field of battle, and 10 000 taken prisoners, or, according to Livy, 6000, or Polybius 15,000. The loss of Hannibal was about 1500 men. About 10 000 Romans made their escape all covered with wounds. This lake is now called *Lago di Perugia*, from the city of Perugia, the ancient Perusia, at its southern extremity. *Strab* 5. *Ovid Fast.* 6, 765.

THRESCIUS of Thrace, Orpheus is called by way of eminence *Threscius Sacerdos. Virg Æn.* 6, 645

THRESSA, an epithet applied to Harpalyce, a native of Thrace. *Virg Æn.* 1, 320.

THRIAMBUS, one of the surnames of Bacchus.

THRONIUM, a town of the Locri Epicnemidii, in Greece, near the river Boagrus. It was thirty stadia from Scarphea, and at some distance from the coast. It was taken by the Athenians during the Peloponnesian war, and several years after it fell into the hands of Onomarchus the Phocian general, who enslaved the inhabitants. *Homer Il.* 2, 533.—*Strab.* 9.—*Thucyd* 2, 26.—*Diod. Sic.* 12, 44.

THUCYDIDES, a celebrated Greek historian, was born in the 77th Olympiad, about 470 B.C. He was the son of Olorus, or Orolus, which name, being that of a Thracian prince, indicates a connection with that country; and it appears from his own information that he possessed gold mines in it, and had a considerable influence over its chiefs. His family was one of the principal in Athens, and was related to that of Miltiades. He received the liberal education usual

among Athenians of rank, and was instructed in rhetoric by Antiphon, and in philosophy by Anaxagoras. The generous emulation with which he was inspired, manifested itself upon hearing Herodotus recite his history at the Olympic festival, when he burst into tears; and that distinguished writer observing the circumstance, is said to have congratulated Olorus on his son's disposition. He was at Athens during the dreadful pestilence in that city at the commencement of the Peloponnesian war, and bore a share in the calamity. In the eighth year of that war he had a command in Thrace, where he was opposed to the distinguished Spartan general, Brasidas; and the latter having surprised the town of Amphipolis, Thucydides was punished for the loss, which apparently he could not have prevented, by banishment. His exile was fortunate for literature, since he occupied himself during the twenty years of its continuance in making the inquiries through different parts of Greece which enabled him to compose his history, conversing with the principal actors on both sides in the events which he recorded and sparing no pains to obtain an accurate view of their causes and of the different interests of states and individuals. He resided a considerable time in Thrace; but of his farther life, and the time and place of his death, nothing certain is known. It is the conjecture of Dodwell that he passed his 70th year, and died in Thrace. The history of Thucydides comprehends the transactions of the first 20 years of the Peloponnesian war, disposed in eight books, it indeed goes back some years earlier to the war between Corinth and Corcyra; but this is by way of preliminary to his subject, while developing the causes of the long contest which he afterwards describes, and which continued still eight years beyond the close of his narrative. Although he has taken a topic much more limited than that of his predecessor and rival in fame, Herodotus, yet the manner in which he has treated it, may justly give him the preference in historical merit, and entitle his work to that praise which an eminent modern writer has given it, that "the first page of Thucydides is the commencement of real history." His characteristics are great diligence in ascertaining facts from the best authority, which, indeed, in many instances was his personal knowledge; and, as far as we can judge, perfect impartiality, so that it would not be possible to discover from his narrative what was his country or party. As examples of this quality, he has painted as a great man his antagonist Brasidas; and has mentioned his own banishment as a simple fact, with no other remark than that it afforded him the necessary leisure for the task he undertook. Further, sagacity in tracing causes and effects, and a philosophical spirit in forming his judgment of human affairs, place him in the class of the first writers in this department. His subject has not afforded him much scope for striking description, yet he has given specimens of narrative which are highly interesting, and denote the writer of genius. His style has been the subject of much criticism, and certainly excellence in that respect is not the quality for which he is most to be valued. It is of the kind anciently termed the austere. It aims at force and brevity, rather than harmony, elegance or perspicuity. Its extreme conciseness, and bold transpositions, render it frequently obscure, a defect not compensated by its energy and elevation. The best editions of Thucydides are that of Hudson, fol. Oxon. 1696; that of Gottleber and Bauer, 2 vols. 4to, Lips. 1790 - 1804: that of Haack, 2 vols. 8vo, Lips. 1820; that of Becker, 4 vols. 8vo, Oxon 1821, and that of Bloomfield, 3 vols. 12mo, Lond. 1830. There are two excellent English translations of Thucydides, one by Smith, and the other by Bloomfield.——A rival of Pericles.——A son of Mennon

THUISTO, one of the deities of the Germans. *Tacit.*

THULE, an island in the most northern parts of the German ocean, to which, on account of its great distance from the continent, the ancients gave the epithet of *ultima*. Its situation was never accurately ascertained, hence its present name is unknown by modern historians. Some suppose that it is the island now called Iceland, or part of Greenland, whilst others imagine it to be the Shetland isles. *Stat. Syl.* 3, 5, 20.— *Strab* 1. *Mela*, 3, 6.— *Tacit Agric.* 10.— *Plin* 2, 75. 4, 16. — *Jung. G.* 1, 30.— *Jus.* 15, 112.

THURII a city of Lucania, in Lower Italy, near the site of the more ancient Sybaris, and which was founded by a colony from Athens, about fifty-five years after the overthrow of the latter city. Two celebrated characters are named among those who joined this expedition, which was collected from different parts of Greece; these were Herodotus, and Lysias the orator. The remains of ancient Thurii must be placed between the site of ancient Sybaris and *Terra Nova*. *Aristot. de Rhet.* 3, 9.—*Diod. Sic.* 12, 10.—*Strab.* 6.

THURINUS, a name given to Augustus when he was young, either because some of his progenitors were natives of Thurium, or because they had distinguished themselves there. *Suet. Aug.* 7

THUSCIA, a country of Italy, the same as Etruria *Vid.* Etruria.

THYADES, (*ung.* THYAS,) a name of the Bacchanals. They received it from *Thyas*, daughter of Castalius, and mother of Delphus, by Apollo. She was the first woman who was priestess of the god Bacchus. *Virg. Æn.* 4, 302. —*Paus.* 10, 4.

THYAMIS, now the *Calama*, a river of Epirus, dividing Thesprotia from the district of Cestrine. It appears from Cicero, that Atticus had an estate on the banks of the Thyamis. *Thucyd.* 1, 46.—*Cic. ad Att.* 7, 7 —A promontory of Epirus, near the river of the same name, now *Cape Nisi*.

THYATIRA, now *Akhisar*, a city of Lydia, near the northern confines, situate on the small river Lycus, not far from its source. Strabo informs us, that it was a Macedonian colony, and Steph. Byz confirms this account, while he adds to it by saying, that it was named by Seleucus Nicanor. Antiochus was encamped in its vicinity when about to engage with the Roman army under Scipio, but retired to Magnesia on his approach. It surrendered to the consul after the battle. Thyatira is interesting to the Christian antiquarian, as one of the seven churches of the Apocalypse. *Strab.* 13.— *Liv.* 37, 8 et 44. —*Apoc* 1, 11. 2, 18

THYESTES, a son of Pelops and Hippodamia, and grandson of Tantalus, debauched Atreps, the wife of his brother Atreus, because he re-

fused to take him as his colleague on the throne of Argos. This was no sooner known, than Atreus divorced Ærope, and banished Thyestes from his kingdom; but soon after, the more effectually to punish his infidelity, he expressed a wish to be reconciled to him, and recalled him to Argos. Thyestes was received by his brother at an elegant entertainment, but he was soon informed that he had been feeding upon the flesh of one of his own children. This Atreus took care to communicate to him by showing him the remains of his son's body. This action appeared so barbarous, that, according to the ancient mythologists, the sun changed his usual course, not to be a spectator of so bloody a scene. Thyestes escaped from his brother, and fled to Epirus. Some time after he met his daughter Pelopeia in a grove sacred to Minerva, and he offered her violence without knowing who she was. This incest, however, according to some, was intentionally committed by the father, as he had been told by an oracle, that the injuries he had received from Atreus would be avenged by a son born from himself and Pelopeia. The daughter, pregnant by her father, was seen by her uncle Atreus and married, and some time after she brought into the world a son, whom she exposed in the woods. The life of the child was preserved by goats, he was called Ægysthus, and presented to his mother, and educated in the family of Atreus. When grown to years of maturity the mother gave her son Ægysthus a sword, which she had taken from her unknown ravisher in the grove of Minerva, with hopes of discovering who he was. Meantime Atreus, intent to punish his brother, sent Agamemnon and Menelaus to pursue him, and when at last they found him, he was dragged to Argos, and thrown into a close prison. Ægysthus was sent to murder Thyestes, but the father recollected the sword, which was raised to stab him, and a few questions convinced him that his assassin was his own son. Pelopeia was present at this discovery, and when she found that she had committed incest with her father, she asked Ægysthus to examine the sword, and immediately plunged it into her own breast. Ægysthus rushed from the prison to Atreus, with the bloody weapon, and murdered him near an altar, as he wished to offer thanks to the gods on the supposed death of Thyestes. At the death of Atreus, Thyestes was placed on his brother's throne by Ægysthus, from which he was soon after driven by Agamemnon and Menelaus. He retired from Argos, and was banished into the island of Cythera by Agamemnon, where he died. *Apollod.* 2, 4. *Sophocl. in Ajac.* 1311. — *Hygin. fab* 88, &c. — *Ovid. in Ib.* 398. — *Lucan.* 1 541 7, 481 *Senec. in Thyest.*

THYMBRA, a place in Troas, through which a small river, called Thymbrius, falls in its course to the Scamander. Apollo had a temple there, and from thence he is called *Thymbræus*. Achilles was killed there by Paris, according to some. *Plin.* 5, 30 — *Homer. Il.* 10, 430.

THYMBRÆUS, a surname of Apollo. *Virg. Æn.* 3, 363 *Æn.* 3, 85 *Val.* Thymbra.

THYMELE, a celebrated female dancer, favoured by Domitian. *Juv.* 1, 36.

THYMŒTES, a king of Athens, son of Oxinthus, the last of the descendants of Theseus, who reigned at Athens. He was deposed because he refused to accept a challenge sent by Xanthus, king of Bœotia, and was succeeded by a Messenian, B. C. 1128, who repaired the honour of Athens by fighting the Bœotian king. *Paus.* 2, 18.——A Trojan prince, whose wife and son were put to death by order of Priam. It was to revenge the king's cruelty that he persuaded his countrymen to bring the wooden horse within their city. He was son of Laomedon, according to some. *Virg. Æn.* 2, 32 — *Dictys Cret.* 3, 4.——A son of Hicetaon, who accompanied Æneas into Italy, and was killed by Turnus. *Virg. Æn.* 10, 124. 12 361

THYNI, or BITHYNI, a people of Bithynia; hence the words *Thyna merx* applied to their commodities *Val.* Bithynia

THYONE, a name given to Semele after she had been presented with immortality by her son Bacchus. *Apollod.* 3, 5.

THYONEUS, a surname of Bacchus from his mother Semele, who was called *Thyone Apollod.* 3 5. — *Horat Od.* 1, 17 13 — *Ovid Met.* 1, 13.

THYREA, the principal town of Cynuria, in Argolis, near which the celebrated battle was fought between 300 Argives and as many Spartans. Othryade, a champion of the latter people, remained master of the field, but only lived long enough to raise a trophy on the spot to Jupiter, which he inscribed with his own blood. The Spartans celebrated this victory with an annual festival, and having shortly after defeated the Argives in a second engagement, they continued in possession of the district until it was finally ceded by treaty to the latter people. *Herod.* 1, 82 — *Paus.* 3, 7 — *Strab.* 8

THYSSAGETE a people of Sarmatia who live upon hunting. Herodotus makes the Tanais rise in their territory. *Plin.* 4, 12

THYMBRIS, a river of Sardinia, now *Oristagni*.

TIBERIAS, still called by the natives *Tabaria*, was ancientlv one of the principal cities of Galilee. It was built by Herod the Great and so called in honour of the emperor Tiberius. The privileges conferred upon its inhabitants by Herod caused it in a short time to become a place of considerable note, it was situated in a plain near the lake of Gennesareth, which is thence termed the *lake* or *sea of Tiberias*. After the destruction of Jerusalem, this city became eminent for its academy, over which a succession of Jewish doctors presided until the fourth century. On every side ruins of walls, columns, and foundations indicate its ancient splendour. *Joseph Ant. Jud* 18 3 — *Bell. Jud* 2 8. 3 10.

TIBERINUS, son of Capetus, and king of Alba, was drowned in the river Albula, which on this account assumed the name of *Tiberis*, of which he became the protecting god. *Liv.* 1, 3 — *Cic de Nat D.* 2, 20 — *Varro de L. L.* 4, 5, &c. — *Ovid. Fast* 2, 381 4, 47

TIBERIS, TYBERIS, TIBER, or TIBRIS, a river of Italy on whose banks the city of Rome was built. It was originally called *Albula*, from the whiteness of its waters, and afterwards Tiberis, when Tiberinus, king of Alba, had been drowned there. It was also named *Tyrrhenus*, because it watered Etruria, and *Lydius*, because the inhabitants of the neighbourhood were supposed to be of Lydian origin. The Tiber rises in the Apennines, and falls into the Tyrrhene sea, 16 miles below Rome, after dividing Latium from Etruria. *Ov. F.* 3, 47, 329 5, 641, *in Ib* 511 — *Luc.* 1, 381 — *Varro L. L* 4, 5. — *Virg. Æn* 7, 10 *Hor. Od.* 1 2 13 — *Mela*, 2, 4 — *Liv.* 1, 3.

TIBERIUS, CLAUDIUS DRUSUS NERO, a Roman emperor after the death of Augustus, descended from the family of the Claudii. In his early years he commanded popularity by entertaining the populace with magnificent shows and fights of gladiators, and he gained some applause in the funeral oration which he pronounced over his father, though only nine years old. His first appearance in the Roman armies was under Augustus, in the war against the Cantabri, and after acting in the capacity of general, he obtained victories in different parts of the empire, and was rewarded with a triumph. Yet, in the midst of his glory, Tiberius fell under the displeasure of Augustus, and retired to Rhodes, where he continued for seven years as an exile till by the influence of his mother Livia with the emperor he was recalled. His return to Rome was the more glorious, he had the command of the Roman armies in Illyricum, Pannonia, and Dalmatia, and seemed to divide the sovereign power with Augustus. At the death of this celebrated emperor, Tiberius, who had been adopted, assumed the reins of government, and while with dissimulation and affected modesty he wished to decline the dangerous office, he found time to try the fidelity of his friends, and to make the greatest part of the Romans believe that he was invested with the purple, not from his own choice, but by the recommendation of Augustus, and the urgent entreaties of the Roman senate. The beginning of his reign seemed to promise tranquillity to the world; Tiberius was a watchful guardian of the public peace, he was the friend of justice; and never assumed the sounding titles which must disgust a free nation, but he was satisfied to say of himself that he was the master of his slaves, the general of his soldiers, and the father of the citizens of Rome. That seeming moderation, however, which was but the fruit of the deepest policy, soon disappeared, and Tiberius was viewed in his real character. His ingratitude to his mother Livia, to whose intrigues he was indebted for the purple, his cruelty to his wife Julia, and his tyrannical oppression and murder of many noble senators, rendered him odious to the people, and suspected even by his most intimate favourites. The armies mutinied in Pannonia and Germany, but the tumults were silenced by the prudence of the generals and the fidelity of the officers, and the factious demagogues were abandoned to their condign punishment. This acted as a check upon Tiberius in Rome; he knew from thence, as his successors experienced, that his power was precarious, and his very existence in perpetual danger. He continued as he had begun, to pay the greatest deference to the senate; all libels against him he disregarded, and he observed, that, in a free city, the thoughts and the tongue of every man should be free. The taxes were gradually lessened, and luxury restrained by the salutary regulations, as well as by the prevailing example and frugality of the emperor. While Rome exhibited a scene of peace and public tranquillity, the barbarians were severally defeated on the borders of the empire, and Tiberius gained new honours, by the activity and valour of Germanicus and his other faithful lieutenants. Yet the triumphs of Germanicus were beheld with jealousy. Tiberius dreaded his power, he was envious of his popularity, and the death of that celebrated general in Antioch was, as some suppose, accelerated by poison, and the secret resentment of the emperor. Not only his relations and friends, but the great and opulent were sacrificed to his ambition, cruelty, and avarice; and there was scarce in Rome one single family that did not reproach Tiberius for the loss of a brother, a father, or a husband. He at last retired to the island of Capreæ, on the coast of Campania, where he buried himself in unlawful pleasures. The care of the empire was entrusted to favourites, among whom Sejanus for a while shone with uncommon splendour. In his solitary retreat the emperor proposed rewards to such as invented new pleasures, or could produce fresh luxuries. He forgot his age as well as his dignity and disgraced himself by the most unnatural vices and enormous indulgences which can draw a blush even upon the countenance of the most debauched and abandoned. While the emperor was lost to himself and the world, the provinces were harassed on every side by the barbarians, and Tiberius found himself insulted by those enemies whom hitherto he had seen fall prostrate at his feet with every mark of submissive adulation. At last grown weak and helpless through infirmities, he thought of his approaching dissolution, and as he well knew that Rome could not exist without a head, he nominated, as his successor, Caius Caligula. Many might enquire, why a youth naturally so vicious and abandoned as Caius was chosen to be the master of an extensive empire, but Tiberius wished his own cruelties to be forgotten in the barbarities which might be displayed in the reign of his successor, whose natural propensities he had well defined, in saying of Caligula that he bred a serpent for the Roman people, and a Phaeton for the rest of the empire. Tiberius died at Misenum the 16th of March, A.D. 37, in the 78th year of his age, after a reign of 22 years, six months, and 26 days. Caligula was accused of having hastened his end by suffocating him. The joy was universal when his death was known; and the people of Rome, in the midst of sorrow, had a moment to rejoice. Heedless of the calamities which awaited them in the succeeding reigns. The body of Tiberius was conveyed to Rome, and burnt with great solemnity. A funeral oration was pronounced by Caligula, who seemed to forget his benefactor while he expatiated on the praises of Augustus, Germanicus, and his own. The character of Tiberius has been examined with particular attention by historians, and his reign is the subject of the most perfect and elegant of all the compositions of Tacitus. When a private man, Tiberius was universally esteemed, when he had no superior, he was proud, arrogant, jealous, and revengeful. If he found his military operations conducted by a warlike general, he affected moderation and virtue, but when he got rid of the powerful influence of a favourite, he was tyrannical and dissolute. If, as some observe, he had lived in the times of the Roman republic, he might have been as conspicuous as his great ancestors; but the sovereign power lodged in his hands, rendered him vicious and oppressive. Yet, though he encouraged informers and favoured flattery, he blushed at the mean servilities of the senate, and derided the adulation of his courtiers, who approached him, he said, as if they approached a wild elephant. He was a patron of learn-

ing; he was an elegant and ready speaker, and dedicated some part of his time to study. He wrote a lyric poem, entitled, A complaint on the death of Lucius Cæsar, as also some Greek pieces in imitation of some of his favourite authors. He avoided all improper expressions, and all foreign words he to ally wished to banish from the Latin tongue. As instances of his humanity, it has been recorded that he was uncommonly liberal to the people of Asia Minor, whose habitations had been destroyed by a violent earthquake, A. D. 17. One of his officers wished him to increase the taxes, *No*, said Tiberius, *a good shepherd must shear, not flay, his sheep.* The senators wished to call the month of November, in which he was born, by his name, in imitation of Julius Cæsar and Augustus, in the months of July and August; but this he refused, saying, *What will you do, conscript fathers, if you have thirteen Cæsars?* Like the rest of the emperors, he received divine honours after death, and even during his life. It has been wittily observed by Seneca, that he never was intoxicated but once all his life, for he continued in a perpetual state of intoxication from the time he gave himself to drinking till the last moment of his existence. *Suet. in Vita, &c. Tacit. Ann. 6, &c. — Dion. Cass.*—One of the Gracchi. *Vide* Gracchus.—Sempronius, a son of Drusus and Livia, the sister of Germanicus, put to death by Caligula.—A son of Britus put to death by his father, because he had conspired with other young noblemen to restore Tarquin to his throne.

TIBISCUS or PATHISUS, now *Theiss*, a river of Dacia, falling into the Danube, and forming the western limit of Dacia. *Plin.* 4. 12. *Amm. Marcell.* 17. 3.—A city of Dacia on the river Temes, one of the tributaries of the Danube, and near the junction of the Bistra with the former stream. It is now *Cavaran.*

TIBRIS. *Vid.* Tiberis.

TIBULA, a town of Sardinia, on the northern coast, and on the strait which separates that island from Corsica; hence it became a usual landing place. Ital. now *Longo Sardo*

TIBULLUS, ALBIUS ALBIUS, a celebrated Roman poet of the Augustan age, was of the equestrian rank, but whether he was a native of Rome or of a municipal town, is not ascertained. His patrimony was much impaired, either by his own prodigality, or by the devastation of the civil wars; but yet he does not seem to have been distinguished by any tokens of the liberality of Augustus and Mæcenas, the munificent patrons of literature at the period in which he lived, nor does he mention their names in any of his poems. M. Valerius Messala Corvinus, upon whom he composed a panegyric, was his particular friend and patron, whom he accompanied in his expedition to Asia; but he preferred peace and retirement in the society of one of those objects of his affection whom he has celebrated in his elegies. Horace, with whom he was intimate, has addressed to him an ode and an epistle, complimenting him as a candid judge of his writings, and describing him as possessed of every worldly advantage. It has been inferred, from an epigram of Domitius Marsus, that he died about the same time with Virgil, B.C. 19, in the flower of his age. Ovid lamented his death in a beautiful elegy, representing his mother and sister as mourners at his funeral, and speaking of him as a poet of the highest reputation. The poems of Tibullus are elegies in three books, and a panegyric on Messala. It is upon his elegies that his fame is exclusively founded, and both ancient and modern critics for the most part agree, that there are no compositions of the class, in any language, which surpass them in the appropriate qualities of elegance, tenderness, and that beautiful simplicity which is the character of real feeling. Love and rural life are their principal subjects. Though the passion he describes is illicit, and each book exhibits a separate flame, yet there are more touches of a pure, and what may be termed a conjugal affection, than in almost any other Roman poet. His language is a true example of what the Latins call *terse*, or neat and polished. He is easy and natural, with scarcely any measure of learned allusion or figure. This author is commonly printed in conjunction with Catullus and Propertius. Of the separate editions the most esteemed are, that of Broukhusius, 4to. Amst. 1708, that of Vulpius, 4to. Patav. 1749; that of Heyne, 8vo. Lips. 1755-27-98, and that of Wunderlich, 8vo. Lips. 1817.

TIBUR, an ancient town of Latium, northeast of Rome, on the banks of the Anio. According to Dionysius of Halicarnassus, it was originally a town of the Siculi, the most ancient inhabitants of Latium, and, as a proof of this fact, he mentions that the name of Sicelion was also attached to a portion of that city. Tibur, however, has a claim to a more illustrious though a later, origin, having been founded, according to some authors, by Catillus, an officer of Evander, while others pretend that this Catillus was a son of Amphiaraus, who, with his two brothers, migrated to Italy, and, having conquered the Siculi, gave to one of their towns the name of Tibur, from his brother Tiburtus. Tibur is one of the places that appear most frequently to have afforded an asylum to Roman fugitives. From what period it enjoyed the rights of a Roman city is not precisely known, but it was in all probability anterior to the civil wars of Marius and Sylla. The latter indeed is said to have deprived the Tiburtini of these privileges, but they regained them upon his abdication, and they were confirmed by the emperor Claudius. Hercules was the deity held in the greatest veneration at Tibur, and his temple, on the foundations of which the present cathedral is said to be built, was famous throughout Italy. Hence the epithet of Herculaneam given by the poets to this city. The modern name of Tibur is *Tivoli*. *Dion. Hal.* 1, 16. — *Suet. Claud.* — *Strab.* 5. — *Virg. Æn.* 7, 630. — *Horat. Od.* 3, 4, &c. — *Ovid Fast.* 6, 61, &c. — *Sil. Ital.* 4, 225. — *Propert.* 2, 32.

TIBURTUS, a brother of the founder of Tibur, which is hence often called *Tiburtia mœnia*. He was one of the sons of Amphiaraus. *Virg. Æn.* 7, 670.

TICIDA, CAIUS, a poet of Rome, who flourished a few years before the age of Cicero. He wrote epigrams in an easy and elegant style, and praised his mistress Metella under the fictitious name of Petilla, and chiefly excelled in amorous poetry. Only eight of his verses are preserved. *Ovid Trist* 2. 433.

TICINUM, a city of Cisalpine Gaul, situate on the river Ticinus, near its junction with the Padus. It was founded by the Lævi and Marici.

According to Tacitus, Augustus advanced as far as Teanum to meet the corpse of Drusus, father of Germanicus in the depth of winter, and from thence escorted it to Rome. Under the Lombard kings it assumed the name of Papia, which in process of time has been changed to *Pavia*. *Plin.*, 3, 17. —*Tacit. Ann* 3, 5.

TICINUS, now the *Ticino*, a river of Gallia Cisalpina, rising in the Lepontine Alps, and running through the Lacus Verbanus, or *Lago Maggiore*, it to the Po. At the mouth of this river the Romans, under Cornelius Scipio, the father of Scipio Africanus the elder, were defeated by Hannibal.

TICITA, a mountain range of Campania, about a mile to the east of Capua. It was a branch of the Apennines, and now takes its name from the village of *Maddaloni* near *Caserta*. *Liv.* 23 46 et 49, 26, 9. *Sil Ital.* 12 456.

TIFERNUM, a town of Umbria, near the Metaurus, called hence, for distinction sake, *Metaurense* It is now *St Angelo in Vado* *Plin* 3, 14. ——A town of Umbria, towards the sources of the Tiber, and on the left bank of that river, distinguished from that circumstance by the epithet of *Tiberinum* Its site is thought to be occupied by the modern *Città di Castello* *Plin Ep* 4, 1. 10, 24 — A town of Samnium, supposed to have stood near the *Ponte di Lamotano*, on the right bank of the river Tifernus (now *Biferno*.) The mons Tifernus was near the source of the same river, above *Bodano*, and is now called *Monte Matese*.

TIFERNUS, a mountain of Campania *Vid* Tifernum

TIGELLINUS, SOSONIUS, a Roman celebrated for his intrigues and perfidy in the court of Nero. He was appointed judge at the trial of the conspirators who had leagued against Nero, for which he was liberally rewarded with triumphal honours He afterwards betrayed the emperor, and, on the accession of Galba, was ordered to destroy himself, 68, A D *Tacit. Hist.* 1, 72.—*Plut.* - *Juv.* 1

TIGELLIUS, M HERMOGENES, a native of Sardinia, who became the favourite of J Cæsar, of Cleopatra, and Augustus, by his mimicry and facetiousness He was celebrated for the melody of his voice, yet he was of a mean and ungenerous disposition, and of unpleasing manners, as Horace (*Sat.* 1, 2, 5, &c.) insinuates.

TIGRANES, a king of Armenia, who made himself master of Assyria and Cappadocia. He married Cleopatra, the daughter of Mithridates, and by the advice of his father in-law, he declared war against the Romans. He despised these distant enemies, and even ordered the head of the messenger to be cut off who first told him that the Roman general was boldly advancing towards his capital His pride, however, was soon abated; and though he ordered the Roman consul Lucullus to be brought alive into his presence, he fled with precipitation from his capital, and was soon after defeated near mount Taurus. This totally disheartened him; he refused to receive Mithridates into his palace, and even set a price upon his head. His mean submission to Pompey, the successor of Lucullus in Asia, and a bribe of 60,000 talents, insured him on his throne, and he received a garrison in his capital, and continued at peace with the Romans His second son of the same name revolted against him, and attempted to dethrone him with the assistance of the king of Parthia, whose daughter he had married. This did not succeed, and the son had recourse to the Romans, by whom he was put in possession of Sophene, while the father remained quiet on the throne of Armenia. The son was afterwards sent in chains to Rome, for his insolence to Pompey. *Cic pro Man. Vit Mur.* 5 1 — *Paterc.* 2. 33 et 37. *Justin.* 10, 1 et 2. *Plut in Luc, Pomp* &c ——A king of Armenia in the reign of Tiberius. He was put to death. *Tacit Ann.* 6. 40. ——One of the royal family of the Cappadocians, chosen by Tiberius to ascend the throne of Armenia.

TIGRANOCERTA, now *Sert*, the capital of Armenia, situate on the left bank of the river Nicephorius. It was built by Tigranes, who fortified it strongly, and peopled it chiefly with Greeks, whom he had forcibly carried hither from Asia Minor It was a wealthy and beautiful city, and was taken in the Mithridatic war by Lucullus, who completely sacked it, and allowed the Greek colonists to return to their own homes. *Tacit. Ann* 12 50 14, 24. *Plin* 6, 9.

TIGRIS, a large river of Asia, which rises in mount Niphates, and after forming the boundary between Mesopotamia and Assyria, as well as between Susiana and Babylonia, is joined by the Euphrates, and enters the Persian Gulf. Its course is nearly parallel with that of the Euphrates, but it is a much smaller river than the latter, being only 1000 miles long to its mouth in the gulf. It derives its name from the rapidity of its current, the word *Tigr* in Median, and *Tur* in Persian, signifying an arrow. From the upper part of it having been known by the appellation Diglito, as well as from other concurrent circumstances, it is supposed to be the same with the Hiddekel mentioned in Holy Writ as one of the rivers of Paradise *Plin* 6, 27 — *Justin.* 42, 3.—*Lucan.* 3, 256.—*Mela*, 1, 11. 3, 8. *Virg Ecl* 1, 63

TIGURINI, a warlike people among the Helvetii, now forming the modern cantons of *Suri*, *Zurich*, *Schoffhausen* and *St Gall*. Their capital was Tigurum, now *Zurich*. *Liv. Epit.* 65. - *Cæs. B G.* 1, 12 et 27

TIMACHUS, now the *Timok*, a river of Mœsia falling into the Danube *Plin* 3 26

TIMÆA, the wife of Agis, king of Sparta, was debauched by Alcibiades, by whom she had a son This child was rejected in the succession to the throne, though Agis, on his death-bed, declared him to be legitimate. *Plut. in Ag*

TIMÆUS, a friend of Alexander, who came to his assistance when he was alone surrounded by the Oxydracæ. He was killed in the encounter *Curt* 9, 5 ——An historian of Tauromenium in Sicily, who flourished about 262 B.C., and died in the 96th year of his age. His father's name was Andromachus. He was banished from Sicily by Agathocles. His general history of Sicily, and that of the wars of Pyrrhus, were in general esteem, and his authority was great, except when he treated of Agathocles. His compositions are lost. *Plut. Nic.* - *Cic. Or* 2.—A writer who published some treatises concerning ancient philosophers *Diog. in Emp* — A Pythagorean philosopher, born at Locri, B C. 360. He followed the doctrines of the founder of the metempsychosis, but in some parts of his system of the world he differed from him. He wrote a treatise on the nature and the soul of the world

in the Doric dialect, still extant. *Plato in Tim.* — *Plut.* —A sophist, of the third century of our era, who wrote a book called *Lexicon vocum Platonicarum*. It was edited with great ability by Ruhnken. 8vo L. Bat 1754.

TIMAGENES, a Greek historian of Alexandria, 54 B. C. brought to Rome by Gabinius, and sold as a slave to Faustus, the son of Sylla. His great abilities procured him his liberty, and gained the favours of the great, and of Augustus. The emperor discarded him for his impertinence; and Timagenes, to revenge himself on his patron, burnt the interesting history which he had composed of his reign *Plut. Horat. Ep* 1, 19, 15. — *Quintil* 1, 10 —An historian and rhetorician of Miletus —A man who wrote an account of the life of Alexander. *Curt* 9, 5

TIMAGORAS, an Athenian, capitally punished by his countrymen, for paying homage to Darius, according to the Persian manner of kneeling on the ground, when he was sent to Persia as ambassador. *Val Max.* 6, 2. *Vid* Meles.

TIMANDRIDES, a Spartan celebrated for his virtues. *Ælian V. H.* 14, 31.

TIMANTHES, a painter of Sicyon, in the reign of Philip, the father of Alexander the Great. In his celebrated painting of Iphigenia going to be immolated, he represented all the attendants overwhelmed with grief; but his superior genius, by covering the face of Agamemnon, left to the conception of the imagination the deep sorrows of the father. He obtained a prize, for which the celebrated Parrhasius was a competitor This was in painting an Ajax with all the fury which his disappointment could occasion, when deprived of the arms of Achilles. *Cic. de Orat.* — *Val Max* 8 11.—*Ælian V. H.* 9, 11.

TIMARCHUS, a philosopher of Alexandria, intimate with Lamprocles, the disciple of Socrates *Diog*, 6 —A Cretan, accused before Nero of oppression. *Tacit Ann* 15, 20.—An officer in Ætolia, who burnt his ships to prevent the flight of his companions, and to ensure him self the victory. *Polyæn.* 5 —A king of Salamis.

TIMASITHEUS, a chief magistrate of Lipara, who prevailed upon his countrymen to spare some Romans whom they had piratically captured in a ship sent by the senate to make an offering of the spoils of Veii to the god of Delphi. He conveyed them to their place of destination in one of his own vessels, and assisted them in dedicating the gift. The Roman senate rewarded him very liberally, and 137 years after, when the Carthaginians were dispossessed of Lipara, the same generosity was nobly extended to his descendants in the island. *Diod.* 14 — *Plut in Cam.*

TIMAVUS, a celebrated stream of Italy, in the territory of Venetia, north-east of Aquileia, and falling into the Adriatic. Few streams have been more celebrated in antiquity, or more sung by the poets, than the Timavus. Its numerous sources, its lake and subterraneous passage, which have been the theme of the Latin muse from Virgil to Claudian and Ausonius, are now so little known, that their existence has even been questioned, and ascribed to poetical invention. It has, however, been well ascertained, that the name of *Timavo* is still preserved by some springs, which rise near *S Giovanni di Carso* and the castle of *Duino*, and form a river, which, after a course of little more than a mile, falls into the Adriatic. *Strab.* 5.—*Virg. Ecl* 8, 6. *G.* 3, 475. *Æn.* 1, 248 —*Claudian. Bell. Get.* 562.—*Mart.* 4, 25 5 8, 28, 7.

TIMOCLEA, a Theban lady, sister to Theogenes, who was killed at Cheronæa. One of Alexander's soldiers offered her violence, after which she led her ravisher to a well, and while he believed that immense treasures were concealed there, Timoclea threw him into it. Alexander commended her virtue, and forbade his soldiers to hurt the Theban females. *Plut. in Alex.*

TIMOCRATES, a Greek philosopher of uncommon austerity.

TIMOCREON, a comic poet of Rhodes, who obtained poetical, as well as gymnastic prizes at Olympia. He lived about 476 years before Christ, distinguished for his voracity, and for his resentment against Simonides and Themistocles

TIMOLEON, a celebrated Corinthian, son of Timodemus and Demariste. He was such an enemy to tyranny, that he did not hesitate to murder his own brother Timophanes, when he attempted, against his representations, to make himself absolute in Corinth. This was viewed with pleasure by the friends of liberty; but the mother of Timoleon conceived the most inveterate aversion for her son, and for ever banished him from her sight This proved painful to Timoleon, a settled melancholy dwelt upon his mind, and he refused to accept of any offices in the state. When the Syracusans, oppressed with the tyranny of Dionysius the younger, and of the Carthaginians, had solicited the assistance of the Corinthians, all looked upon Timoleon as a proper deliverer, but all applications would have been disregarded, if one of the magistrates had not awakened in him the sense of natural liberty. *Timoleon* says he, *if you accept of the command of this expedition we will believe that you have killed a tyrant; but if not, we cannot but call you your brother's murderer.* This had due effect, and Timoleon sailed for Syracuse in ten ships, accompanied by about 1000 men. The Carthaginians attempted to oppose him, but Timoleon eluded their vigilance Icetas, who had the possession of the city, was defeated and Dionysius, who despaired of success, gave himself up into the hands of the Corinthian general. This success gained Timoleon adherents in Sicily, many cities which hitherto had looked upon him as an impostor, claimed his protection, and when he was at last master of Syracuse by the total overthrow of Icetas, and of the Carthaginians, he razed the citadel which had been the seat of tyranny, and erected on the spot a common hall Syracuse was almost destitute of inhabitants, and at the solicitation of Timoleon, a Corinthian colony was sent to Sicily; the lands were equally divided among the citizens, and the houses were sold for a thousand talents, which were appropriated to the use of the state, and deposited in the treasury When Syracuse was thus delivered from tyranny, the conqueror extended his benevolence to the other states of Sicily, and all the petty tyrants were reduced and banished from the island A code of salutary laws was framed for the Syracusans; and the armies of Carthage, which had attempted again to raise commotions in Sicily were defeated, and peace was at last re-established. The gratitude of the Sicilians was shown every where to their deliverer. Timoleon was received

with repeated applause in the public assemblies, and though a private man, unconnected with the government, he continued to enjoy his former influence at Syracuse; his advice was consulted on matters of importance, and his authority respected. He ridiculed the accusations of malevolence, and when some informers had charged him with oppression, he rebuked the Syracusans who were going to put the accusers to immediate death. A remarkable instance of his providential escape from the dagger of an assassin has been recorded by one of his biographers. As he was going to offer a sacrifice to the gods after a victory, two assassins, sent by the enemies, approached his person in disguise. The arm of one of the assassins was already lifted up, when he was suddenly stabbed by an unknown person who made his escape from the camp. The other assassin, struck at the fall of his companion, fell before Timoleon, and confessed, in the presence of the army, the conspiracy that had been formed against his life. The unknown assassin was in the mean time pursued, and when he was found, he declared, that he had committed no crime in avenging the death of a beloved father, whom the man he had stabbed had murdered in the town of *Leontini*. Enquiries were made, and his confessions were found to be true. Timoleon died at Syracuse about 337 years before the Christian era. His body received an honourable burial, in a public place called from him *Timoleonteum*, but the tears of a grateful nation were more convincing proofs of the public regret, than the institution of festivals and games yearly to be observed on the day of his death. *C. Nep. et Plut. in vita.*

TIMOMACHUS, a painter of Byzantium, in the age of Sylla and Marius. His painting of Medea murdering her children, and his Ajax, were purchased for eighty talents by Julius Cæsar, and deposited in the temple of Venus at Rome. *Plin.* 35, 11.

TIMON, a native of Athens, called *Misanthropus*, for his unconquerable aversion to mankind and to all society. He was fond of Apemantus another Athenian, whose character was similar to his own, and he said that he had some partiality for Alcibiades, because he was one day to be his country's ruin. Once he went into the public assembly, and told his countrymen that he had a fig-tree on which many had ended their life with a halter, and that as he was going to cut it down to raise a building on the spot, he advised all such as were inclined to destroy themselves, to hasten and go and hang themselves in his garden. *Plut in Alc. &c.—Lucian in Tim.—Paus* 6, 12. —A Greek poet, son of Timarchus, in the age of Ptolemy Philadelphus. He wrote several dramatic pieces, all now lost, and died in the 90th year of his age. *Diog.* 9.—*Athen* 6 et 13.—A disciple of Pyrrho, who flourished in the time of Ptolemy Philadelphus, and lived to the age of 90 years. He had a school at Athens; but led so debauched a life, that he once held a contest with several hard drinkers, and came off victorious. He wrote a satirical poem against the whole body of philosophers, fragments of which are extant.

TIMOPHANES a Corinthian, brother to Timoleon. He attempted to make himself tyrant of his country, by means of the mercenary soldiers with whom he had fought against the Argives and Cleomenes. Timoleon wished to convince him of the impropriety of his measures, and when he found him unmoved, he caused him to be assassinated. *Plut. et C. Nep. in Tim.*

TIMOTHEUS, a poet and musician of Miletus, son of Thersander or Philopolis. He was received with hisses the first time he exhibited as musician in the assembly of the people; and further applications would have totally been abandoned, had not Euripides discovered his abilities, and encouraged him to follow a profession in which he afterwards gained so much applause. He received the immense sum of 1000 pieces of gold from the Ephesians, because he had composed a poem in honour of Diana. He died about the 90th year of his age, two years before the birth of Alexander the Great. There was also another musician of Beotia in the age of Alexander, often confounded with the musician of Miletus. He was a great favourite of the conqueror of Darius. *Cic. de Leg.* 2, 15.—*Paus.* 8, 12.—*Plut. de musc. de fort. &c.*—An Athenian general, son of Conon. He signalled himself by his valour and magnanimity, and showed that he was not inferior to his great father in military prudence. He seized Corcyra, and obtained several victories over the Thebans, but his ill success in one of his expeditions disgusted the Athenians, and Timotheus, like the rest of his noble predecessors, was fined a large sum of money. He retired to Chalcis, where he died. He was so disinterested, that he never appropriated any of the plunder to his own use, but after one of his expeditions, he filled the treasury of Athens with 1200 talents. Some of the ancients, to imitate his continual successes, have represented him sleeping by the side of Fortune, while the goddess drove cities into his net. He was intimate with Plato, at whose table he learned temperance and moderation. *Paus.* 1, 29.—*Plut. in Syll. &c.—Ælian. V. H.* 2, 10 et 18. 3, 19.—*C. Nep.*

TINGIS, now *Tangier*, the metropolis of Mauritania Tingitana, on the north-western coast of Africa, and a short distance to the east of the Ampelusian promontory. It was so ancient that it was said in mythology to have been built by the giant Antæus or, as others maintain, by Sophax, the son of Hercules by Tinge, whom the hero married after the death of Antæus. It was taken by Sertorius, who caused the tomb of the founder to be opened, and discovered in it a skeleton reported to be sixty cubits long; there was also a buckler found, which had been cut out of the hide of an elephant, and was so large that no man then living could wield it. These traditions caused the inhabitants to hold their city in great veneration. *Plut. in Sert.—Mela*, 1, 5. *Plin* 5, 1.

TIPHYS, the pilot of the ship of the Argonauts, was son of Hagnius, or, according to some, of Phorbas. He died before the Argonauts reached Colchis, at the court of Lycus in the Propontis, and Erginus was chosen in his place. *Orph. Apollod.* 1, 9. *Apollon. Val. Flacc.—Paus* 9, 32.—*Hygin. fab* 14 et 18.

TIRESIAS, a celebrated prophet of Thebes, son of Everus and Chariclo. He lived to a great age, which some authors have called as long as seven generations of men, others six, and others nine, during the time that Polydorus, Labdacus, Laius, Œdipus, and his sons, sat on the throne of Thebes. It is said that in his youth he found two serpents in the act of copu-

tation on mount Cyllene, and that when he had struck them with a stick to separate them, he found himself suddenly changed into a girl. Seven years after he found again some serpents together in the same manner, and he recovered his original sex, by striking them a second time with his wand. When he was a woman, Tiresias had married, and it was from those reasons, according to some of the ancients, that Jupiter and Juno referred to his decision a dispute, in which the deities wished to know which of the sexes received greater pleasure from the connubial state. Tiresias, who could speak from actual experience, decided in favour of Jupiter, and declared, that the pleasure which the female received was ten times greater than that of the male. Juno, who supported a different opinion, and gave the superiority to the male sex, punished Tiresias by depriving him of his eye-sight. But this dreadful loss was in some measure repaired by the humanity of Jupiter, who bestowed upon him the gift of prophecy, and permitted him to live seven times more than the rest of men. These causes of the blindness of Tiresias, which are supported by the authority of Ovid, Hyginus, and others, are contradicted by Apollodorus, Callimachus, Propertius, &c., who declare that this was inflicted upon him as a punishment, because he had seen Minerva bathing in the fountain Hippocrene, on mount Helicon. Chariclo, who accompanied Minerva, complained of the severity with which her son was treated, but the goddess, who well knew that this was the irrevocable punishment inflicted by Saturn on such mortals as fix their eyes upon a goddess without her consent, alleviated the misfortunes of Tiresias, by making him acquainted with futurity, and giving him a staff which could conduct his steps with as much safety as if he had the use of his eye-sight. During his life-time, Tiresias was an infallible oracle to all Greece. The generals, during the Theban war, consulted him, and found his predictions verified. He drew his prophecies sometimes from the flight or the language of birds in which he was assisted by his daughter Manto, and sometimes he drew the manes from the infernal regions to know futurity with mystical ceremonies. He at last died, after drinking the waters of a cold fountain, which froze his blood. He was buried with great pomp by the Thebans on mount Tilphussius, and honoured as a god. His oracle at Orchomenus was in universal esteem. Homer represents Ulysses as going to the infernal regions to consult Tiresias concerning his return to Ithaca. *Apollod.* 3. 6.—*Theocrit. Id.* 24, 71.—*Strab. Theb* 2, 36. *Hygin. fab* 75. *Æschyl sept. ante Theb.*—*Sophocl. in Œdip. Tyr.*—*Pind Nem.* 1.—*Dict.* 4.—*Homer Od.* 11.—*Plut in Symp. &c.*—*Pans* 9, 33.

TIRIDATES, a monarch of Parthia, raised to the throne after Phraates had been expelled for his cruelty and oppression. Tiridates, however upon learning that Phraates was marching against him with a numerous army of Scythians, fled with the infant son of Phraates to Augustus. Augustus restored his son to Phraates, but refused to deliver up Tiridates. *Horat. Od* 1, 26.——A king of Armenia, in the reign of Nero.

TIRO TULLIUS, the slave, and afterwards the freedman of Cicero, greatly esteemed by his master for his learning and good qualities. It is said that he invented short hand writing among the Romans. He wrote the life of Cicero, and other treatises now lost. *Cic ad Att.* &c.

TIRYNS, or Tirynthus, a city of Argolis, south-east of Argos, and about twelve stadia from Nauplia. It is said to have been founded by king Proetus, and was celebrated as the early residence of Hercules till he killed Iphitus, and fled hence into the Trachinian country. The Tirynthian citadel, said to have been called Licymnia, from Licymnus, a son of Electryon and brother of Alcmena, was defended by massive walls of gigantic structure, built by workmen from Lycia. These are the Cyclopes, who also built the treasury at Athens, as well as parts of Argos, Mycenæ, and the Boeotian Orchomenus. They appear to have been altogether different from the fabulous giants of Homer, and to have derived their name from the vast size of the materials they employed. They were said by some to have been Phœnicians, but others again have supposed they were Egyptians, from the similarity subsisting between their works and the colossal remains of the latter people. *Strab* 8.—*Pans* 2, 16 et 25.—*Hes Here. Scut.* 81.—*Prud Ol* 10. 40. *Isthm.* 6, 40.—*Virg Æn.* 7, 662.—*Ovid. Met.* 12, 561.

TIRYNTHIA, a name given to Alcmena, because she lived at Tirynthus. *Ovid Met.* 6.

TISAMENUS or TISAMENUS, a son of Orestes and Hermione, the daughter of Menelaus, who succeeded on the throne of Argos and Lacedæmon. The Heraclidæ entered his kingdom in the third year of his reign, and he was obliged to retire with his family into Achaia. He was some time after killed in a battle against the Ionians, near Helice. *Apollod* 2, 7.—*Paus* 3, 1. 7, 1.——A king of Thebes, son of Thersander, and grandson of Polynices. The Furies, who continually persecuted the house of Œdipus, permitted him to live in tranquility but they tormented his son and successor Autesion, and obliged him to retire to Doris. *Paus* 1. 5. 9. 6.

TISANDRUS, one of the Greeks concealed with Ulysses in the wooden horse. Some suppose him to be the same as Thersander, the son of Polynices. *Virg. Æn.* 2, 261.

TISIDRIS. *Vid* Tydrus.

TISIPHONE, one of the Furies daughter of Nox and Acheron who was the minister of divine vengeance upon mankind, and visited them with plagues and diseases, and punished the wicked in Tartarus. She was represented with a whip in her hand, serpents hung from her head, and were wreathed round her arms instead of bracelets. By Juno's direction she attempted to prevent the landing of Io in Egypt, but the god of the Nile repelled her, and obliged her to return to hell. *Stat. Theb.* 1, 59. *Virg. G* 3, 552. *Ov* 6, 555.—*Horat. Sat* 1, 8, 35.

TISSAPHERNES, an officer of Darius.——A satrap of Persia, commander of the forces of Artaxerxes, at the battle of Cunaxa against Cyrus. It was by his valour and intrepidity that the king's forces gained the victory, and for this he obtained the daughter of Artaxerxes in marriage, and all the provinces of which Cyrus was governor. His popularity did not long continue, and the king ordered him to be put to death when he had been conquered by Agesilaus, 395 B.C. *C Nep*

TITÆA, the mother of the Titans. She is supposed to be the same as Thea, Rhea, Terra, &c.

TITAN, *or* TITANUS, a son of Cœlus and Terra, brother to Saturn and Hyperion. He was the eldest of the children of Cœlus, but he gave his brother Saturn the kingdom of the world, provided he raised no male children. When the birth of Jupiter was concealed, Titan made war against Saturn, and with the assistance of his brothers, the Titans, he imprisoned him till he was replaced on the throne by his son Jupiter. This tradition is recorded by Lactantius, a Christian writer, who took it from the dramatic compositions of Ennius, now lost. None of the ancient mythologists, such as Apollodorus, Hesiod, Hyginus &c. have made mention of Titan. Titan is a name applied to Saturn by Orpheus and Lucian; to the sun by Virgil and Ovid, and to Prometheus by Juvenal. *Ovid. Met.* 1, 10.—*Juv.* 14, 35.—*Pers.* 2, 11.—*Orpheus Hymn* 13.—*Virg. Æn.* 4, 119.

TITANES, a name given to the sons of Cœlus and Terra. They were 45 in number, according to the Egyptians. Apollodorus mentions 13, Hyginus 6, and Hesiod 20, among whom are three Titanesses. The most known of the Titans are Saturn, Hyperion, Oceanus, Iapetus, Cottus and Briareus, to whom Horace adds Typhœus, Mimas, Porphyrion, Rhœtus, and Enceladus, who are by other mythologists reckoned among the giants. They were all of a gigantic stature and with proportionable strength. They were treated with great cruelty by Cœlus, and confined in the bowels of the earth, till their mother pitied their misfortunes, and armed them against their father. Saturn, with a scythe, cut off the genitals of his father, as he was going to unite himself to Terra, and threw them into the sea, and from the froth sprang a new deity, called Venus; as also Alecto, Tisiphone, and Megæra, according to Apollodorus. When Saturn succeeded his father, he married Rhea, but he devoured all his male children, as he had been informed by an oracle, that he should be dethroned by them as a punishment for his cruelty to his father. The wars of the Titans against the gods are very celebrated in mythology. They are often confounded with that of the giants, but it is to be observed, that the war of the Titans was against Saturn, and that of the giants against Jupiter. *Hesiod. Theog.* 133, &c.—*Apollod.* 1, 1.—*Eschyl. in Prom.*—*Callim. in Del.* 17.—*Diod.* 1.—*Hygen. præf fab.*

TITANIA, a patronymic applied to Pyrrha, as grand-daughter of Titan, and likewise to Diana. *Ovid. Met.* 1, 315. 2, &c.

TITANIDES, the daughters of Cœlus and Terra: reduced in number to six, according to Hesiod, or to seven, according to Orpheus. The most celebrated were Tethys, Themis, Dione, Thea, Mnemosyne, Ops Cybele, Vesta, Phœbe, and Rhea. *Hesiod Theog.* 135, &c.—*Apollod.* 1, 1.

TITARESIUS, a river of Thessaly, called also Furious, flowing into the Peneus a little above the vale of Tempe. The waters of the two rivers did not, however mingle, as those of the Peneus were clear and limpid, while those of the Titaresius were impregnated with a thick unctuous substance which floated like oil upon the surface. Hence the fabulous account of its being a branch of the infernal Styx. It is now the *Saranto Poros.* *Strab.* 9.—*Hom. Il.* 2, 751.—*Lucan.* 6, 376.

TITHENIDIA, a festival of Sparta, in which *nurses* carried, conveyed male infants entrusted to their charge, to the temple of Diana, where they sacrificed young pigs. During the time of the solemnity, they generally danced and exposed themselves in ridiculous postures, there were also some entertainments given near the temple, where tents were erected. Each had a separate portion allotted him, together with a small loaf, a piece of new cheese, part of the entrails of the victim and figs, beans, and green vetches instead of sweetmeats.

TITHONUS, a son of Laomedon, king of Troy, by Strymo, the daughter of the Scamander. He was so beautiful that Aurora became enamoured of him, and carried him away. He had by her Memnon and Emathion. He begged of Aurora to be immortal, and the goddess granted it, but as he had forgotten to ask the vigour, youth, and beauty which he then enjoyed, he soon grew old, infirm and decrepit, and as life became insupportable to him, he prayed Aurora to remove him from the world. As he could not die, the goddess changed him into a cicada, or grasshopper. *Apollod.* 3, 5.—*Virg. G.* 1, 447. *Æn.* 4, 585. 8, 3.4. *Hesiod Theog.* 984.—*Ovid Fast.* 1, 461. 3, 403.—*Horat Od* 1, 28. 2, 16.

TITHOREA, a city on mount Parnassus, called also Neon, for the name of Tithorea was only properly applied to one of the peaks of Parnassus. This place was taken and burnt by the army of Xerxes. In its vicinity, Dromachetes, the Phocian general, was defeated and slain by the Thebans. The ruins of Tithorea are to be seen near the modern village of *Velitza.* *Herod.* 8, 32 et 33.—*Paus.* 10, 2.

TITHRAUSTES, a Persian satrap, B.C. 395, ordered to murder Tissaphernes by Artaxerxes. He succeeded to the offices which the slaughtered favourite enjoyed. He was defeated by the Athenians under Conon.——An officer in the Persian court, &c. The name was common to some of the superior officers of state in the court of Artaxerxes. *Plut.—C. Nep. in Dat et Conon.*

TITIA LEX *de magistratibus,* by P. Titius, the tribune, A.U.C. 710. It ordained that a triumvirate of magistrates should be invested with consular power to preside over the republic for five years. The persons chosen were Octavius, Antony, and Lepidus.——Another, *de provinciis,* which required that the provincial quæstors like the consuls and prætors, should receive their provinces by lot.

TITIANUS, Julianus, a Latin geographical writer, who flourished about the commencement of the third century.——Attil. a noble Roman, put to death A.D. 156, by the senate for aspiring to the purple. He was the only one proscribed during the reign of Antoninus Pius.

TITIUS PROCULUS, a Roman knight, appointed to watch Messalina. *Tacit Ann.* 11, 37.——Septimius, a poet in the Augustan age, who distinguished himself by his lyric and tragic compositions, now lost. *Horat Ep.* 1, 3. 9.

TITORMUS a shepherd of Æthalia, called another *Hercules,* on account of his prodigious strength. He was stronger than his contemporary Milo of Crotona as he could lift on his shoulders a stone which the Crotonian could even with difficulty. *Ælian. V. H.* 12, 22.—*Herod.* 6, 127.

TITURIUS, a friend of Julia Silana, who informed against Agrippina, &c. *Tacit Ann.* 13

—A lieutenant of Cæsar in Gaul, killed by Ambiorix. *Cæs. B. G.* 5, 29, &c.

TITUS VESPASIANUS, son of Vespasian and Flavia Domitilla, became known by his valour in the Roman armies, particularly at the siege of Jerusalem. In the 79th year of the Christian æra, he was invested with the imperial purple, and the Roman people had every reason to expect in him the barbarities of a Tiberius, and the debaucheries of a Nero. While in the house of Vespasian, Titus had been distinguished for his extravagance and incontinence; his attendants were the most abandoned and dissolute; and it seemed that he wished to be superior to the rest of the world in the gratification of every impure desire, and in every unnatural vice. From such a private character, which still might be curbed by the authority and example of a father, what could be expected but tyranny and oppression? Yet Titus became a model of virtue, and in an age and office in which others wish to gratify all their appetites, the emperor abandoned his usual profligacy, he forgot his debaucheries, and Bernice, whom he had loved with uncommon ardour, even to render himself despised by the Roman people, was dismissed from his presence. When raised to the throne, he thought himself bound to be the father of his people, the guardian of virtue, and the patron of liberty; and Titus is, perhaps, the only monarch who, when invested with uncontrollable power, bade adieu to those vices, those luxuries and indulgencies, which as a private man he never ceased to gratify. He was moderate in his entertainments, and though he often refused the donations which were due to sovereignty, no emperor was ever more generous and magnificent than Titus. All informers were banished from his presence, and even severely punished. A reform was made in the judicial proceedings, and trials were no longer permitted to be postponed for years. The public edifices were repaired, and baths were erected for the convenience of the people. Spectacles were exhibited, and the Roman populace were gratified with the sight of a naval combat in the ancient naumachia, and the sudden appearance of 5000 wild beasts brought into the circus for their amusement. To do good to his subjects was the ambition of Titus, and it was at the recollection that he had done no service, or granted no favour one day, that he exclaimed in the memorable words of *My friends, I have lost a day!* A continual wish to be benevolent and kind, made him popular; and it will not be wondered, that he who could say that he had rather die himself, than be the cause of the destruction of one of his subjects, was called the love and delight of mankind. Two of the senators conspired against his life, but the emperor disregarded their attempts, he made them his friends by kindness, and like another Nero, presented them with a sword to destroy him. During his reign, Rome was three days on fire, the towns of Campania were destroyed by an eruption of Vesuvius, and the empire was visited by a pestilence which carried away an infinite number of inhabitants. In this time of public calamity, the emperor's benevolence and philanthropy were conspicuous. Titus comforted the afflicted as a father, he alleviated their distresses by his liberal bounties, and as if they were but one family, he exerted himself for the good and preservation of the whole. The Romans, however, had not long to enjoy the favours of this magnificent prince. Titus was taken ill, and as he retired into the country of the Sabines to his father's house, his indisposition was increased by a burning fever. He lifted his eyes to heaven, and with modest submission complained of the severity of fate which removed him from the world when young, where he had been employed in making a grateful people happy. He died the 13th of September, A.D. 81, in the 41st year of his age, after a reign of two years two months and twenty days. The news of his death was received with lamentations; Rome was filled with tears and all looked upon themselves as deprived of the most benevolent of fathers. After him Domitian ascended the throne, not without incurring the suspicion of having hastened his brother's end, by ordering him to be placed, during his agony, in a tub full of snow, where he expired. Domitian has also been accused of raising commotions, and of making attempts to dethrone his brother, but Titus disregarded them, and forgave the offender. Some authors have reflected with severity upon the cruelties which Titus exercised against the Jews; but though certainly a disgrace to the benevolent features of his character, we must consider him as an instrument in the hands of Providence, exerted for the punishment of a wicked and infatuated people. *Joseph B. J.* 7, 16, &c — *Suet.* — *Dio* &c

TITUS, TARIUS, a king of the Sabines. [*Vid* Tatius.]——Livius, a celebrated historian. [*Vid* Livius.]——A son of Junius Brutus, put to death by order of his father, for conspiring to restore the Tarquins.

TITYRUS, a shepherd introduced in Virgil's eclogues, &c——A promontory on the western coast of Crete, called by Ptolemy *Psacum* and now *Capo Spada*.

TITYUS, a celebrated giant, son of Terra, or, according to others, of Jupiter, by Elara, the daughter of Orchomenos. He was of such a prodigious size, that his mother died in travail after Jupiter had drawn her from the bowels of the earth, where she had been concealed during her pregnancy to avoid the anger of Juno. His portentous appearance rendered him powerful, and Juno, who was jealous of Jupiter's amours with Latona, employed the strength of Tityus to bring her rival into her presence, but the attempt was resented by the god, who hurled the ravisher into Tartarus. According, however, to the more received opinion, Tityus became enamoured of Latona, and attempted to offer violence to her, but the goddess delivered herself from his importunities, by calling to her assistance her children, who killed the giant with their arrows. He was placed in hell, where a serpent continually devoured his liver; or, according to others, where vultures perpetually fed upon his entrails, which grew again as soon as devoured. It is said that Tityus covered nine acres when stretched on the ground. He had a small chapel with an altar in the island of Rubœa. *Apollod.* 1, 4.—, *Pind. Pyth.* 4.—*Homer. Od.* 7, 325. 1. 11, 575.—, *Apollon. Rh.* 1, 182, &c. *Virg Æn.* 6, 523 — *Horat. Od* 3, 1, 77 —*Hygin. fab.* 55.—*Ovid. Met.* 4, 457 *Tibull.* 1, 3, 75

TLEPOLEMUS, a son of Hercules and Astyochia, born at Argos. He left his native country after the accidental murder of Licymnius and retired to Rhodes, by order of the oracle, where

he was chosen king, as being one of the sons of Hercules. He left his kingdom to the care of Butes, and went to the Trojan war with nine ships, and was killed by Sarpedon. There were some festivals established at Rhodes in his honour, called *Tlepolemia*, in which men and boys contended. The victors were rewarded with poplar crowns *Apollod* 2, 7.—*Hygin fab.* 97.——One of Alexander's generals, who obtained Carmania at the general division of the Macedonian empire. *Diod* 18.——An Egyptian general, who flourished B.C. 207

TMARUS, a Rutulian in the wars of Æneas. *Virg Æn* 9, 685.——A mountain of Epirus. *Vid* Tomarus.

TMOLUS, a king of Lydia, who married Omphale and was son of Sipylus and Chthonia He offered violence to a young nymph called Arriphe, at the foot of Diana's altar, for which impiety he was afterwards killed by a bull. The mountain on which he was buried bore his name. *Apollod.* 2, 6. *Ovid. Met.* 11, 4 —*Hygin. fab.* 191.— A mountain of Lydia, which sends several tributary torrents into the Hermus on the one side, and into the Cayster on the other, and divides, in fact, the valleys through which those two rivers flow It was said to derive its name from Tmolus, a Lydian king, having been previously called Carmanorius. This mountain was much celebrated for its wine. Hence the frequent reference to it in the Bacchæ of Euripides. It appears also to have abounded with shrubs and evergreens, nor was it less noted for its mineral productions. It yielded tin, and Pactolus washed from its cavities a rich supply of golden ore. Its modern appellation is *Bouz Dagh.* *Liv* 5 29.—*Virg. G.* 2, 98 *Senec Phæn.* 602.—*Ovid. Met* 6, 15. *Eurip. Bacch.* 55 et 65.—*Gallim. Frag.* 93 *Strab* 13.——A town of Lydia, which was destroyed by an earthquake under Tiberius. *Tacit. Ann* 2, 47.

TOGATA, an epithet applied to Cisalpine Gaul, where the inhabitants wore the Roman toga, i. e. enjoyed the rights of Roman citizenship. *Vid.* Gallia.

TOLETUM, now *Toledo*, a town of Hispania Terraconensis, on the river Tagus, and the capital of the Carpetani Cæsar made it a place of arms, and Augustus rendered it one of the seats of justice in Spain. *Plin.* 3, 4.

TOLISTOBOII, a people of Galatia in Asia, descended from the Boii of Gaul They were settled in the western part of the country around the river Sangarius, and their chief city was Pessinus *Plin.* 5, 32 — *Liv.* 38, 15 et 16.

TOLLENTINUM, a town of Picenum. *Plin.* 3, 13

TOLMIDES, an Athenian officer, defeated and killed in a battle in Bœotia, 477 B C. *Polyæn.* 7.

TOLOSA, now *Toulouse*, a town of Gallia Narbonensis, which became a Roman colony under Augustus, and was afterwards celebrated for the cultivation of the sciences. Minerva had a rich temple there, which Cæpio the consul plundered, and as he was never after fortunate, the words *aurum Tolosanum* became proverbial. *Cæs B G. Mela*, 2, 5.—*Cic. de Nat. D* 3, 20.

TOLUMNIUS, an augur in the army of Turnus against Æneas. *Virg. Æn* 11, 429.——A king of Veii, killed by Cor. Cossus after he had ordered the ambassadors of Rome to be assassinated. *Liv.* 4, 19.

TOLUS, a man whose head was found in digging for the foundation of the capitol, in the reign of Tarquin, whence the Romans concluded that their city should become the head or mistress of the world.

TOMARUS or TMARUS a mountain of Epirus, on the declivity, or at the foot of which, stood the celebrated Dodona *Strab* 7.

TOMOS, or TOMI, now *Tomiswar*, or *Baba*, a town situate on the western shores of the Euxine sea, about thirty-six miles below the mouth of the Danube. The word is derived from τέμνω, *seco*, because Medea, as it is said, *cut to pieces* the body of her brother Absyrtus there. It is celebrated as being the place where Ovid was banished by Augustus Tomos was the capital of what the Romans called the province of Scythia, and was said to have been founded by a Milesian colony, B C. 631. *Strab.* 7.—*Apollod.* 1, 9.—*Mela*, 2, 2.—*Ovid ex Pont.* 4, 14, 39. *Trist.* 3, 9, 33, &c.

TOMYRIS. *Vid.* Thomyris.

TONEA, a solemnity observed at Samos. It was usual to carry Juno's statue to the sea shore, and to offer cakes before it, and afterwards to replace it again in the temple This was in commemoration of the theft of the Tyrrhenians, who attempted to carry away the statue of the goddess, but were detained in the harbour by an invisible force.

TOPAZOS, an island on the western side of the Sinus Arabicus, in what was called the Sinus Immundus, and not far to the south of Berenice. It was called also Ophiodes, from its containing many serpents. The stone *topazus* was found here, whence the appellation given to the island. *Diod* 3, 40.—*Plin.* 6, 20, 37, 8.

TORONE, a town of Macedonia, situate towards the southern extremity of the Sithonian peninsula, and giving name to the Sinus Toronaicus, or gulf of *Cassandria*. The harbour of Torone was named Cophos, from the circumstance that the noise of waves was never heard there; hence the proverb κωφότερος τοῦ Τορωναίου λιμένος. *Strab. Epit.* 7. *Mela*, 2, 3.

TORQUATA one of the vestal virgins, daughter of C. Silanus She was a vestal for sixty-four years *Tacit. Ann.* 3, 69.

TORQUATUS, a surname of Titus Manlius *Vid* Manlius.

TORYNE, or TORONE, a haven of Epirus, below the river Thyamis, and opposite Coreyra. Here the fleet of Augustus anchored, prior to the battle of Actium. *Plut. in Anton.*—*Pitt.*

TRABEA, Q., a comic poet at Rome, in the age of Regulus, highly esteemed and ranked in merit next to Terence and Turpilius. Only eight lines remain of his poetry collected in the *Corpus Poetarum Cic. in Tusc.* 4, 31.—*Fin.* 2, 4

TRACHALUS M. GALERIUS, a consul in the reign of Nero, celebrated for his eloquence as an orator, and for a majestic and commanding aspect. *Quintil* 10, 1.—*Tacit*

TRACHIS, TRACHIN, or TRECHIN, a town of Thessaly in the Melian district and near the shore of the Sinus Maliacus. It was to this place that Hercules retired, after having committed an involuntary murder, as we learn from Sophocles, who has made it the scene of one of his deepest tragedies. Trachis, so called from the mountainous character of the country, forms the approach to Thermopylæ, on the side of

Thessaly. Thucydides states that in the sixth year of the Peloponnesian war, B C 426, the Lacedæmonians, at the request of the Trachinians, who were harassed by the mountaineers of Œta, sent a colony into their country. These, jointly with the Trachinians built a town to which the name of Heraclea was given, distant about sixty stadia from Thermopylæ, and twenty from the sea. Its distance from Trachis was only six stadia. [*Vid* Heraclea.] *Hom Il* 2, 682 *Soph Trach* 39 *Herod.* 7, 176. *Thucyd.* 3, 92. *Strab.* 9.

TRACHONITIS, a part of Judæa, on the other side of the Jordan, on the northern confines of Palestine It abounds with rocks, which afforded shelter to numerous thieves and robbers *Plin.* 5, 14.

TRAJANOPOLIS, a city of Thrace, situated on the right bank of the Hebrus about 20 miles from its mouth. It is now *Drachoro. Ptol* —— A city of Silicia, the same as Selinus. *Vid* Selinus.

TRAJANUS, M. ULPIUS CRINITUS, a Roman emperor, born at Italica in Spain. His great virtues, and his private as well as public character, and his services in the empire, both as an officer, a governor, and a consul, recommended him to the notice of Nerva, who solemnly adopted him as his son, invested him during his life-time with the imperial purple, and gave him the name of Cæsar and of Germanicus. A little time after Nerva died, and the election of Trajan to the vacant throne was confirmed by the unanimous rejoicings of the people, and the free concurrence of the armies on the confines of Germany and the banks of the Danube The noble and independent behaviour of Trajan evinced the propriety and goodness of Nerva's choice, and the attachment of the legions, and the new emperor seemed calculated to ensure peace and domestic tranquillity to the extensive empire of Rome All the actions of Trajan showed a good and benevolent prince, whose virtues truly merited the encomiums which the pen of an elegant and courteous panegyrist has paid. The barbarians contented quiet, and the hostilities which they generally displayed at the election of a new emperor whose military abilities they distrusted, were now few. Trajan, however, could not behold with satisfaction and unconcern, the insolence of the Dacians, who claimed from the Roman people a tribute which the cowardice of Domitian had offered. The sudden appearance of the emperor on the frontiers awed the barbarians to peace; but Decebalus, their warlike monarch, soon began hostilities by violating the treaty. The emperor entered the enemy's country, by throwing a bridge across the rapid stream of the Danube, and a battle was fought in which the slaughter was so great, that in the Roman camp linen was wanted to dress the wounds of the soldiers Trajan obtained the victory, and Decebalus despairing of success destroyed himself, and Dacia became a province of Rome That the ardour of the Roman soldiers in defeating their enemies might not cool an expedition was undertaken into the east, and Parthia threatened with immediate war. Trajan passed through the submissive kingdom of Armenia, and by his well directed operations, made himself master of the provinces of Assyria and Mesopotamia. He extended his conquests as far as [illegible], he obtained victories over unknown nations, and when on the extremities of India he lamented that he possessed not the valour and youth of an Alexander, that he might add unexplored provinces and kingdoms to the Roman empire. These successes in different parts of the world gained applause, and the senators were profuse in the honours they decreed to the conqueror Thus, however, was but the blaze of transient glory. Trajan had no sooner signified his intentions of returning to Italy, than the conquered barbarians appeared again in arms, and the Roman emperor did not acquire one single acre of territory from the conquests of her sovereign in the east. The return of the emperor towards Rome was hastened by indisposition, he stopped in Cilicia and in the town of Selinus, which afterwards was called Trajanopolis, he was seized with a flux, and a few days after expired, in the beginning of August, A D 117, after a reign of 19 years, six months and 15 days, in the 64th year of his age. He was succeeded on the throne by Adrian, whom the empress Plotina introduced to the Roman armies, as the adopted son of her husband. The ashes of Trajan were carried to Rome, and deposited under the stately column which he had erected a few years before Under this emperor the Romans enjoyed tranquillity, and for a moment supposed that their prosperity was complete under a good and virtuous sovereign Trajan was fond of popularity, and he merited it. The sounding titles of Optimus, and the father of his country, were not unworthily bestowed upon a prince who was equal to the greatest generals of antiquity, and who, to indicate his affability, and his wish to listen to the just complaints of his subjects, distinguished his palace by the inscription of *the public palace.* Like other emperors he did not receive with an air of unconcern the homage of his friends, but rose from his seat and went cordially to salute them. He refused the statues which the flattery of favourites wished to erect to him, and he ridiculed the follies of an enlightened nation, that could pay adoration to cold inanimate pieces of marble His public entry into Rome gained him the hearts of the people, he appeared on foot, and showed himself an enemy to parade, and an ostentatious equipage. When in his camp he exposed himself to the fatigues of war, like the meanest soldier, and crossed the most barren deserts and extensive plains on foot and in his dress and food displayed all the simplicity which once gained the approbation of the Romans in their countryman Fabricius. All the oldest soldiers he knew by their own names, he conversed with them with the greatest familiarity, and never retired to his tent before he had visited the camp, and by a personal attendance convinced himself of the vigilance and the security of his army As a friend he was not less distinguished than as a general. He had a select number of intimates, whom he visited with freedom and openness, and at whose tables he partook many a moderate repast without form or ceremony. His confidence, however, in the good intentions of others was, perhaps carried to excess. His favourite Sura had once been accused of attempts upon his life, but Trajan disregarded the informer, and as he was that same day invited to the house of the supposed conspirator, he went thither early To try further the sincerity of Sura, he ordered himself to be

shaved by his barber, to have a medicinal application made to his eyes by the hand of his surgeon, and to bathe together with him. The public works of Trajan are also celebrated; he opened free and easy communications between the cities of his provinces, he planted many colonies, and furnished Rome with all the corn and provisions which could prevent a famine in the time of calamity. It was by his directions, that the architect Apollodorus built that celebrated column which is still to be seen at Rome, under the name of Trajan's column. The area on which it stands was made by the labours of men, and the height of the pillar proves that a large hill 144 feet high was removed at a great expense. A.D. 114, to commemorate the victories of the reigning prince. His persecutions of the Christians were stopped by the interference of the humane Pliny, but he was uncommonly severe upon the Jews, who had barbarously murdered 200,000 of his subjects, and even fed upon the flesh of the dead. His vices have been obscured by seen through a reign of continued splendour and popularity, yet he is accused of incontinence and many unnatural indulgences. He was too much addicted to drinking, and his wish to be styled lord has been censured by those who admired the dissimulated moderation, and the modest claims of an Augustus. *Plin. Panegyr. &c — Dio. Cass. — Eutrop. — Aurelius — Spartian. — Joseph. Bell. J. — Victor.* — The father of the emperor, who likewise bore the name of Trajan, was honoured with the consulship and a triumph, and the rank of a patrician by the emperor Vespasian.

TRAJECTUS RHENI, now *Utrecht*, the capital of one of the provinces of Holland.

TRALLES now *Ghinzel-hesar*, a town of Lydia, a little to the east of Magnesia ad Meandrum. It was said to have been founded by some Argives, together with a body of Thracians, from whom it took the name of Tralles. It had previously borne those of Anthea, Eyrinna, Charax, Seleucia, and Antiochia. Its shape was that of a trapezium, and it was defended by a citadel, and other forts. *Strab.* 14. — *Plin.* 5, 29.

TRANSTIBERINA, a part of the city of Rome, on one side of the Tiber. Mount Vatican was in that part of the city. *Martial* 1, 109.

TRAPEZUS now *Trebisond*, a city on the north-eastern coast of Pontus, founded by a colony from Sinope. It obtained its name from the mathematical figure in which it was built, and was remarkable as the first friendly spot reached by the 10 000 Greeks during their masterly retreat from Cunaxa. Trapezus was a magnificent city, and became very famous under the emperors of the eastern empire, who made it their capital. *Xen. Anab.* 4, 7. — *Mela*, 1, 19. — *Plin.* 6, 4. — A city of Arcadia, in the south-western angle of the country, and between the Achelous and Alpheus. *Paus.* 8, 27 et 28.

TRASIMENUS *Vid.* Thrasymenus.

TRAULUS MONTANUS, a Roman knight one of Messalina's favourites, put to death by Claudius. *Tacit. Ann.* 11, 36.

TREBIA, a town of the Sabines near the source of the Anio, now *Treve*. *Plin.* 3, 12.

TREBATIUS TESTA, C., a man banished by Julius Cæsar for following the interest of Pompey, and recalled by the eloquence of Cicero. He was afterwards reconciled to Cæsar, and enjoyed the favours and patronage of his successor Augustus. Trebatius was not less distinguished for his learning than for his integrity, his military experience, and knowledge of law. He wrote nine books on religious ceremonies, and treatises on civil law, and the verses that he composed proved him a poet of no inferior consequence. *Horat. Sat.* 2, 1, 4.

TREBELLIANUS, C. ANNIUS a pirate who proclaimed himself emperor of Rome, A.D. 264. He was defeated and slain in Isauria, by the lieutenants of Gallienus.

TREBELLIUS POLLIO, a Latin historian, who wrote an account of the lives of the emperors. The beginning of that history is lost; part of the reign of Valerian and the life of the two Gallieni, with the thirty tyrants, are the only fragments remaining. He flourished A.D. 305.

TREBIA, a river of Gallia Cisalpina, rising in the Apennines, and falling into the Po, a little to the west of Placentia. It is celebrated for the victory which Annibal obtained there over the forces of L. Sempronius, the Roman consul. *Sil.* 4, 4 6. — *Lucan.* 2, 46. — *Liv.* 21, 54 et 56.

TREBONIA LEX, *de provinciis*, by L. Trebonius, the tribune, A.U.C. 698. It assigned provinces to the consuls for five years: Spain to Pompey, Syria and the Parthian war to Crassus; and prolonged for a time the command in Gaul, which had been bestowed on Cæsar by the Vatinian law. Cato for opposing this law, was led to prison. According to Dio, he was only dragged from the assembly — Another, by L. Trebonius, the tribune, A.U.C. 306, which confirmed the election of the tribunes in the hands of the Roman people. *Liv.* 3, 5.

TREBONIUS, Caius, one of Cæsar's friends, made through his interest prætor and consul. Though thus raised to honours of office by Cæsar he yet preferred the safety of the republic to gratitude, and he joined in the conspiracy against his benefactor. On the fatal day, whilst the bloody deed was done, he detained Antony at the door in conversation, and thus preserved his life. After the dictator's death, Trebonius obtained Asia as his province, where he was treacherously killed by Dolabella at Smyrna. *Cæs. Bell.* 5, 17. — *Cic. in Phil.* 11, 2. — *Horat. Sat.* 1, 4, 114. — Garrisianus a governor of Africa, who put to death the proconsul Clodius Macer, by Galba's orders. *Tacit. H.* 1, 7. — A tribune who proposed a law at Rome, and imprisoned Cato, because he opposed it. *Vid.* Trebonia Lex.

TRES TABERNÆ, a small place or village on the Appian Way to Rome, where travellers stopped for refreshment. According to the Itinerary of Antoninus it was thirty-three Roman miles from Rome. Some critics and commentators, however, suppose that they were retail shops for the sale of provisions to travellers. *Cic. Att.* 2, 12. — *Acts*, 28, 15.

TREVERI, a nation of Gallia Belgica, between the Mosella, or *Moselle*, and Silva Arduenna. Their chief city was Augusta, called afterwards Treveri, now *Treves*. *Cæs. B. G* 5, 3. 6, 2. — *Tac. Ann.* 1, 41. 3, 42. *Germ.* 28. — *Mela*, 3, 2.

TRIARIUS, C., an orator commended by Cicero — A friend of Pompey. He had for some time the care of the war in Asia against Mithridates, whom he defeated, and by whom he was

afterwards beaten. He was killed in the civil wars of Pompey and Cæsar. *Cæs. B. C.* 3, 5.

TRIBALLI a Thracian people, by far the most numerous and powerful tribe in that country. They were conquered by Philip, the father of Alexander; and some ages after, they maintained a long war against the Roman emperors. *Thucyd.* 2, 96. — *Strab.* 7

TRIBOCI, a German tribe, on the left bank of the Rhine, and between that river and the Mediomatrice and Leuci. Their chief city was Argentoratum, now *Strasbourg*, near which Julian defeated the Alemanni. *Tacit. in Germ.* 24. *Cæs. B. G.* 1, 51

TRIBUNI PLEBIS, magistrates at Rome, created in the year U. C. 261, when the people after a quarrel with the senators had retired to Mons Sacer. Two tribunes were at first created, at the assembly by Curiæ, who created three colleagues to themselves. In the year 283, they were first elected at the Comitia Tributa, and, in A. U. C. 297, ten tribunes were created, two out of each class, which number continued ever after. The appellation of tribune was given to them because they were at first chosen from the tribunes of the soldiers. Their office was annual, and as the first had been created on the 4th of the ides of December, that day was ever after chosen for the election. Their power, though at first small, and granted by the patricians to appease the momentary seditions of the populace, soon became formidable, and the senators repented too late of having consented to elect magistrates, who not only preserved the rights of the people, but could summon assemblies, propose laws, stop the consultations of the senate, and even abolish their decrees by the word *Veto*. Their approbation was also necessary to confirm the *senatusconsulta*, and this was done by affixing the letter T under it. If any irregularity happened in the state, their power was almost absolute; they criticised the conduct of all the public magistrates, and even dragged a consul to prison, if the measures he pursued were hostile to the peace of Rome. The dictator alone was their superior, but when that magistrate was elected, the office of tribune was not, like that of all other inferior magistrates, abolished while he continued at the head of the state. It was one of the peculiar privileges connected with the office of tribune that their persons should be held sacred, (*sacrosancti*); and any one, therefore, who hurt a tribune in word or deed, was held accursed, and his goods were confiscated to the temple of Ceres. Under the sanction of this law, they carried their power to an extravagant height. By the Julian law also it was forbidden under the severest penalties, to interrupt a tribune while speaking, and no one was allowed to speak in the assemblies summoned by them without their permission. The marks by which they were distinguished from other magistrates were not very conspicuous. They wore no particular dress, only a beadle called *viator* marched before them. At first they were not allowed seats in the senate, but sat on benches without, and the decrees of that body were brought to them for their approval or rejection; they were soon, however, admitted within. Yet great as their power might appear, they received a heavy wound from their number and as their consultations and resolutions were of no effect if they were not all unanimous, the senate often took advantage of their avarice, and by gaining one of them by bribes, they, as it were suspended the authority of the rest. The office of tribune of the people, though at first deemed mean and servile, was afterward's one of the first steps that led to more honourable employments; and as no patrician was permitted to canvass for the tribuneship, we find many that descended among the plebeians to exercise that important office. From the power with which they were at last invested by the agrarian, the intrigues, and continual applications of those who were in office, they became almost absolute in the state; and it has been properly observed, that they caused far greater troubles than those which they were at first created to silence. Sylla, when raised to the dictatorship, gave a fatal blow to the authority of the tribunes and by one of his decrees they were no longer permitted to harangue and inflame the people. They could make no laws, no appeal lay to their tribunal; and such as had been tribunes were not permitted to solicit for the other offices of the state. This disgrace, however, was but momentary, at the death of the tyrant the tribunes recovered their privileges by means of Cotta and Pompey the Great. In the consulship of the former, they obtained the right of enjoying other offices, and in the consulship of Pompey and Crassus, all their former powers, a thing which Cæsar strenuously prevented. The tribunes henceforth were employed by the leading men as the tools of their ambition. Backed by a hired mob, they determined every thing by force; they made and abrogated laws at pleasure, and in fine threw the whole state into utter confusion. Julius Cæsar who had been the principal cause of their excesses, and had made the violation of their power a pretext for taking up arms, having at last become absolute, reduced the tribunitian power to a mere name, and deprived the tribunes of their office at pleasure. Augustus got the tribunitian power conferred upon himself by a decree of the senate. This power gave him the right of holding the senate, of assembling the people, and of being appealed to in all cases. It also rendered his person sacred and inviolable, so that it became a capital crime to injure him in word or deed, which, under the succeeding emperors, served as a pretext for cutting off numbers of the chief men of the state. Hence this among other powers used to be conferred on the emperors in the beginning of their reign, or upon other solemn occasions; and hence also the years of their government were called the years of their tribunitian power, which are often found marked on ancient coins, computed not generally from the commencement of their reign. Under Constantine the tribuneship was totally abolished. The tribunes were never permitted to sleep out of the city, except at the *Feriæ Latinæ*, when they went with other magistrates to offer sacrifices upon a mountain near Alba. Their houses were always open, and they received every complaint, and were ever ready to redress the wrongs of their constituents. Their authority was not extended beyond the walls of the city. — There were also other officers who bore the name of tribunes, such as the *tribunus militum* or *militares*, who commanded a division of the legions ten centuries or about 1000 men. They commanded each in turn, usually a month

about. They were empowered to decide all quarrels that might arise in the army; they took care of the camp, and gave the watch-word. There were only three at first, chosen by Romulus, but the number was at last increased to six in every legion. After the expulsion of the Tarquins, they were chosen by the consuls, but afterwards the right of electing them was divided between the people and the consul. The people, after A. U. C. 393, usually appointed six annually out of twenty-four. Afterwards the manner of choosing them varied. By the Atilian law the people claimed to themselves the right of choosing sixteen for four legions, or sixteen out of twenty-four, that is, two-thirds of the whole. Those chosen by the people were called Comitiati, by the consuls, Rufuli or Ruruli. Sometimes the people elected the whole. In dangerous conjunctures, however, the choice was for the most part left entirely to the consuls. Under the emperors they were chosen chiefly from among the senators and equites. The former were called *latielavii*, and the latter *angusticlavii*, from their peculiar dress. They were a golden ring, and were in office no longer than six months.——There were also some officers called *tribuni militum e plebeiis potestate*, elected instead of consuls, A. U. C. 310. They were only three originally, but the number was afterwards increased to six or more, according to the will and pleasure of the people and the emergencies of the state. Part of them were plebeians, and the rest of patrician families. When they had subsisted for about seventy years, not without some interruption, the office was totally abolished, as the plebeians were admitted to share the consulship, and the consuls continued at the head of the state till the end of the commonwealth.——The *tribuni cohortium prætorianarum* were entrusted with the person of the emperor, which they guarded and protected.——The *tribuni ærarii* were officers chosen from among the people, who kept the money which was to be applied to defray the expenses of the army. The richest persons were always chosen as much money was requisite for the pay of the soldiers. They were greatly distinguished in the state, and they shared with the senators and Roman knights the privileges of judging. They were abolished by Julius Cæsar, but Augustus re-established them, and created 200 more, to decide causes of smaller importance.——The *tribuni celerum* had the command of the guard which Romulus chose for the safety of his person. They were 100 in number distinguished for their probity their opulence, and their nobility.——The *tribuni voluptatum* were commissioned to take care of the amusements which were prepared for the people, and that nothing might be wanting in the exhibitions. This office was also honourable.

TRICALA, or TRICOLA, a mountain fortress and town in Sicily, near the lower coast, east of Selinus, and north of the mouth of the Crimisus. *Sil Ital.* 14. 271.

TRICASSES, a people of Gaul, north east of the Senonenes, and through whose territories flows the Sequana, or *Seine*, in the earlier part of its course. Their chief city was Augusta Bona, afterwards Tricasses, now *Troyes*. *Amm. Marc.* 15, 11. 16, 2.

TRICCA, now *Tricala*, a city of Thessaly, south east of Gomphi, and near the junction of the Peneus and Lethæus. It is placed by Homer under the dominion of the sons of Æsculapius. It possessed a temple of Æsculapius which was held in great veneration. *Homer. Il.* 2. 729.—*Strab.* 9.

TRICLARIA, a yearly festival celebrated by the inhabitants of three cities in Ionia, to appease the anger of Diana *Triclaria*, whose temple had been defiled by the adulterous connexion of Menalippus and Comætho. It was usual to sacrifice a boy and a girl, but this barbarous custom was abolished by Eurypilus. The three cities were Aroe, Mesatis, and Anthea, whose united labours had erected the temple of the goddess. *Paus.* 7, 19.

TRICORII, a Gallic tribe in Gallia Narbonensis, in the territory of Massilia and Aquæ Sextiæ. *Liv.* 21, 31. *Plin.* 3, 4.

TRIDENTUM, now *Trent*, a city of Rhætia, on the river Athesis, or *Adige*, and a short distance from the northern confines of Venetia. It was built by the Cenomani who were dispossessed by the Romans. It is celebrated in ecclesiastical history as the seat of the eighteenth and last general council, which assembled in 1545, and was prolonged by intrigues and various changes for eighteen years. The decisions of this council are implicitly received as the standard of faith, morals, and discipline in the Romish church. *Justin.* 20, 5.

TRIETERICA, a name given to the orgies of Bacchus, as celebrated every three years. *Virg. Æn.* 4, 302.

TRIGEMINA, one of the Roman gates, so called because the three Horatii went through it against the Curiatii. *Liv.* 4, 16. 35, 41. 40, 51.

TRINACRIA, one of the ancient names of Sicily, from its triangular form. *Virg. Æn.* 3. 384 &c.

TRINOBANTES, a people of Britain in modern *Essex* and *Middlesex*. *Tacit. Ann.* 14, 31.—*Cæs. B. G.* 5, 20.

TRIOCALA, *Vid.* Tricala.

TRIOPAS or TRIOPS, a son of Neptune by Canace, the daughter of Æolus. He was father of Iphimedia and of Erisichthon who is called on that account *Triopeius*, and his daughter *Triopeis*. *Ovid. Met.* 8, 7 4.—*Apollod.* 1, 7.——A son of Phorbas, father to Agenor, Jasus, and Messene. *Homer Homn in Ap* 211.

TRIOPIUM, a city of Caria, founded by Triopas, son of Erisichthon, and situate near the promontory of Triopium, at the extremity of Doris. On the promontory was a temple of Apollo, where the Dorians celebrated games in honour of this god. At this temple was held a general assembly of the Dorians in Asia, upon the model of that of Thermopylæ. *Vid.* Doris.

TRIPHYLIA, the southern portion of Elis, so said to have derived its name *from* Triphylus an Arcadian prince, or from its inhabitants having sprung from *three* different *tribes*, viz. the Epei the Minyæ, and the Elei. It was a fertile and well inhabited country. *Polyb.* 4, 77 et 78. —*Strab.* 8.

TRIPOLIS, now *Tripoli*, a city of Syria, on the sea-coast below Aradus. *Tripolis* was so called in consequence of its having been built by the people of the *three cities* Tyrus, Sidon, and Aradus, for the convenience of assembling in the place the several federal bodies of Phœnice, for the discussion of such matters as related to the whole country. *Diod Sic.* 16, 41. *Strab.* 16.

—A region of Africa, on the coast of the Mediterranean, between the two Syrtes. It appears to have acquired its name on account of its containing the *three cities* of Leptis Magna, now *Lebida*, Sabrata, now *Sabart*, and Œa, the site of which the modern city of *Tripoli* is supposed to occupy.—A city of Pontus, on the coast, at the mouth of the river Tripolis, and north-east of Cerasus It is now called *Tireboli*. *Plin.* 6, 4.—A city of Lydia, on the western bank of the Mæander, north west of Hierapolis, and near the confluence of the Mæander and Cludrus. *Plin* 5, 29.

TRIPTOLEMUS, a son of Oceanus and Terra, or, according to some, of Trochilus, a priest of Argos According to the more received opinion, he was son of Celeus king of Attica, by Neæra, whom some have called Metanira, Cothonea Hyona, Melania, or Polymnia. He was born at Eleusis in Attica, and was cured in his youth of a severe illness by the care of Ceres, who had been invited into the house of Celeus by the monarch s children, as she travelled over the country in quest of her daughter To repay the kindness of Celeus, the goddess took particular notice of his son. She fed him with her own milk, and placed him on burning coals during the night, to destroy whatever particles of mortality he had received from his parents. The mother was astonished at the uncommon growth of her son, and she had the curiosity to watch Ceres She disturbed the goddess by a sudden cry, when Triptolemus was laid on the burning ashes and as Ceres was therefore unable to make him immortal, she taught him agriculture, and rendered him serviceable to mankind, by instructing him how to sow corn, and make bread. She also gave him her chariot, which was drawn by two dragons, and in this celestial vehicle he travelled all over the earth, and distributed corn to all the inhabitants of the world. In Scythia, the favourite of Ceres nearly lost his life, but Lyncus, the king of the country, who had conspired to murder him, was changed into a lynx. At his return to Eleusis, Triptolemus restored Ceres her chariot, and established the Eleusinian festivals and mysteries in honour of the deity. He reigned for some time, and after death received divine honours. Some suppose that he accompanied Bacchus in his Indian expedition. *Dionys. Hygin. fab* 147 — *Paus.* 2, 14. 3, 4. — *Justin* 2, 6.—*Apollod* 1, 5.—*Callim in Cer.* 22.—*Ovid. Met* 5, 646. *Fast* 4, 501. *Trist.* 3, 8, 1.

TRIQUETRA a name given to Sicily by the Latins, for its triangular form

TRISMEGISTUS, a celebrated Egyptian priest and philosopher. *Vid.* Mercurius.

TRITÆA, a city of Achaia, south-west of Ægium, and near the confines of Elis. It was said to have been founded by Calludes who came from Cumæ in Italy, or, according to other accounts, by Menalippus, son of Mars and Triteæ. It was made dependent on Patræ, by order of Augustus. Its remains are generally supposed to correspond with those observed by modern travellers at *Goumenitsa*. *Paus* 7, 22 —*Strab* 8

TRITOGENIA, a surname of Pallas, because she was born on the 3d of the month, or because she was born on the borders of the lake Tritonis, &c *Diod.* 1.

TRITON, a sea deity, son of Neptune, by Amphitrite; or, according to some, by Celeno, or Salacia. He was very powerful among the sea deities, and could calm the ocean and abate storms at pleasure. He is generally represented as blowing a shell, his body above the waist is like that of a man, and below a dolphin. Some represent him with the fore feet of a horse. Many of the sea deities are called Tritons, but the name is generally applied to those only who are half men and half fishes. *Apollod.* 1, 4 — *Hesiod. Theog* 930 - *Ovid. Met.* 1, 333. *Orde Nat D* 1, 28 *Virg Æn.* 1, 148. 6, 173. — *Paus* 9, 20 —A river of Africa, rising in a part of mount Atlas called Usaletus, and, after passing through the two lakes of Libya and Tritonis, entering the sea at Sacape It is now the *Cabes*

TRITONIS, now *Foramani* a lake of Africa, inland from the Syrtis Minor. It was also named Pallas, from the tradition that Minerva, hence surnamed Tritogenia and Tritonia, first made her appearance on its shores; the remembrance of this legend was observed by an annual feast, during which the most beautiful woman in the country was clothed like Pallas, and drawn in triumph round the lake. Near the Tritonis Palus was the Libya Palus, now *Lowdeah* *Herod.* 4, 178 — *Paus* 9, 33 — *Virg. Æn.* 2, 171 *Mela*, 1, 7 —Athena is also called *Tritonia*, because dedicated to Minerva.

TRIVIA, a surname given to Diana, because she presided over all places where three roads met. At the new moon the Athenians offered her sacrifices, and a sumptuous entertainment which was generally distributed among the poor. *Virg. Æn.* 6, 13 7, 774.—*Ovid. Met.* 2, 416. *Fast* 1, 389

TRIVIÆ ANTRUM a place in the valley of Aricia, where the nymph Egeria resided. *Martial* 6, 47.

TRIVICUM a place situate among the mountains that separate Samnium from Apulia. The little town of *Trevico*, which appears on a height above the course of the ancient Appian Way, indicates the site of this place. *Horat. Sat* 1, 5, 79.

TRIUMVIRI, *reipublicæ constituendæ*, were three magistrates appointed equally to govern the Roman state with absolute power. These officers gave a fatal blow to the expiring independence of the Roman people, and became celebrated for their different pursuits, their ambition, and their various fortunes. The first triumvirate, B C 60, was in the hands of J. Cæsar, Pompey and Crassus, who, at the expiration of their office, kindled a civil war. The second and last triumvirate, B. C. 43, was under Augustus, M. Antony, and Lepidus, and through them the Romans totally lost their liberty. Augustus disagreed with his colleagues, and after he had defeated them, he made himself absolute in Rome. The triumvirate was in full force at Rome for the space of about 12 years. —There were also officers who were called *triumviri capitales*, created A. U C. 464. They took cognisance of murders and robberies, and every thing in which slaves were concerned. Criminals under sentence of death were entrusted to their care, and they had them executed according to the commands of the prætors.—The *triumviri nocturni* watched over the safety of Rome in the night time, and in case of fire were ever ready to give orders, and to take the most effectual measures to extinguish it.—The *triumviri agrarii* had the care of colonies that

were sent to settle in different parts of the empire. They made a fair division of the lands among the citizens, and exercised over the new colony all the power which was placed in the hands of the consuls at Rome.—The *triumviri monetales* were masters of the mint, and had the care of the coin, hence their office was generally intimated by the following letters often seen on ancient coins and medals, III VIR A.A.A.F.F. i. e. *Triumviri auro, argento, aere flando, feriendo* Some suppose that they were created only in the age of Cicero, as those who were employed before them were called *Decemviri flandorum curatores*.—The *triumviri valetudinis* were chosen when Rome was visited by a plague or some pestilential distemper, and they took particular care of the temples of health and virtue.—The *triumviri sexatus legendi* were appointed to name those that were most worthy to be made senators from among the plebeians. They were first chosen in the age of Augustus, as before, this privilege belonged to the kings, and afterwards devolved upon the consuls, and the censors. A. U. C. 310.—The *triumviri mensarii* were chosen in the second Punic war to take care of the coin and prices of exchange.

TRIUMVIRORUM INSULA, an island in the small river Rhenus, one of the tributaries of the Po, celebrated for the meeting of the second triumvirate, Augustus, Antony, and Lepidus who remained there three days, and agreed to share the sovereign authority among them. *Paul. Oro. et Ast.—Dio Cass.* 46 *Suet Aug.* 96

TROADES, the inhabitants of Troas

TROAS a district on the Ægean coast of Mysia in Asia Minor, extending as far south as the promontory of Lectum, now *Cape Baba*, of which Troy was the capital. The kingdom of Priam, if we form our ideas of it from the poems of Homer, must have been of very limited extent. Strabo, indeed, through partiality for his favourite poet, seeks to enlarge the limits of Priam's kingdom, and makes it to have comprehended the country on the coast of the Propontis as far as the river Æsepus, near Cyzicus. Homer, however, names many expressly as *allies* of the Trojans whom Strabo would wish to consider as the *subjects* of Priam The northern part of Troas was termed Dardania, from Dardanus, one of the ancestors of Priam. The Trojans were very probably of Thracian origin *Vid.* Troja.

TROCHOIS, a lake in the island of Delos, near which Apollo and Diana were born.

TROGMI, a people of Galatia, who occupied the north eastern portion of that country towards Pontus and Cappadocia, and chiefly on the right bank of the river Halys. Their chief city was Tavium. *Liv.* 38, 16.—*Plin* 5, 32.

TROEZENE, a city of Argolis, situate on the Sinus Saronicus, near the south-eastern extremity of that country, and north-east of Hermione. It was a very ancient city, and is said to have borne the several names of Orea, Althepia, and Posidonia, before it received that of Troezene, from Troezen, the son of Pelops, one of the earliest sovereigns of the country. He was succeeded by Pittheus, whose daughter marrying Ægeus became the mother of Theseus. This hero was born at Troezene, where he long resided Many of his adventures, as well as those of Phædra and Hippolitus, are represented by the tragic poets as occurring at this place Troezene was at one time a republic independent of Argos, to which it had been subject at the time of the Trojan expedition. Its ruins are to be seen near the village of *Damala*, in a plain situate at the foot of a lofty range of mountains, which runs from the Saronic gulf to that of Hermione *Paus* 2, 30. *Herod* 7, 99, 8, 43 9, 28.

TROGILIÆ, three small islands near Samos, named Pælon, Argennon, and Sandalion. *Plin.* 5, 31.

TROGILIUM, a promontory at the foot of mount Mycale, opposite to, and about five miles from, Samos. It is mentioned by St Luke in the Acts, in his account of St Paul's voyage from Troas to Miletus, by Mitylene, Chios, and Samos. It is now called *Cape S Maria. Strab.* 14.—*Acts*, 20, 15.

TROGLODYTÆ, an appellation denoting a people who dwelt in caves (τρωγλη *spertu, hiatus cubo*) The whole western coast of the Sinus Arabicus was inhabited by Troglodytæ; but the name of Troglodytice, or Thebaïce, by which it was also known, was frequently confined to the coast of Ethiopia alone. They lived entirely upon fish, whence they were also called Ichthyophagi, they are represented as not possessing the least degree of civilisation, but as the lowest grade of mankind, and almost on a par with the brute creation. *Strab* 16.—*Plin.* 2, 70. 6, 29 et 29

TROGUS POMPEIUS, a Latin historian, B. C. 31, born in Gaul. His father was one of the friends and adherents of J Cæsar, and his ancestors had obtained privileges and honours from the most illustrious of the Romans. Trogus wrote a universal history of all the most important events that had happened from the beginning of the world to the age of Augustus, divided into 44 books. This history, which was greatly admired for its purity and elegance, was epitomized by Justin, and is still extant. Some suppose that the epitome is the cause that the original of Trogus is lost. *Justin.* 47, 3.—*Aug. de Civ. D.* 4, 6.

TROJA, a city, the capital of Troas, or, according to others, a country of which Ilium was the capital. It was built on a small eminence, a short distance above the confluence of the Simois and Scamander, between these two rivers, and about three miles from the sea shore. Dardanus, the first king of the country, built it, and called it *Dardania*, and from Tros, one of his successors, it was called *Troja*, and from Ilus, *Ilion*. Neptune is also said to have built, or more properly repaired, its walls, in the age of king Laomedon This city has been celebrated by the poems of Homer and Virgil, and of all the wars which have been carried on among the ancients, that of Troy is the most famous. The Trojan war was undertaken by the Greeks, to recover Helen, whom Paris, the son of Priam, king of Troy, had carried away from the house of Menelaus. All Greece united to avenge the cause of Menelaus, and every prince furnished a certain number of ships and soldiers. According to Euripides, Virgil, and Lycophron, the armament of the Greeks amounted to 1000 ships. Homer mentions them as being 1186, and Thucydides supposes that they were 1200 in number. The number of men which these ships carried is unknown: yet as the largest contained about 120 men each, and the smallest 50, it may be supposed that no

less than 100,000 men were engaged in this celebrated expedition. Agamemnon was chosen general of all these forces; but the princes and kings of Greece were admitted among his counsellors, and by them all the operations of the war were directed. The most celebrated of the Grecian princes that distinguished themselves in this war, were Achilles, Ajax, Menelaus, Ulysses, Diomedes Protesilaus, Patroclus, Agamemnon, Nestor, Neoptolemus, &c. The Grecian army was opposed by a more numerous force. The king of Troy received assistance from the neighbouring princes in Asia Minor, and reckoned among his most active generals, Rhesus, king of Thrace, and Memnon, who entered the field with 20,000 Assyrians and Ethiopians. Many of the adjacent cities were reduced and plundered before the Greeks approached the walls, but when the siege was begun, the enemies on both sides gave proofs of valour and intrepidity. The army of the Greeks, however, was visited by a plague, and the operations were not less retarded by the quarrel of Agamemnon and Achilles. The loss was great on both sides; the most valiant of the Trojans, and particularly of the sons of Priam, were slain in the field; and, indeed, so great was the slaughter, that the rivers of the country are represented as filled with dead bodies and suits of armour. After the siege had been carried on for ten years, some of the Trojans, among whom were Æneas and Antenor, betrayed the city into the hands of the enemy, and Troy was reduced to ashes. The poets however, support, that the Greeks made themselves masters of the place by artifice. They secretly filled a large wooden horse with armed men, and led away their army from the plains, as if to return home. The Trojans brought the wooden horse into their city, and in the night, the Greeks that were confined within the sides of the animal, rushed out and opened the gates to their companions, who had returned from the place of their concealment. The greatest part of the inhabitants were put to the sword, and the others carried away by the conquerors. This happened, according to the Arundelian marbles, about 1184 years before the Christian era, in the 3530th year of the Julian period, on the night between the 11th and 12th of June, 404 years before the first Olympiad. Troy appears, however, to have partly risen from its ruins, for Xerxes and Alexander both visited it, but it never gained its former importance being eclipsed by Ilium Novum, which was built about 30 stadia lower down the Simois than the old city. It is said that J. Cæsar, who wished to pass for one of the descendants of Æneas, and consequently to be related to the Trojans, intended to make it the capital of the Roman empire, and to transport there the senate and the Roman people. The same apprehensions were entertained in the reign of Augustus and according to some, an ode of Horace, *Justum et tenacem propositi virum*, was written purposely to dissuade the emperor from putting into execution so wild a project. The site of Troy is supposed to be now occupied by the village of *Bounarbachi*, but the lapse of more than 3000 years has not only obliterated every trace of the city, but has also effected such changes in the face of the country, as to render it impossible to ascertain its exact position, farther than that against which the ancient descriptions offer no objections. [*Vid.* Paris, Æneas, Antenor, Agamemnon, Laomedon, Menelaus, &c.] *Virg. Æn.—Homer.—Ovid.—Diod. 4c.*

TROJANI, and TROJUGENÆ the inhabitants of Troy.

TROJANI LUDI, games instituted by Æneas, or his son Ascanius, to commemorate the death of Anchises, and celebrated in the circus at Rome. Boys of the best families, dressed in a neat manner, and accoutred with suitable arms and weapons were permitted to enter the list. Sylla exhibited them in his dictatorship, and under Augustus they were observed with unusual pomp and solemnity. A mock fight on horseback, or sometimes on foot, was exhibited. The leader of the party was called *princeps centutis*, and was generally the son of a senator, or the heir apparent to the empire. *Virg. Æn.* 5. 602.—*Suet. in Cæs. et in Aug.* - *Plut. in Syll.*

TROILUS, a son of Priam and Hecuba, during whose life the fates had decreed that Troy should not fall. This important oracle did not deter him from attacking Achilles, by which he lost his life, and his country her independence. Some have said that Achilles was immoderately fond of this Trojan prince, and that he actually killed him by the excess of his embraces. *Apollod.* 3, 12. - *Horat. Od* 2, 9, 16.—*Virg. Æn.* 1, 474.

TROPHONIUS, a celebrated architect, son of Erginus, king of Orchomenos, in Bœotia. He built Apollo's temple at Delphi, with the assistance of his brother Agamedes, and when he demanded of the god a reward for his trouble, he was told by the priestess to wait eight days, and to live during that time with all cheerfulness and pleasure. When the days were passed, Trophonius and his brother were found dead in their bed. According to Pausanias, however, he was swallowed up alive in the earth, and when afterwards the country was visited by a great drought, the Bœotians were directed to apply to Trophonius for relief, and to seek him at Lebadea, where he gave oracles in a cave. They discovered this cave by means of a swarm of bees, and Trophonius told them how to ease their misfortunes. From that time Trophonius was honoured as a god; he passed for the son of Apollo; a chapel and a statue were erected to him, and sacrifices were offered to his divinity, when consulted to give oracles. The cave of Trophonius became one of the most celebrated oracles of Greece. Many ceremonies were required, and the suppliant was obliged to make particular sacrifices, to anoint his body with oil, and to bathe in the waters of certain rivers. He was to be clothed in a linen robe, and with a cake of honey in his hand, he was directed to descend into the cave by a narrow entrance, from whence he returned backwards, after he had received an answer. He was always pale and dejected at his return, and thence it became proverbial to say of a melancholy man, that he had consulted the oracle of Trophonius. There were annually exhibited games in honour of Trophonius at Lebadea. *Paus* 9, 37 &c.—*Cic. Tusc.* 1, 47.—*Plut.*—*Plin.* 34 7.—*Ælian. V. H.* 3 45.

TROS, a son of Erichthonius, king of Troy, who married Callirhoe, the daughter of the Scamander, by whom he had Ilus, Assaracus, and Ganymedes. He made war against Tantalus

king of Phrygia, whom he accused of having stolen away the youngest of his sons. The capital of Phrygia was called Troja from him, and the country itself Troas. *Virg G* 3, 36.—*Hom. Il* 20, 219.—*Apollod.* 3, 12.

TROSULUM, now *Trosio*, a town of Etruria, to the west of Ferentinum. Pliny tells us, that this town having been taken by cavalry alone, the Roman horse from that circumstance obtained the name of Trossuli. *Plin.* 33, 2.

TRYPHIODORUS, a native of Egypt, of whose history nothing is known, lived in the 6th century, and was the author of a poem, entitled Ἴλιου ἅλωσις, the *Destruction of Troy*. It is marked by bombast and affectation of ornament. He is said to have written other poems as the *Maryathonaca*, the *Hippodamea*, and the *Odyssey* called *Lipogrammatic*, λιπογραμματικὴ, because some particular letter of the alphabet was excluded from each of the 24 books, or according to others, because the letter Σ was excluded from the whole poem. The *Destruction of Troy* consists of only 691 verses, and is perhaps more a sort of argument of a more full work contemplated by the author. It was first printed by Aldus, and has passed through subsequent editions by Northmore, 8vo, Cantab 1791, and Wernicke, 8vo, Lips. 1819, which are those the most esteemed.

TRYPHO, a tyrant of Apamea in Syria, put to death by Antiochus *Justin* 36, 1.—A surname of one of the Ptolemies. *Ælian. V. H.* 14, 31.—A grammarian of Alexandria, in the age of Augustus, who wrote, among other works, a treatise entitled πάθη λέξεων, and another περὶ τροπων. The best edition of these two is given in the *Museum Criticum, vol* 1, *p.* 32, *&c.*

TUBERO, Q. ÆLIUS, a Roman consul, son-in-law of Paulus the conqueror of Perseus. He is celebrated for his poverty, in which he seemed to glory, as well as the rest of his family. Sixteen of the Tuberos, with their wives and children, lived in a small house, and maintained themselves with the produce of a little field, which they cultivated with their own hands. The first piece of silver plate that entered the house of Tubero was a small cup, which his father in-law presented to him after he had conquered the king of Macedonia.

TUBURBO, two towns of Africa, called Major and Minor. *Plin* 5, 4.

TUCCA, PLAUTIUS, a friend of Horace and Virgil. He was ordered by Augustus, as some report, to revise the Æneid of Virgil, which remained uncorrected on account of the premature death of the poet. *Horat. Sat.* 1, 5, 40 10, 84.

TUDER, a town of Umbria, north-west of Spoletium, and near the Tiber. It was famous for its worship of Mars. It was taken by Crassus during the civil wars. It is now *Todi*. *Sil. Ital* 4 222 et 464.—*Plut Crass et C Mar*

TUISTO, a deity of the Germans, son of Terra, and the founder of the nation. *Tacit. de Germ* 2.

TULINGI, a people of Gaul, reckoned among the Helvetii by some, but more correctly their neighbours, and of Germanic origin. *Cæs B. G* 1, 5

TULLIA a daughter of Servius Tullius, king of Rome. She married Tarquin the Proud, after she had murdered her first husband Arunx and consented to see Tullius assassinated, that Tarquin might be raised to the throne. It is said that she ordered her chariot to be driven over the body of her aged father, which had been thrown all mangled and bloody into one of the streets of Rome. She was afterwards banished from Rome, with her husband. *Ovid. in Ib.* 361.—Another daughter of Servius Tullius, who married Tarquin the Proud. She was murdered by her own husband, that he might marry her ambitious sister of the same name.—A daughter of Cicero. *Vid* Tulliola.

TULLIA LEX, *de senatu* by M. Tullius Cicero, A.U.C. 690, enacted that those who had a *libera legatio* granted them by the senate, should be incapacitated from being candidates for any office, to exhibit a show of gladiators, unless that case had devolved upon him by will. Senators guilty of the crime of *ambitus* were punished with the *aquæ et ignis interdictio* for ten years, and the penalty inflicted on the commons was more severe than that of the Calpurnian law.

TULLIANUM, a name given to part of the public prison at Rome. The prison was built by Ancus Martius, as we learn from Livy, who tells us that that king, "to repress the growing licentiousness, caused a prison to be constructed in the middle of the city, overlooking the Forum." The subterranean part was added by Servius Tullius, and was thence called Tullianum. It was also denominated *Robur*, and if this is what Livy means by the *Carcer Lautumiarum*, or the prison of the stone-quarries, we may perhaps safely conclude that the excavation was originally made for the purpose of procuring stone, and that the quarry was afterwards converted into a prison. The steps, known by the name of the Scalæ Gemoniæ, by which criminals were dragged to prison, or led out to execution, were near the entrance. The prison itself consists of two cells, one above the other, to which the only entrance was by a small aperture in the roof of the upper cell; while a similar aperture in its floor led to the cell below. The upper cell is seven and-twenty feet in length, by twenty in width; the lower, which is of an oval form, is twenty by ten. The height of the former is fourteen feet, that of the latter only seven. These dungeons served as the state prisons, being appropriated to persons of distinction. It was here that the Catiline conspirators were confined and executed; it was here that Jugurtha perished of hunger, here, too, it was that Sejanus, that sport of fortune, met the punishment due to his crimes, and that Perseus, the last of the Macedonian kings, dragged on a miserable existence, till, towards the close of life, he was removed, at the intercession of his conqueror, Paulus Æmilius, to a less frightful abode. *Liv.* 1, 33 *&c.*, 26.—*Sallust. de Bell. Cat.* 55.

TULLIOLA, or TULLIA, a daughter of Cicero by Terentia. She married Caius Piso, and afterwards Furius Crassipes and lastly P. Cornelius Dolabella. With this last husband she had every reason to be dissatisfied. Dolabella was turbulent and consequently the cause of much grief to Tullia and her father. Tullia died in child-bed, about 44 years before Christ. Cicero

was inconsolable on this occasion. According to a ridiculous story which some of the moderns report, in the age of pope Paul third, a monument was discovered on the Appian road, with the superscription of *Tullioles filiæ meæ*. The bigly of a woman was found in it, which was reduced to ashes as soon as touched; there was also a lamp burning, which was extinguished as soon as the air gained admission there, and which was supposed to have been lighted above 1,000 years *Cic - Plut in Cic.*

TULLIUS, CIMBER, the son of a freed man, rose to great honours, and followed the interest of Pompey He was reconciled to Julius Cæsar, whom he murdered with Brutus. *Plut in Brut* — Cicero, a celebrated orator. *Vid* Cicero. —The son of the orator Cicero. *Vid* Cicero —Servius, a king of Rome. *Vid* Servius —One of the kings of Rome. *Vid.* Servius

TULLUS, HOSTILIUS, the third king of Rome after the death of Numa He was of a warlike and active disposition, and signalised himself by his expedition against the people of Alba, whom he conquered, and whose city he destroyed, after the famous battle of the Horatii and Curiatii He afterwards carried his arms against the Latins and the neighbouring states with success, and enforced reverence for majesty among his subjects. He died with all his family, about 640 years before the Christian era, after a reign of thirty two years The manner of his death is not precisely known. Some suppose that he was killed by lightning while he was performing some magical ceremonies in his own house, or, according to the more probable accounts of others, he was murdered by Ancus Martius, who set fire to the palace, to make it believed that the impiety of Tullus had been punished by heaven. *Flor.* 1, 3 — *Dionys. Hal.* 3, 1. — *Liv. Ab.* 6, 814.—*Liv* 1, 22.—*Plut*

TUNES, now *Tunis*, a city of Africa, 120 stadia to the south west of Carthage, and on the same bay with it Near this place, in the first Punic war, the Roman general Regulus was defeated and taken prisoner by the Carthaginians under the command of Xanthippus the Lacedæmonian. *Polyb* 14, 10 — *Liv* 30, 9.

TUNGRI, a name given to some of the Germans, supposed to live on the banks of the *Meuse*, whose chief city, called Atuaca, is now *Tongres Tacit de Germ.* 2.

TURNUS, C a Latin tragic poet in the age of Augustus. *Ovid ex Pont.* 4, 16, 39.

TURBO a gladiator, mentioned by Horace, *Sat.* 2, 3, 310 He was of a small stature, but uncommonly courageous

TURDETANI, a people of Bætica in Spain, in the south-eastern part. They were skilled in different kinds of industry long before their neighbours. When the Phœnicians arrived on their coast, silver was so common amongst them, that their ordinary utensils were made of it *Polyb.* 34, 9.—*Liv* 21, 6. 43, 42.

TURDULI, a people of Bætica in Spain, situate to the north and north-east of the Turdetani. *Mela*, 3, 1.— *Plin* 3, 1. 4, 20.

TURIA a river of Spain, falling into the sea at Valentia. It is now the *Guadalaviar Mela* 2 16.—*Plin.* 3, 3.

TURNUS, a king of the Rutuli, son of Daunus and Venilia. He made war against Æneas, and attempted to drive him away from Italy, that he might not marry the daughter of Latinus, who had been previously engaged to him. His efforts were attended with no success, though supported with great courage, and a numerous army. He was conquered, and at last killed in a single combat by Æneas. He is represented as a man of uncommon strength. *Virg Æn.* 7, 56, &c.—*Tibull* 2, 5, 19. *Ovid Fast* 4, 875. *Met* 14, 451

TURONES, a people in the interior of Gallia Lugdunensis, whose territory answers to the modern *Touraine*. *Amm Marc.* 15, 11 —*Tacit. hist* 3, 11

TURPIO, *Vid.* Albinius.

TURRIS HANNIBALIS, a small place on the coast of Africa, close to Thapsus From this Hannibal took his departure for Syria, when banished by his ungrateful countrymen.

TURUNTUS, a river of Sarmatia, supposed to be the *Dnieper* or *Dana*

TUSCI, the inhabitants of Etruria.—The villa of Pliny the Younger, near the sources of the Tiber *Plin. ep* 5 et 6.

TUSCULA, a large country at the west of Rome, the same as Etruria *Vid* Etruria.

TUSCULANUM, a country house of Cicero, near Tusculum, where the orator composed his *Quæstiones* concerning the contempt of death, &c in five books. *Cic. Tusc.* 1, 1. *Att* 15, 2. *Div.* 2, 1.

TUSCULUM, a town of Latium, on the summit of the ridge of hills which forms the continuation of the Alban mount, and above the modern town of *Frascati* It was distant about one hundred stadia from Rome, or twelve miles and a half. It is said to have been built by Telegonus, son of Ulysses and Circe. Like all the neighbouring states, great enmity subsisted between the inhabitants of it and the Romans Tarquin the Proud, in order to maintain his authority at Rome, and secure the friendship of the citizens of Tusculum, gave his daughter in marriage to a leading man among them I says, that when Porsenna made peace with the Romans Tarquin repaired to his son-in-law Tusculum, which occasioned a war between Tusculum and the Romans, which war various successes, terminated in favour Romans, at the lake Regillus Juvenal boast of having given birth to M Tull several of the Fabii &c Cicero has this town famous by his Tusculan letters he wrote at his Villa Tusculana in or several parts of the work he spe number and variety of country-house Romans had in that neighbourhood, on the brity of the air and of the temples, acan cascades and libraries that made the neighbourhood of Tusculum, and rend most enchanting and attractive, both mind and the body. *Dion Hal.* 10, 26. *Ovid Fast* 3 92 4, 71 *Propert* 2, 35.—*Sil. Pul.* 6.—*Liv* 1, 49 2, 19 *Strab.* 5.

TUSCUS, belonged to Etruria The Tiber called *Tuscus amnis*, from its situation *Virg Æn* 10, 199.

TUSCUM MARE a part of the Mediterranean, on the coast of Etruria *Vid.* Tyrrhenum.

TUTIA, a queen of Illyricum, &c *Vid* Teuta.

TUTIA, a vestal virgin accused of incontinence She proved herself to be innocent by carrying water from the Tiber to the temple of Vesta in a sieve, after a solemn invocation to the goddess. *Liv.* 20 —A small river six

nules from Rome, where Annibal pitched his amp, when he retreated from the city *Liv.* 26, 1

TYANA, now *Ketch hus sr*, a town of Cappadocia, strongly fortified by nature and art, lying on the main road to Cilicia and Syria, and at the oot of mount Taurus. It is supposed to be the ame with Dana, through which Cyrus passed n his way to Syria. Its original appellation is aid to have been Thoana, which it obtained fr m Tyana, king of the Tauri, who followed Pylades nd Orestes hither in order to wreak his vengeance on them. It gave name to the district Tyanitis and was also called Eusebia ad Taurum. It was the birth-place of the impostor Apollonius, whose life and actions are recorded y Philostratus. *Plin.* 6 3.—*Amm Marc* 24, 6.

TYANITIS, a district in the southern part of Cappadocia near the range of Taurus. Its principal town was Tyana

TYBRIS. *Vid* Tiberis

TYCHE, one of the Oceanides. *Hesiod Theog* 360 —A part of the town of Syracuse It received its name from a temple of Fortune (Τυχη), which was within its walls It had also a large gymnasium, and many sacred edifices. *Cic. in Verr* 4, 53

TYCHIUS, a celebrated artist of Hyle in Boeotia who made Hector's shield, which was covered with the hides of seven oxen. *Ovid Fast.* 823.—*Strab.* 9. *Hom Il* 7 220.

TYDEUS, a son of Oeneus king of Calydon fled from his country after the accidental murder of one of his friends and found a safe asylum in the court of Adrastus, king of Argos, whose daughter Deiphyle he married When Adrastus wished to replace his son-in-law Polynices on the throne of Thebes, Tydeus undertook to announce the war to Eteocles, who usurped the crown. The reception he met with provoked his resentment; he challenged Eteocles and his officers to single combat, and defeated them. On his return to Argos he slew fifty of the Thebans who had conspired against his life and lay in an ambush to surprise him; and only one of the number was permitted to return to Thebes, to bear the tidings of the fate of his companions He was one of the seven chiefs of the army of Adrastus, and during the Theban war he behaved with great courage. Many of the enemies expired under his blows, till he was at last wounded by Menalippus Though the blow was fatal, Tydeus had the strength to dart at his enemy, and to bring him to the ground, before he was carried away from the fight by his companions At his own request the dead body of Menalippus was brought to him and after he had ordered the head to be cut off, he began to tear out the brains with his teeth The savage barbarity of Tydeus disgusted Minerva, who was coming to bring him relief and to make him immortal; and the goddess left him to his fate, and suffered him to die. He was buried at Argos, where his monument was still to be seen in the age of Pausanias. He was father to Diomedes. Some suppose that the cause of his flight to Argos, was the murder of the son of Melus, or, according to others, of Alcathous, his father's brother, or, perhaps his own brother Olenius. *Homer Il* 4, 365 et 397. *Apollod.* 1, 8, 3, 6.—*Aeschyl. Sept. ante Theb.*—*Paus* 9, 18.—*Diod* 2 *Eurip in Suppl.*—*Virg. Aen.* 6, 479.—*Ovid in Ib.* 350, &c.

TYDIDES, a patronymic of Diomedes, as son of Tydeus. *Virg. Aen.* 1, 101. *Horat. Od.* 1, 15, 28.

TYLOS, now *Bahrain*, an island in the Sinus Persicus, on the Arabian coast, famous for its pearl fishery. *Plin*

TYNDARIDAE, a patronymic of the children of Tyndarus, as Castor, Pollux, and Helen &c. *Ovid Met* 8 ,01.

TYNDARIS, a patronymic of Helen, daughter of Tyndarus *Virg Aen* 2, 567 —A town of Sicily, on the northern coast, south-west of Messana It was founded by the elder Dionysius *Liv* 36, 2 —*Sil Ital.* 14 200 —Horace gave this name to one of his mistresses, as best expressive of all female accomplishments, *Od.* 1, 17, 10 —A name given to Cassandra. *Ovid. A A* 2, 108

TYNDARUS, a son of Gbalus and Gorgophone, or, according to some, of Perieres He was king of Lacedaemon, and married the celebrated Leda, who bore him Timandra, Philonoe, &c., and also became mother of Pollux and Helen by Jupiter. *Vid.* Leda, Castor, Pollux, Clytemnestra, &c.

TYPHOEUS, or TYPHON, a famous giant, son of Tartarus and Terra, who had a hundred heads like those of a serpent or a dragon Flames of devouring fire were darted from his mouth and from his eyes, and he uttered horrid yells, like the dissonant shrieks of different animals He was no sooner born, than, to avenge the death of his brothers the giants, he made war against heaven, and so frightened the gods that they fled away and assumed different shapes Jupiter became a ram, Mercury an ibis, Apollo a crow, Juno a cow, Bacchus a goat, Diana a cat, Venus a fish, &c The father of the gods at last resumed courage and put Typhoeus to flight with his thunderbolts, and crushed him under mount Aetna, in the island of Sicily, or, according to some, under the island Inarime. Typhoeus became father of Geryon, Cerberus, and Orthos, by his union with Echidna *Hygin fab* 152 et 196. *Ovid Met* 5, 325. *Aeschyl Sept ante Theb Hesiod, Theog* 820. *Homer. Hymn. Hesod* 2 *Lib. Virg Aen* 9, 716

TYPHON, a giant whom Juno produced by striking the earth Some of the poets make him the same as the famous Typhoeus. [*Vid* Typhoeus.]—A brother of Osiris, who married Nepthys He laid snares for his brother during his expedition, and murdered him at his return. The death of Osiris was avenged by his son Orus, and Typhon was put to death [*Vid* Osiris.] He was reckoned among the Aegyptians to be the cause of every evil, and on that account generally represented as a wolf and a crocodile. *Plut in Is. et Os.*

TYRANNIO, a grammarian of Amisa in Pontus, intimate with Cicero. His original name was Theophrastus, and he received that of Tyrannio, from his austerity to his pupils. He was taken by Lucullus, and restored to his liberty by Murena. He opened a school in the house of his friend Cicero, and enjoyed his friendship He was extremely fond of books, and collected a library of about 30,000 volumes. To his care and industry the world is indebted for the preservation of Aristotle's works —There was also one of his disciples called Dorotheus, who bore his name. He was a native of Phoenicia, and was made prisoner in the war of Augustus and Antony. He was bought by Dymes, one of the

emperor's favourites, and afterwards by Terentia, who gave him his liberty. He wrote sixty-eight different volumes, in one of which he proved that the Latin tongue was derived from the Greek; and another in which Homer's poems were corrected, &c.

TYRAS, another name for the Danastus or *Dniester*. It rises from a lake amid the Carpathian mountains in Austrian Gallicia, and, after a south-easterly course of about 600 miles, enters the Black Sea near *Odessa*. Upon its banks dwelled the *Tyritæ* or *Tyragitæ*, who are thought to have derived their name from TIRAS, a son of Japhet. *Ovid. ex Pont.* 4, 10, 50.

TYRO, a beautiful nymph, daughter of Salmoneus, king of Elis, and Alcidice. She was treated with great severity by her mother-in-law Sidero, and at last removed from her father's house by her uncle Cretheus. She became enamoured of the Enipeus; and as she often walked on the banks of the river, Neptune assumed the shape of her favoured lover, and gained her affections. She had two sons, Pelias and Neleus, by Neptune, whom she exposed, to conceal her incontinence from the world. The children were preserved by shepherds, and when they had arrived to years of maturity, they avenged their mother's injuries by assassinating the cruel Sidero. Some time after her amour with Neptune, Tyro married her uncle Cretheus, by whom she had Amythaon, Pheres, and Æson. Tyro is often called *Salmonis* from her father. *Homer. Od.* 11, 234. *Pind. Pyth.* 4.—*Apollod.* 1, 9.—*Diod.* 4.—*Propert.* 1, 13, 20. 2, 30, 51. 3, 19, 13.—*Ovid. Am.* 3, 6, 43.—*Ælian. V. H.* 12, 42.

TYROS, a city of Phœnicia. *Vid* Tyrus.

TYRRHEIDÆ, a patronymic given to the sons of Tyrrheus, who kept the flocks of Latinus. *Virg. Æn.* 7, 484

TYRRHENI, the inhabitants of Etruria. *Vid.* Hetruria.

TYRRHENUM MARE, that part of the Mediterranean which lies on the coast of Etruria. It is also called *Inferum*, as being at the bottom or south of Italy.

TYRRHENUS, a son of Atys, king of Lydia, brother to Lydus. In the time of a great scarcity the lot decided which of the two brothers should leave his native country, and Tyrrhenus, obliged to yield, came to Italy, where part of the country was called after him. *Tacit. Ann.* 4, 55.—*Paterc.* 1, 1.

TYRRHEUS, a shepherd of king Latinus, whose stag being killed by the companions of Ascanius, was the first cause of war between Æneas and the inhabitants of Latium. Lavinia afterwards took refuge in his house, and there gave birth to Sylvius, who became king of Alba. Hence the word *Tyrrheides* *Virg. Æn.* 6, 760. 7, 485.

TYRTÆUS, a Greek poet, celebrated for his martial strains, is said to have been born at Miletus, but to have settled at Athens in the capacities of a poet, musician, and school-master. He is described as being short and deformed, blind of one eye, and lame; but with these bodily defects he possessed a manly and elevated soul. In the war between the Lacedæmonians and the Messenians, the former, having met with some ill success, consulted the oracle of Delphi, B.C. 683, by which they were directed to apply to Athens for a general. The Athenians, as some suppose in derision, sent them Tyrtæus, who, by reciting, as well before the magistrates, as to all who would listen to him, poems in praise of valour and patriotism, so animated the Spartans, that at length they became victorious, and reduced the Messenians to subjection. Besides the merit of his poetry, he is related to have given useful advice as a military leader; and the Spartans recognised their obligations to him by granting him the right of citizenship, and treating him with honour when he took up his residence among them. The war-poems of Tyrtæus must have been in high reputation among the ancients, for Horace joins him with Homer in this department. Besides these, he composed "Moral Precepts," and a work "On the Polity of the Lacedæmonians." Some fragments of his war-poems remain, which are characterised by a masculine simplicity. They have been published with the other minor Greek poets.

TYRUS, or TYROS, a very ancient city of Phœnicia, built by the Sidonians. Its Hebrew name is *Tsor* or *Zor*, which signifies *a rock*. The city of Tyre was allotted to the tribe of Asher, with the other maritime cities of the same coast; but it does not appear that the Asherites ever drove out the Canaanites. Isaiah calls Tyre the daughter of Sidon; that is, a colony from it. Homer never speaks of Tyre, but only of Sidon. Josephus says, that Tyre was built not above two hundred and forty years before the temple of Solomon; which would be in the year of the world 2760, two hundred years after Joshua. Tyre was twofold, insular and continental. Insular Tyre was certainly the most ancient, for it was noticed by Joshua; the continental city, however, as being more commodiously situated, first grew into consideration, and assumed the name of Palæ-Tyrus, or Old Tyre. Want of sufficient attention to this distinction has embarrassed both the Tyrian chronology and geography. Insular Tyre was confined to a small rocky island, eight hundred paces long and four hundred broad, and could never exceed two miles in circumference. But Tyre, on the opposite coast, about half a mile from the sea, was a city of vast extent, since, many centuries after its demolition by Nebuchadnezzar, the scattered ruins measured nineteen miles round, as we learn from Pliny and Strabo. Of these, the most curious and surprising are, the cisterns of *Pas-el-Ain*, designed to supply the city with water; of which there are three still entire, about one or two furlongs from the sea, so well described by Maundrell, for their curious construction and solid masonry. Old Tyre withstood the mighty Assyrian power, having been besieged in vain, by Shalmaneser, for five years, although he cut off their supplies of water from the cisterns, which they remedied by digging wells within the city. It afterwards held out for thirteen years against Nebuchadnezzar, king of Babylon, and was at length taken; but not until the Tyrians had removed their effects to the insular town, and left nothing but the bare walls to the victor, which he demolished. What completed the destruction of the city was, that Alexander afterwards made use of these materials to build a prodigious causeway, or isthmus, above half a mile long, to the insular city, which revived, as the phœnix, from the ashes of the old, and grew to great

power and opulence, as a maritime state; and which he stormed after a most obstinate siege of five months. Pococke observes, that "there are no signs of the ancient city; and as it is a sandy shore, the face of every thing is altered, and the great aqueduct is in many parts almost buried in the sand." Thus has been fulfilled the prophecy of Ezekiel, "Thou shalt be built no more: though thou be sought for, yet shalt thou never be found again." The fate of insular Tyre has been no less remarkable; when Alexander stormed the city, he set fire to it. This circumstance was foretold: "Tyre did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold the Lord will cast her out, and he will smite her power in the sea, and she shall be destroyed with fire." After this terrible calamity, Tyre again retrieved her losses. Only eighteen years after, she had recovered such a share of her ancient commerce and opulence, as enabled her to stand a siege of fourteen months against Antigonus, before he could reduce the city. After this, Tyre fell alternately under the dominion of the kings of Syria and Egypt, and then of the Romans, until it was taken by the Saracens, about A.D. 639; retaken by the Crusaders, A.D. 1124; and at length sacked and razed by the Mamelukes of Egypt, with Sidon, and other strong towns, that they might no longer harbour the Christians, A.D. 1291. *Josh.* 19, 29. - *Is.* 23, 12 — *Ezek.* 26, 21. - *Zech* 9 3 et 4 — *Plin* 9, 36. - *Strab.* 16. *Virg Æn.* 1, v. 339, &c. - *Ovid. Fast.* 1, &c. *Met.* 5, et 10.— *Lucan.* 3, &c.

V

VACATIONE (*lex de*) was enacted concerning the exemption from military service, and contained this very remarkable clause, *nisi bellum Gallicum exoriatur*, in which case the priests themselves were not exempted from service. This can intimate how apprehensive the Romans were of the Gauls, by whom their city had once been taken.

VACCA, or **VAGA**, now *Beja*, a town of Africa, west of Carthage on the river Rubricatus, and remarkable among the African and Numidian cities for its extensive traffic. During the Jugurthine war it declared for the Romans, but having afterwards risen against the garrison and murdered them, it was destroyed by Metellus. *Sallust. Jug.* 47.— *Bell. Ital.* 3. 259.

VACCÆI a people at the north of Spain, occupying parts of *Leon* and *Old Castile*. *Liv.* 21, 5. 35, 7.

VACUNA, a goddess at Rome, who presided over repose and leisure, as the word indicates (*vacare*). Her festivals were observed in the month of December. *Ovid. Fast.* 6, 307.— *Horat. Ep.* 1, 10, 49.

VADIMÔNIS LACUS, a lake of Etruria, which formerly existed close to *Bracciano*, but is now filled up with peat and rushes. It is celebrated in the history of Rome for having witnessed the total defeat of the Etrurians by the Romans, B.C. 310, a defeat so decisive that they never could recover from its effects. Another battle was fought here by the Etrurians, in conjunction with the Gauls, against the Romans, with the same ill success. *Plin.* 2, 95.— *Liv.* 9, 39.— *Polyb.* 2, 20. *Flor.* 1, 12.

VAGA. *Vid.* Vacca.

VAGENI, or **VAGIENNI**, a people of Liguria, in the interior of the country, and near the angle formed by the separation of the Apennines and Alps. Their chief city was Augusta Vagiennorum, now *Bene. Bel. Ital.* 8, 607.— *Plin* 3, 5.

VAHALIS, the western branch of the Rhine, now the *Whaal*. *Tacit. Ann.* 2, 6.

VALENS, FLAVIUS, a son of Gratian, born in Pannonia His brother Valentinian took him as his colleague on the throne, and appointed him over the eastern parts of the Roman empire The bold measures and the threats of the rebel Procopius, frightened the new emperor; and if his friends had not interfered, he would have willingly resigned all his pretensions to the empire, which his brother had entrusted to his care. By perseverance, however, Valens was enabled to destroy his rival, and to distinguish himself in his wars against the northern barbarians. But his lenity to these savage intruders proved fatal to the Roman power; and by permitting some of the Goths to settle in the provinces of Thrace, and to have free access to every part of the country, Valens encouraged them to make depredations on his subjects, and to disturb their tranquillity. His eyes were opened too late; he attempted to repel them, but he failed in the attempt. A bloody battle was fought, in which the barbarians obtained some advantage, and Valens was hurried away by the obscurity of the night, and the affection of the soldiers for his person, into a lonely house, which the Goths set on fire. Valens, unable to make his escape, was burnt alive in the 50th year of his age, after a reign of fifteen years, A.D. 378. He has been blamed for his superstition and cruelty, in putting to death all such of his subjects whose name began by *Theod*, because he had been informed by his favourite astrologers that his crown would devolve upon the head of an officer whose name began with these letters. Valens did not possess any of the great qualities which distinguish a good and powerful monarch. He was illiterate, and of a disposition naturally indolent and inactive. Yet though timorous in the highest degree, he was warlike; and though fond of ease, he was acquainted with the character of his officers, and preferred none but such as possessed merit. He was a great friend of discipline, a pattern of chastity and temperance, and he showed himself always ready to listen to the just complaints of his subjects, though he gave an attentive ear to flattery and malevolent informations. *Ammian*, &c.—— Valerius, a proconsul of Achaia, who proclaimed himself emperor of Rome, when Marcian, who had been invested with the purple in the east, attempted to assassinate him. He reigned only six months, and was murdered by his soldiers, A.D 261.

VALENTIA, a secret and hallowed name of Rome. *Plin.* 3, 5. 28, 2.——A city of the Segalauni, in Gallia Narbonensis, on the banks of the Rhodanus. It is now *Valence*

Plin. 3, 4.——A province of Britain, in what is now Scotland, conquered in the time of Valentinian from the Picts and Scots, and formed by Theodosius into a province, *Amm. Marc.* 28, 3.——A city of the Edetani, or Contestani, in Hispania Terraconensis, near the mouth of the Turia. It was assigned by Junius Brutus to the troops who had served under Viriatus, and was destroyed by Pompey in the Sertorian war, but was afterwards restored and colonised by Julius Cæsar. It is now *Valencia*.

VALENTINIANUS 1st, a son of Gratian, raised to the imperial throne by his merit and valour. He kept the western part of the empire for himself, and appointed over the east his brother Valens. He gave the most convincing proof of his military valour in the victories which he obtained over the barbarians in the provinces of Gaul, the deserts of Africa, and on the banks of the Rhine and the Danube. The insolence of the Quadi he punished with great severity, and when these desperate and indigent barbarians had deprecated the conqueror's mercy, Valentinian treated them with contempt, and upbraided them with every mark of resentment. While he spoke with such warmth, he broke a blood vessel, and fell lifeless on the ground. He was conveyed into his palace by his attendants, and soon after died, after suffering the greatest agonies, violent fits, and contortions of his limbs, on the 17th of November, A.D. 375. He was then in the 55th year of his age, and had reigned 12 years. He has been represented by some as cruel and covetous in the highest degree. He was naturally of an irascible disposition, and he gratified his pride in expressing a contempt for those who were his equals in military abilities, or who shone for gracefulness or elegance of address. *Ammian.*——About six days after the death of Valentinian, his second son, Valentinian the second, was proclaimed emperor, though only five years old. He succeeded his brother Gratian, A.D. 383, but his youth seemed to favour dissension, and the attempts and the usurpations of rebels. He was robbed of his throne by Maximus, four years after the death of Gratian; and in this helpless situation he had recourse to Theodosius, who was then emperor of the east. He was successful in his applications, Maximus was conquered by Theodosius, and Valentinian entered Rome in triumph, accompanied by his benefactor. He was some time after strangled by one of his officers, a native of Gaul, called Arbogastes, in whom he had placed too much confidence, and from whom he expected more deference than the ambition of a barbarian could pay. Valentinian reigned nine years. This happened the 15th of May, A.D 392, at Vienne, one of the modern towns of France. He has been commended for his many virtues, and the applause which the populace bestowed upon him, was bestowed upon real merit. He abolished the greatest part of the taxes; and because his subjects complained that he was too fond of the amusements of the circus, he ordered all such festivals to be abolished, and all the wild beasts that were kept for the entertainment of the people to be slain. He was remarkable for his benevolence and clemency, not only to his friends, but even to such as had conspired against his life; and he used to say, that tyrants alone are suspicious. He was fond of imitating the virtues and exemplary life of his friend and patron Theodosius, and if he had lived longer, the Romans might have enjoyed peace and security.——Valentinian the third, was the son of Constantius and Placidia, the daughter of Theodosius the Great, and therefore, as related to the imperial family, he was saluted emperor in his youth, and publicly acknowledged as such at Rome, the 3d of October, A.D. 423, about the 6th year of his age. He was at first governed by his mother, and the intrigues of his generals and courtiers, and when he came to years of discretion, he disgraced himself by violence, oppression, and incontinence. He was murdered in the midst of Rome, A.D 454, in the 36th year of his age, and 31st of his reign, by Petronius Maximus, to whose wife he had offered violence. The vices of Valentinian the third were conspicuous, every passion he wished to gratify at the expense of his honour, his health, and character, and as he lived without one single act of benevolence or kindness, he died lamented by none, though pitied for his imprudence and vicious propensities. He was the last of the family of Theodosius.——A son of the emperor Gratian, who died when very young.

VALERIA, a sister of Publicola, who advised the Roman matrons to go and deprecate the resentment of Coriolanus. *Plut. in Cor.*——A daughter of Publicola, given as an hostage to Porsenna, by the Romans. She fled from the enemy's country with Cloelia, and swam across the Tiber. *Plut. de Virt. Mul.*——A daughter of Messala, sister to Hortensius, who married Sylla.——The wife of the emperor Valentinian.——The wife of the emperor Galerius, &c.——A road in Sicily, which led from Messana to Lilybæum.

VALERIA LEX, *de provocatione*, by P. Valerius Poplicola, the sole consul A.U.C. 243. It permitted the appeal from a magistrate to the people, and forbade the magistrate to punish a citizen for making the appeal. It further made it a capital crime for a citizen to aspire to the sovereignty of Rome, or to exercise any office without the choice and approbation of the people. *Val. Max.* 4 1. *Liv.* 2, 8.—*Dion. Hal.* 4.——Another, *de debitoribus*, by Valerius Flaccus. It required that all creditors should discharge their debtors, on receiving a fourth part of the whole sum.——Another by M. Valerius Corvinus, A.U.C. 453, which confirmed the first Valerian law, ensured by Poplicola.——Another, called also *Horatia*, by L. Valerius and M. Horatius the consuls, A.U.C. 304. It revived the first Valerian law, which under the triumvirate had lost its force.——Another, *de magistratibus*, by P. Valerius Poplicola, sole consul, A.U.C. 248. It created two quæstors to take care of the public treasure, which was for the future to be kept in the temple of Saturn. *Plut. in Pop.*

VALERIANUS, PUBLIUS LICINIUS a Roman, proclaimed emperor by the armies in Rhætia, A.D. 254. The virtues which shone in him, when a private man, were lost when he ascended the throne. Formerly distinguished for his temperance, moderation, and many virtues, which fixed the unanimous choice of all Rome upon him, Valerian, invested with the purple, displayed inability and meanness. He was cowardly in his operations, and, though acquainted with war, and the patron of science, he seldom acted with prudence, or favoured men of true genius and merit. He took his son,

Gallienus, as his colleague in the empire, and showed the malevolence of his heart by persecuting the Christians whom he had for a while tolerated. He also made war against the Goths and Scythians; but in an expedition which he undertook against Sapor, king of Persia, his arms were attended with ill success. He was conquered in Mesopotamia, and when he wished to have a private conference with Sapor, the conqueror seized his person, and carried him in triumph to his capital, where he exposed him, and in all the cities of his empire, to the ridicule and insolence of his subjects. When the Persian monarch mounted on horseback, Valerian served as a footstool; and the many other insults which he suffered, excited indignation even among the courtiers of Sapor. The monarch at last ordered him to be flayed alive, and salt to be thrown over his mangled body, so that he died in the greatest torments. His skin was tanned, and painted in red; and, that the ignominy of the Roman empire might be lasting, it was nailed in one of the temples of Persia. Valerian died in the 71st year of his age, A.D. 260, after a reign of seven years.——A grandson of Valerian the emperor. He was put to death, when his father, the emperor Gallienus, was killed.——One of the generals of the usurper Niger.

VALERIUS PUBLIUS, a celebrated Roman, surnamed *Poplicola*, from his popularity. He was very active in assisting Brutus to expel the Tarquins, and he was the first who took an oath to support the liberty and independence of his country. Though he had been refused the consulship, and had retired with great dissatisfaction from the direction of affairs, yet he regarded the public opinion; and when the jealousy of the Romans inveighed against the towering appearance of his house, he acknowledged the reproof, and in pulling it down, he showed his wish to be on a level with his fellow-citizens, and not to erect what might be considered as a citadel for the oppression of his country. He was afterwards honoured with the consulship, on the expulsion of Collatinus and he triumphed over the Etrurians, after he had gained the victory in the battle in which Brutus and the sons of Tarquin had fallen. Valerius died after he had been four times consul, and enjoyed the popularity, and received the thanks and the gratitude, which a people redeemed from slavery and oppression usually pay to their patrons and deliverers. He was so poor, that his body was buried at the public expense. The Roman matrons mourned his death a whole year. *Plut. in Vita.— Flor.* 1, 9.— *Liv.* 3, 8, &c ——Corvinus, a tribune of the soldiers under Camillus. When the Roman army were challenged by one of the Senones, remarkable for his strength and stature Valerius undertook to engage him, and obtained an easy victory, by means of a crow that assisted him, and attacked the face of the Gaul, whence his surname of *Corvinus*. Valerius triumphed over the Etrurians, and the neighbouring states that made war against Rome, and was six times honoured with the consulship. He died in the 100th year of his age, admired and regretted for many public and private virtues. *Val. Max.* 8, 13.— *Liv.* 7, 27, &c.— *Plut. in Mar.*—*Cic. in Cat.*—— Antias, an excellent Roman historian, in the age of Marius and Sylla, often quoted, and particularly by Livy.——Marcus Corvinus Messala. [*Vid.* Messala.]——A Roman historian, usually called Valerius Maximus, born at Rome, during the reign of Augustus, of a patrician family. He served in Asia under Sextus Pompeius, who was consul in the year of the death of Augustus; and returning to Rome, he appears to have taken no part in public affairs. He devoted his leisure to the composition of a work entitled *Dictorum factorumque memorabilium libri* IX, which is a collection of anecdotes and observations, comprising some curious facts and details, recorded by no other ancient writer. It is dedicated to Tiberius in terms of high eulogy. It is cited by Pliny the elder, Plutarch, and A. Gellius; and few books were more read and quoted at the revival of literature in Europe. The best editions of Valerius Maximus are, that of Vorstius, 8vo. Bercl. 1672, that of Torrenius, 4to. L. Bat. 1726; and that of Kappius, 8vo. Lips 1782.——Marcus, a brother of Poplicola, who defeated the army of the Sabines in two battles. He was honoured with a triumph, and the Romans, to show their sense of his great merit, built him a house on mount Palatine, at the public expense.——Potitus, a general who stirred the people and arms against the decemvirs, and Appius Claudius in particular. He was chosen consul, and conquered the Volsci and Æqui.——Flaccus, a Roman, intimate with Cato the censor, whose friendship he honourably shared. He was consul with him, and cut off an army of 10,000 of the Insubres and Boii in Gaul, in one battle. He was also chosen censor, and prince of the senate, &c.——A Latin poet, who flourished in the reign of Vespasian, and died at an early age, in the time of Domitian. From an epigram in Martial, it would appear that he was in no affluent condition, for he advises him as a friend to quit the muses for the more gainful pursuits of the forum. The work on which his fame rests as a poet is entitled "Argonauticon," in eight books. It is an imitation of the Greek poem of Apollonius Rhodius on the same subject, and may rank among the most respectable of the Latin epics after the Æneid, the manner and style of which he aims at copying. It contains sublime and splendid passages, and is free from the bombast and extravagance of most of the second race of Latin poets; but it is in general deficient in poetical spirit, and is likewise wanting in plan and contrivance. The best editions of Valerius Flaccus are, that of Burmann, 4to. L. Bat. 1724; that of Harles, 8vo. Altenb. 1781; that of Wagner, 8vo. Gotting. 1805; and that of Weichert, 8vo. Mis. ap. Geod. 1818.——Asiaticus, a celebrated Roman, accused of having murdered one of the relations of the emperor Claudius. He was condemned by the intrigues of Messalina, though innocent, and he opened his veins, and died to death. *Tacit. Ann.* ——Lævinus, a consul, who fought against Pyrrhus during the Tarentine war. *Vid.* Lævinus.

VALGIUS RUFUS, a Roman poet in the Augustine age, celebrated for the elegance and happy turn of his poetry. He was intimate with Horace, Tibullus, and other great men, and the wits of the age, and was considered as highly capable to celebrate the wars, the heroic actions, and superior eloquence of his friend Messala Corvinus. He has, however, been so-

cused of ignorance, in saying that Ætna was the only volcano in the world. Only five verses remain of his poetry. *Tibull.* 3, 1, 180.—*Horat. Sat* 1, 10, 82.

VANDALII, a nation of Europe, whose original seat appears to have been the banks of the *Oder*, and the maritime parts of *Pomerania* and *Mecklenburg*. Gibbon supposes the Vandals and the Goths to have been originally one great people; but the latter were a Scandinavian nation, while the former, the parent nation of the Burgundians and Lombards, would seem to have belonged to the Slavonic family In the country between the *Elbe* and the *Oder*, several populous villages of *Lusatia* are inhabited by the reputed descendants of the ancient Vandals, who still preserve their peculiar language and customs, and the purity of their blood. Gibbon, however, infers from their Slavonian dialect, that they are the remnant of a colony who succeeded to the genuine Vandals already scattered and destroyed in the age of Procopius. *Dio Cass.* 71, 12.—*Ruhnop.* 8, 13. - *Procop B G.* 1, 2.—*Tacit Germ.* 2.

VANGIONES, a German tribe along the Rhine. Their chief town was Borbetomagus, called also Vangiones, now *Worms*. *Tacit Hist.* 4, 70 *Germ* 28. *Lucan* 1, 431.

VARANES, a name common to some of the Persian monarchs in the age of the Roman emperors

VARDANUS, a river of Asia, called otherwise Hypanis, which rises on the northern side of Caucasus, and runs into the Palus Mæotis by several mouths. Some traces of its old name may be observed in its modern one of *Kuban. Ptol.*

VARIA LEX, *de majestate*, by the tribune L. Varius, A. U. C. 662. It ordained that all such as had assisted the confederates in their war against Rome, should be publicly tried.——Another, *de civitate*, by Q. Varius Hybrida It punished all such as were suspected of having assisted or supported the people of Italy in their petition to become free citizens of Rome. *Cic. pro Mil.* 36 in *Brut.* 56, 58, &c.

VARIUS LUCIUS, a tragic poet, intimate with Horace and Virgil. He was one of those whom Augustus appointed to revise Virgil's Æneid. Besides tragedies, he wrote a panegyric on the emperor, and, indeed, so highly were his abilities esteemed, that Horace, not less in the language of truth than of partiality, declares, that he was the only poet capable to celebrate the heroic achievements and illustrious character of M. Agrippa. Among his tragedies his Thyestes has been particularly mentioned by Quintilian as a most happy effusion, as possessing all the elegance, the pathos, and sublimity which we admire on the Grecian stage. Only thirteen verses of all his compositions have survived the ravages of time, and they seem little inferior to the finished lines of his friend and favourite Virgil. *Virg Ecl* 6 10. 9, 26 – *Quintil.* 10.— *Horat. Sat.* 1, 5, 40.— *Martial.* 8 17. 12. 4.—— One of the friends of Antony, surnamed *Ocylon*.

VARRO, M. TERRENTIUS, a Roman consul defeated at Cannæ, by Annibal. [*Vid.* Terentius.]——Marcus Terentius, the most learned of the ancient Romans, began with serving his country in various considerable posts, and was presented with a naval crown by Pompey the Great, in the piratical war. He joined the party of that chief in the civil war against Cæsar, but soon submitted to the latter; and was so much esteemed by him for his learning and judgment, that when he adopted the design of forming a public library at Rome, he fixed upon Varro as the person to whom the collection of books was to be confided. The death of Cæsar interrupted this design, and in the succeeding troubles Varro was involved in the proscription by the triumvirates, from which he escaped with life, but with the loss and dispersion of his library. On the restoration of tranquility, he entirely devoted himself to his studies in retirement, for the remainder of a long life, continuing to compose books as late as his 88th year. He survived to the age of 90, and died about B C. 27. He is highly extolled for his various talents and literary performances by ancient writers, and particularly by Cicero in his "Academics." Aulus Gellius cites a passage from Varro, in which he declares of himself, that to the 78th year of his life he had composed 490 books; and he continued to write to his 90th year. The subjects on which he wrote were grammar, eloquence, poetry, the drama, history, antiquities, philosophy, politics, agriculture, nautical affairs, architecture, and religion. He was also the first Latin author of the species of satire called the Menippean, from Menippus, a Greek, its inventor, and which was written in prose with a mixture of verse in different measures. Such and so pre-eminent was the reputation of Varro, that when Asinius Pollio, in the reign of Augustus, opened the first public library at Rome, and placed in it the effigies of various learned persons, he was the only living writer who had the honour of this distinction. The only relics of his numerous works are six books, in an imperfect state, out of twenty-four, which he composed on the Latin language, with three books on agriculture and a few fragments of his satires and epigrams The best edition of the treatise *de re rustica*, is that contained in the *Scriptores Rei Rustice* of Gesner, 2 vols. 4to. Lips 1735; or in the same edited by Schneider, 7 vols. 8vo Lips. 1794—97. The best edition of the treatise *de lingua Latina* is that printed at Dordrecht, 8vo. 1619. — P Terent. surnamed Atacinus, because born near the Atax or *Aude*, a river of Gallia Narbonensis, flourished in the age of Julius Cæsar. He translated into Latin verse the Argonautics of Apollonius Rhodius, with great correctness and elegance. He also wrote a poem entitled *de bello Sequanico*, besides epigrams and an elegiac poem in which he celebrated the beauty and accomplishments of his favourite Leucadia. Some fragments of his poetry are still extant to the number of only 12 He failed in his attempts to write satire. *Horat. Sat.* 1, 10, 46.—*Ovid. Ars.* 1, 15.—*Quint.* 10. 1.

VARUS, QUINTILIUS, a Roman proconsul, descended from an illustrious family. He was appointed governor of Syria, and afterwards made commander of the armies in Germany. He was surprised by the enemy, under Arminius, a crafty and dissimulating chief, and his army was cut to pieces. When he saw that every thing was lost, he killed himself, A. D 10, and his example was followed by some of his officers. His head was afterwards sent to Augustus, at Rome, by one of the barbarian chiefs, as also his body; and so great was the influence of this defeat upon the emperor, that he continued for

whole months to show all the marks of dejection, and of deep sorrow, often exclaiming, "*O Varus, restore me my legions!*" The bodies of the slain were left in the field of battle, where they were found six years after by Germanicus, and buried with great pomp. Varus has been taxed with indolence and cowardice, and some have intimated, that if he had not trusted too much to the insinuations of the barbarian chiefs, he might have not only escaped ruin, but awed the Germans to their duty. His avarice was also conspicuous; he went poor to Syria, whence he returned loaded with riches. *Horat Od.* 1, 24.—*Paterc.* 2 117.—*Flor.* 4, 12. *Virg Ecl.* 6.—A son of Varus, who married a daughter of Germanicus. *Tacit. Ann* 4, 6 ——The father and grandfather of Varus, who was killed in Germany, slew themselves with their own swords, the one after the battle of Philippi, and the other in the plains of Pharsalia.—— Quintilius, a friend of Horace, and other great men in the Augustan age He was a good judge of poetry, and a great critic, as Horace, *Art P.* 438, seems to insinuate. The poet has addressed the 18th ode of his first book to him, and in the 24th he mourns pathetically his death Some suppose this Varus to be the person killed in Germany, while others believe him to be a man who devoted his time more to the muses than to war. ——Lucius, an Epicurean philosopher, intimate with Julius Cæsar. Some suppose that it was to him that Virgil inscribed his sixth eclogue. He is commended by *Quintil.* 6, 3, 78 ——Alfenus, a barber of Cremona, who, growing out of conceit with his profession quitted it, and came to Rome, where, attending the lectures of Servius Sulpicius, a celebrated lawyer, he made no great proficiency in his studies, as to become eventually the ablest lawyer of his time. His name often occurs in the Pandects. He obtained the consulship A U. C 755. *Horat. Sat* 1, 3, 130. —— A river, which falls into the Mediterranean, to the west of Nice, after separating Liguria from Gallia Narbonensis, now the *Var*. *Lucan.* 1, 404.

VASCONES, a people of Spain, between the Iberus and the Pyrenees, in what is now the kingdom of *Navarre*. They subsequently passed into Gaul, where they have left their name, though something corrupted, in the province of *Gascony*. Their chief city was Pompelo, now *Pampelunn Plin.* 3, 3.

VATICANUS, a hill at Rome, near the Tiber and the Janiculum, which produced wine of no great esteem. It was supposed to derive its name from the Latin word *vates*, as it was once the seat of Etruscan *divinations*. It was disregarded by the Romans on account of the unwholesomeness of the air, and the continual stench of the filth that was there, and of stagnated waters. Heliogabalus was the first who cleared it of all disagreeable nuisances. It is now admired for ancient monuments and pillars, for a celebrated public library, and for the palace of the pope. *Horat. Od.* 1, 20.

VATIENUS, now *Saterno*, a river rising in the Alps, and falling into the Po. *Martial.* 3, 67.—*Plin* 3 16.

VATINIA LEX *de provinciis*, by the tribune P. Vatinius, A U.C. 694. It appointed Cæsar governor of Gallia Cisalpina and Illyricum, for five years, without a decree of the senate, or the usual edatom of casting lots. Some PETELLS were also appointed to attend him as lieutenants without the interference of the senate. His army was to be paid out of the public treasury, and he was empowered to plant a Roman colony in the town of Novocomum, in Gaul. ——Another by P. Vatinius, the tribune, A. U.C. 694, *de repetundis*, for the better management of the trials of those who were accused of extortion.

VATINIUS, an intimate friend of Cicero, once distinguished for his comity to the orator. He hated the people of Rome for their great vices and corruption, whence excessive hatred became proverbial in the words *Vatinianum odium*. *Catull.* 14, 3 ——A shoemaker, ridiculed for his great deformities, and the oddity of his character He was one of Nero's favourites, and he surpassed the rest of the courtiers in flattery, and in the commission of every impious deed. Large cups, of no value, are called *Vatinians* from him, because he used one which was both ill-shaped and uncouth. *Tacit Ann* 13, 34.—*Juv. Mart.* 14, 96.

UBII, a people of Germany near the Rhine, transported across the river by Agrippa, who gave them the name of Agrippinenses, from his daughter Agrippina, who had been born in the country Their chief town, Obiorum oppidum, or Ara is now *Cologne*. *Tacit. G.* 28. *Ann.* 12, 27 — *Plin.* 4, 17. *Cæs.* 4, 30.

UCALEGON, a Trojan chief, remarkable for his great age, and praised for the soundness of his counsels and his good intentions, though accused by some of betraying his country to the enemy. His house was first set on fire by the Greeks. *Virg Æn.* 2, 312.— *Hom. Il.* 3, 148.

VECTIS, the *Isle of Wight*, south of Britain. It was reduced by Vespasian, during the reign of Claudius, and was known to the Romans in a very early period, from the trade in tin or white lead having been here carried on between the Gauls and the inhabitants of the Cassiterides. *Suet. Vesp.* 4.— *Plin.* 3, 4.

VEDIUS POLLIO, a friend of Augustus, very cruel to his servants, &c. *Vid.* Pollio.

VEGETIUS, Flavius Renatus, a Latin writer of the 4th century, lived in the reign of one of the emperors Valentinian, to whom he dedicated the work of his which has come down to our times, entitled *de re militari*. It can scarcely be doubted that he was a military man; and in several manuscripts of his work, the title of count is adhered to his name. He writes in a style remarkably pure for that age, and treats with much exactness concerning the military system of the Romans, collecting his facts from various authors. Of the editions of Vegetius, the best is that of Stewechius, Vasel. 1670.—— Publius, who, notwithstanding the difference of prænomen, has been carelessly confounded with the military tactician, was a writer on farriery. This work, entitled *artis veterinariæ sive mulomedicinæ libri* iv. was first printed at Basil in 1528; but the best edition is that of Gesner, in the *Scriptores rei rusticæ*.

VEIENTES, the inhabitants of Veii. They were carried to Rome, where the tribe they composed was called *Veientina*. *Vid.* Veii.

VEIENTO, Fabr. a Roman, as arrogant as he was satirical. Nero banished him for his libellous writings. *Juv.* 3 185.

VEII, a powerful city of Etruria, at the distance of about 12 miles from Rome. It sus

tained many long wars against the Romans, and was at last taken and destroyed by Camillus, after a siege of ten years. At the time of its destruction, Veii was larger and far more magnificent than the city of Rome. Its situation was so eligible, that the Romans, after the burning of their city by the Gauls, were long inclined to migrate there, and totally abandon their native home: and this would have been carried into execution, if not opposed by the authority and eloquence of Camillus. The site of ancient Veii answers to the spot known by the name of *Il isola Farnese*, and situated about a mile and a half to the north-east of the modern post-house of *la Storta*. *Ovid. Fast.* 2, 195. – *Cic. de Div.* 1, 44.—*Horat. Sat.* 2, 3, 143.—*Liv.* 5, 21, &c.

VEJOVIS, or **VEJUPITER**, a deity of ill omen at Rome. He had a temple on the Capitoline hill, built by Romulus. Some suppose that he was the same as Jupiter *the infant*, or *in the cradle*, because he was represented without thunder, or a sceptre, and had only by his side the goat Amalthea, and the Cretan nymph who fed him when young. *Ovid. Fast.* 3, 430.

VELABRUM, a name applied generally to all the ground lying on the left bank of the Tiber, between the base of the Capitol and the Aventine. The term is said to have been derived from *veho*, because this part being formerly swampy, and subject to inundation, it was necessary, at such times as it was flooded, to employ boats for the purpose of *carrying* passengers and goods from one hill to another. In later times, it was usual for the processions of the Circensian games to pass through the Velabrum, to the Circus Maximus. In this quarter were the shops of the oil-venders, &c. *Horat. Sat.* 2, 3, 229.—*Ovid. Fast* 6, 401.

VELIA, or **ELEA**, a city of Lucania, on the coast of the Mare Tyrrhenum, between the promontories of Palinurum and Posidonium, and situate about three miles from the left bank of the river Heles or Elees. It was founded by the Phocæans, after their abandonment of Alalia in Corsica. The Phocæans called the town Hyele, which the Latins afterwards changed to Velia. Velia is particularly celebrated in the annals of Grecian science for the school of philosophy, which was formed within its walls, under the auspices of Parmenides and Zeno, and which is commonly known by the name of the Eleatic sect. The situation of this place seems to have been considered very healthy; as Plutarch says that Paulus Æmilius was ordered there by his physicians, and that he derived considerable benefit from the air. Horace was also recommended to visit Velia for a disorder in his eyes. The ruins of Velia stand about half a mile from the sea, on the site now called *Castelamare della Bruca*. *Herod.* 1, 164, &c.—*Cic. Acad.* 2, 43.—*Strab.* 6.—*Horat. Epist.* 1, 15.

VELINA, the name of one of the Roman tribes, deriving its appellation, as is said, from the lake Velinus in the Sabine territory. It was added to the other tribes, together with the one termed *Quirina*, A. U. C. 513. The locality of this tribe was in the vicinity of mount Palatine. *Horat. Ep.* 1, 6, 52.

VELINUS, now the *Velino*, a river in the Sabine territory, rising in the Apennines and falling into the Nar. It occasionally overflowed its banks, and formed some small lakes before it entered the Nar. One of the lakes, and the chief of the number, was called the Lacus Velinus, now *Lago de Pie di Lugo*. The drainage of the stagnant waters produced by the occasional overflow of the lakes, and of the river, was first attempted by Curius Dentatus, the conqueror of the Sabines. He caused a channel to be made for the Velinus, through which the waters of that river were carried into the Nar, over a precipice of several hundred feet. This is the celebrated fall of *Terni*, known in Italy by the name of *Caduta delle Marmore*.

VELITRÆ, now *Velletri*, an ancient town of Latium, south east of Aricia, and on the road between Rome and Tarracina. It was always reckoned one of the most important and considerable cities of the Volsci. The inhabitants were engaged in frequent hostilities with the Romans, and revolted so often, that it became necessary to punish them with unusual severity. The walls of their town were razed, and its senators were removed to Rome, and compelled to reside in the Transtiberine part of the city, a severe fine being imposed upon any individual of their number who should be found on the other side of the river. The colony, however, planted by the Romans at Velitræ still subsisted in the reign of Claudius, as mention is made of it at that period. Its chief boast was the honour of having given birth to Augustus. *Dion. Hal.* 3, 41.—*Liv.* 8, 13.—*Suet. in Aug.* 6.—*Sil. Ital.* 8, 378.

VELLAUNODUNUM a city of the Senones, in Gallia Lugdunensis, now *Beaune*. *Cæs. B. G.* 7, 11.

VELLEDA, a woman famous among the Germans, in the age of Vespasian, and worshipped as a deity. *Tacit. de Germ.* 8.

VELLEIUS PATERCULUS, a Roman historian, was descended from an ancient family in Campania, which had borne various important offices in the state. He was himself a military tribune; and served under Tiberius in Germany, as commander of the cavalry, and accompanied him in all his expeditions during nine years. After having been quæstor he was nominated prætor. These are all the facts relating to the personal history of Paterculus that have come down to us. As he was a friend of Sejanus, it has been conjectured that he was involved in the ruin of that minister. Paterculus is known principally by his abridgment of the Roman history, addressed to the consul M. Vinicius, but of this work the greater part has perished, and what remains is extremely deficient, only one manuscript having been discovered. The style of this author is pure and elegant. In chronology he is more exact than was customary with most ancient writers, and he has introduced many brief but curious notices of the foundation of cities and states. In drawing characters he has rarely been excelled, sketching with a few strokes a striking and masterly likeness. He was the friend and adulator of Tiberius and Sejanus, and his attachment to monarchical power has biassed him in his representation of the actions and characters of the republican party. The best editions of Paterculus are, that of Burmann, 2 vols. 8vo. L. Bat. 1744; that of Ruhnken, 2 vols. 8vo. L. Bat. 1779; and that of Krause, 8vo. Lips. 1800.

VELOCASSES, a people of Gallia Belgica, along the northern bank of the Sequana, west of the Bellovaci, and north of the Aulerci Eburo

rovicea. Their chief town was Rotomagus, now *Rouen*. *Cæs B. G.* 7, 75.—*Plin.* 4. 27.

VENAFRUM, now *Venafro*, a city of Campania, in the north east angle of the country, and near the river Vulturnus It is much celebrated in antiquity, for the excellence of the oil which its territory produced. *Strab.* 5.—*Plin.* 16, 2.—*Horat. Od.* 2, 6, 16. *Sat.* 2, 4, 69.—*Martial.* 13, 98.

VENEDI, or Venedæ a German tribe, on the eastern bank of the Vistula, near its mouth. They gave name to the Venedicus Sinus, off this coast, and to the Montes Venedici, or the low range of mountains between *East Prussia* and *Poland*. *Tacit de Germ* 46.—*Plin.* 4, 13.

VENETI, a people of Italy in Cisalpine Gaul, near the mouths of the Po. They were descended from a nation of Paphlagonia, [*Vid.* Heneti,] who settled there under Antenor some time after the Trojan war. The Venetians, who had been long a powerful and commercial nation, were originally very poor, whence a writer in the age of the Roman emperors said, they had no other fence against the waves of the sea but hurdles, no food but fish, no wealth besides their fishing boats, and no merchandise but salt *Strab.* 4, &c.—*Liv* 1, 1.—*Mela*, 1, 2. 2, 4. - *Cæs. Bell G.* 3, 8 —*Lucan.* 4, 134. *Ital.* 8. 605.——A nation of Gaul, at the south of Armorica, on the western coast, powerful by sea. Their chief city was Darioritum, called afterwards Veneti, now *Vannes Cæs. B G.* 3, 8

VENETIA, the country of the Veneti, in Gallia Cisalpina *Vid* Veneti.

VENETUS PAULUS, a centurion who conspired against Nero with Piso, &c *Tacit Ann.* 15, 70.—— A lake through which the Rhine passes, the same with the Lacus Brigantinus, or lake of *Constance Mela*, 3. 2.

VENILIA, a nymph sister to Amata, and mother of Turnus, by Daunus. Amphitrite the sea goddess is also called Venilia. *Virg. Æn* 10. 76.—*Ovid. Met* 14, 334.—*Farro, de L. L.* 4, 10.

VENTA BELGARUM, a town of Britain, now *Winchester*.——Silurum a town of Britain, now *Caerwent* in Monmouthshire.— Iceniorum, now *Caister*, near *Norwich*.

VENTI. The ancients, and especially the Athenians, paid particular attention to the winds, and offered them sacrifices, as to deities intent upon the destruction of mankind by continually causing storms, tempests, and earthquakes. The winds were represented in different attitudes and forms The four principal winds were *Eurus*, the south-east, who is represented as a young man flying with great impetuosity, and often appearing in a playsome and wanton humour. *Auster*, the south wind, appeared generally as an old man with grey hair, a gloomy countenance, a head covered with clouds, a sable vesture, and dusky wings. He is the dispenser of rain, and of all heavy showers. *Zephyrus* is represented as the mildest of all the winds. He is young and gentle, and his lap is filled with vernal flowers. He married Flora, the goddess, with whom he enjoyed the most perfect felicity. *Boreas*, or the north wind, appears always rough and shivering. He is the father of rain, snow, hail, and tempests, and is always represented as surrounded with impenetrable clouds. Those of inferior note were, *Solanus*, whose name is seldom mentioned. He appeared as a young man holding fruit in his lap, such as peaches, oranges, &c. *Africus*, or south-west, is represented with black wings, and a melancholy countenance. *Corus*, or north-west, drives clouds of snow before him; and *Aquilo*, the north-east by north, is equally dreadful in appearance. The winds, according to some mythologists, were confined in a large cave, of which Æolus had the management, and without this necessary precaution they would have overturned the earth, and reduced every thing to its original chaos. *Virg. Æn.* 1, 57, &c.

VENTIDIUS BASSUS, a native of Asculum in Picenum, born of an obscure family. When Asculum was taken, he was carried before the triumphant chariot of Pompeius Strabo, hanging on his mother's breast. A bold, aspiring soul, aided by the patronage of the family of Cæsar, raised him from the mean occupation of a chairman and muleteer to dignity in the state. He displayed valour in the Roman armies, and gradually arose to the offices of tribune, prætor, high priest, and consul He made war against the Parthians, and conquered them in three great battles, B.C. 39. He was the first Roman ever honoured with a triumph over Parthia. He died greatly lamented by all the Roman people, and was buried at the public expense. *Plut. in Anton.*—*Juv.* 7, 199.

VENULUS, one of the Latin elders sent into Magna Græcia, to demand the assistance of Diomedes, &c. *Virg. Æn.* 8, 9.

VENUS, one of the most celebrated deities of the ancients. She was the goddess of beauty, the mother of love, the queen of laughter, the mistress of the graces and of pleasures, and the patroness of courtesans. Some mythologists speak of more than one Venus. Plato mentions two, Venus Urania, the daughter of Uranus, and Venus Popularia, the daughter of Jupiter and Dione. Cicero speaks of four, a daughter of Cœlus and Light, one sprung from the froth of the sea, a third, daughter of Jupiter and the Nereid Dione, and a forth born at Tyre, and the same as the Astarte of the Syrians. Of these, however, the Venus sprung from the froth of the sea, after the mutilated part of the body of Uranus had been thrown there by Saturn, is the most known, and of her in particular, ancient mythologists as well as painters, make mention. She arose from the sea near the island of Cyprus, or, according to Hesiod, of Cythera, whither she was wafted by the Zephers, and received on the sea-shore by the Seasons, daughters of Jupiter and Themis. She was soon after carried to heaven, where all the gods admired her beauty, and all the goddesses became jealous of her personal charms. Jupiter attempted her gallant affections and even wished to offer her violence, but Venus refused, and the god to punish her obstinacy, gave her in marriage to his ugly and deformed son Vulcan. This marriage did not prevent the goddess of love from gratifying her favourite passions, and she defiled her husband's bed by her amours with the gods. Her intrigue with Mars is the most celebrated. She was caught in her lover's arms, and exposed to the ridicule and laughter of all the gods. [*Vid.* Alectryon.] Venus became mother of Hermione, Cupid, and Anteros, by Mars; by Mercury she had Hermaphroditus; by Bacchus, Priapus; and by Neptune, Eryx. Her great partiality for Adonis made her abandon the seats

of Olympus, [*Vid.* Adonis] and her regard for Anchises obliged her often to visit the woods and solitary retreats of mount Ida. [*Vid.* Anchises, Æneas.] The power of Venus over the heart was supported and assisted by a celebrated girdle, called κεστος by the Greeks, and *cestus* by the Latins. This mysterious girdle gave beauty, grace, and elegance, when worn even by the most deformed; and it excited love and rekindled extinguished flames. Juno herself was indebted to this powerful ornament, to gain the favours of Jupiter; and Venus, though herself possessed of every charm, no sooner put on her cestus, than Vulcan, unable to resist the influence of love, forgot all the intrigues and infidelities of his wife, and fabricated arms even for her illegitimate children. The contest of Venus for the golden apple of Discord is well known. She gained the prize over Pallas and Juno, [*Vid.* Paris, Discordia,] and rewarded her impartial judge with the hand of the fairest woman in the world. The worship of Venus was universally established; statues and temples were erected to her in every kingdom, and the ancients were fond of paying homage to a divinity who presided over generation, and by whose influence alone mankind existed. In her sacrifices and in the festivals celebrated in her honour, too much licentiousness prevailed, and public prostitution was often part of the ceremony. Victims were seldom offered to her, or her altars stained with blood, though we find Aspasia making repeated sacrifices. No pigs, however, or male animals were deemed acceptable. The rose, the myrtle, and the apple, were sacred to Venus; and among birds, the dove, the swan, and the sparrow, were her favourites; and among fishes, those called the aphya and the lycostomus. The goddess of beauty was represented among the ancients in different forms. At Elis she appeared seated on a goat, with one foot resting on a tortoise. At Sparta and Cythera, she was represented armed like Minerva, and sometimes wearing chains on her feet. In the temple of Jupiter Olympius, she was represented by Phidias as rising from the sea, received by love, and crowned by the goddess of persuasion. At Cnidus her statue made by Praxiteles, [*Vid.* Cnidus,] represented her naked, with one hand hiding what modesty keeps concealed. Her statue at Elephantis was the same, with only a naked Cupid by her side. In Sicyon she held a poppy in one hand, and in the other an apple, while on her head she had a crown, which terminated in a point, to intimate the pole. She is generally represented with her son Cupid, on a chariot drawn by doves, or at other times by swans or sparrows. The surnames of the goddess are numerous, and only serve to show how well established her worship was all over the earth. She was called *Cypria*, because particularly worshipped in the island of Cyprus, and in that character she was often represented with a beard, and the male parts of generation, with a sceptre in her hand, and the body and dress of a female, whence she is called *duplex Amathusia* by Catullus. She received the name of *Paphia*, because worshipped at Paphos, where she had a temple with an altar, on which rain never fell, though exposed in the open air. Some of the ancients called her *Apostrophias*, or *Epistrophia*, as also Venus Urania, and Venus *Pandemos*. The first of these she received as presiding over wantonness; the second because she patronised pure love, and chaste and moderate gratifications; and the third because she favoured the propensities of the vulgar, and was fond of sensual pleasures. The Cnidians raised her temples under the name of Venus *Acræa*, of *Doris*, and of *Euploea*. In her temple under the name of Euploea, at Cnidus, was the most celebrated of her statues, being the most perfect piece of Praxiteles. Venus was also surnamed *Cytherea*, because she was the chief deity of Cythera; *Erycina*, because her statue was without the city of Athens; *Philommeda*, from her affection for the phallus; *Philommedes*, because the queen of laughter, *Telesigama*, because she presided over marriage; *Cohada*, *Colotis*, or *Cohas*, because worshipped on a promontory of the same name in Attica; *Area*, because armed like Mars; *Verticordia*, because she could turn the hearts of women to cultivate chastity; *Apaturia*, because she deceived; *Calva*, because she was represented bald; *Erucyna*, because worshipped at Eryx; *Etaira*, because the patroness of courtezans; *Acidalia*, because of a fountain of Orchomenos; *Basilea*, because the queen of love; *Myrtea*, because the myrtle was sacred to her; *Libertina*, from her inclinations to gratify lust; *Mechanitis*, in allusion to the many artifices practised in love, &c. &c. As goddess of the sea, because born in the bosom of the waters, Venus was called *Pontia*, *Marina*, *Limnesia*, *Epipontia*, *Pelagia*, *Salenna*, *Pontogenea*, *Algena*, *Thalassa*, &c.; and as rising from the sea, the name of *Anadyomene* is applied to her, and rendered immortal by the celebrated painting of Apelles, which represented her as issuing from the bosom of the waves, and wringing her tresses on her shoulder. [*Vid.* Anadyomene.] *Cic. de Nat D.* 2. 27. 5. 23. — *Orpheus Hymn.* 54. — *Hesiod. Theog.* — *Homer. Hymn in Ven* &c. — *Virg. Æn.* 5, 800, &c. — *Ovid. Heroid.* 15, 16, 19, &c. *Met.* 4, *fab.* 5, &c. — *Dod.* 1. 8, 5 — *Hygin. fab* 94, 271 — *Martial.* 6, 13. — *Eurip. in Hel* in *Iphig. in Troad.* — *Ælian. V. H.* 12, 1. — *Val. Max.* 8, 11. — *Horat. Od.* 3, 26. 4, 11, &c. — A planet called by the Greeks Phosphorus, and by the Latins Lucifer, when it rises before the sun, but, when it follows it, Hesperus or Vesper. *Cic. de Nat. D.* 2, 20 *In somn Scip.* 4.

VENUSIA, now *Venosa*, a city of Apulia, on the great Appian Way, leading to Tarentum, and about fifteen miles to the south of the Aufidus. This place appears to have been a Roman colony of some importance before the war against Pyrrhus. After the disaster at Cannæ it afforded a retreat to the consul Varro, and the handful of men who escaped from that bloody field. The services rendered by the Venusini on that occasion, obtained for them afterwards the special thanks of the Roman senate. Venusia deserves our attention still more, from the associations which connect it with the name of Horace, who was born there A.U.C. 688. *Vell. Paterc.* 1, 14. — *Horat. Sat.* 2, 1, 35. — *Liv.* 22, 54. 27, 10. *Strab* 5.

VERAGRI, an Alpine tribe, living among the Graian and Pennine Alps. Their capital was Octodurus, now *Martigny*. *Plin.* 3, 20.

VERANIUS, a governor of Britain under Nero. He succeeded Didius Gallus. *Tac. Ann.* 14.

VERBANUS LACUS, now *Lago Maggiore*, a lake of Gallia Cisalpina, through which flows

the river Ticinus. The *Lago Maggiore* lies partly in Switzerland, but principally in Italy. Its dimensions have been very differently stated; but it would appear to be between fifty and sixty miles in length, and from five to six in breadth. *Plin.* 3, 19.—*Strab.* 4.

VERCELLÆ, a city of Gallia Cisalpina, to the north-west of Ticinum, and the capital of the Libeci. It was situate on the river Sesaites, now the *Sesia*, and its site corresponds with that of the modern *Borgo Vercelli*. *Plin.* 3, 17.— *Cic. Fam.* 1, 19.—*Sil. Ital.* 8, 598.

VERCINGETÓRIX, a celebrated chief of the Gauls, in the time of Cæsar. By his powerful influence the nations of Gaul united to shake off the Roman yoke, but the superior valour and fortune of Cæsar prevailed, and Vercingetorix, after severe losses, surrendered himself up at Alesia to the conqueror, who, after dragging him in chains to adorn his triumph, ordered him, with a cruelty unworthy of his fame, to be put to death. *Flor.* 3, 10.— *Cæs. B. G.* 7, 4.

VERGASILLAUNUS, one of the generals and friends of Vercingetorix. *Cæs B G.*

VERGELLUS, a small river near Cannæ, falling into the Aufidus, over which Annibal made a bridge with the slaughtered bodies of the Romans. *Flor.* 2, 6 *Val. Max* 9, 4

VERGILIÆ, seven stars, called also *Pleiades*. When they set, the ancients began to sow their corn. They received their name from the spring *quia vere oriantur*. *Propert.* 1, 8, 18.— *Cic. de Nat D.* 2, 44.

VERGINIUS, one of the officers of the Roman troops in Germany, who refused the absolute power which his soldiers offered to him. *Tacit. Hist.* 1, 8.—— A rhetorician in the age of Nero, banished on account of his great fame. *Id. Ann.* 15, 71.

VERGOBRÉTUS, one of the chiefs of the Ædui, in the age of Cæsar, &c. *Cæs. B. G* 1, 16.

VERITAS, (*Truth,*) was not only personified by the ancients, but also made a deity, and called the daughter of Saturn and the mother of Virtue. She was represented like a young virgin, dressed in white apparel, with all the marks of youthful diffidence and modesty. Democritus used to say, that she hid herself at the bottom of a well, to intimate the difficulty with which she is found; and Apelles, in his celebrated picture of Calumny, represented her *dressed* in a modest manner, and standing at a distance. *Pind. Olymp.* 10, 5.

VEROMANDUI, a people of Gallia Belgica Secunda, below the Nervii and Atrebates. Their chief town was Augusta Veromanduorum, now *St Quentin*. *Cæs. B. G.* 2, 4 —*Plin.* 4, 17

VERÓNA, a city of Gallia Cisalpina, in the territory of the Cenomanni, and situate on the river Athesis, in an eastern direction from the southern extremity of the Lacus Benacus. The history of its foundation is somewhat uncertain, for Pliny ascribes it to the Rhæti and Euganei, while Livy as positively attributes it to the Cenomanni. It will be easy to reconcile these two opinions, by admitting that the Cenomanni made this settlement in the territory previously possessed by the Rhæti and Euganei. The birth place of Catullus, of Vitruvius, of Cornelius Nepos, of Pliny the naturalist, of Paul Veronese, of Scaliger, of Maffei, of Pindemonte, and other illustrious men of ancient and modern days, it possesses a strong historic interest; while our own Shakspeare has peopled it with imaginary beings, not less palpably defined to the fancy, than the shades of the historic dead. It is thus felt to be at once classic and romantic ground; nor does the tomb of Pepin, nor even the arch of Gallienus, waken a stronger interest than the supposed tomb of Juliet. The wines of Verona were celebrated in ancient times, as appears from Virgil's apostrophe to the produce of the Rhætic grape; but their reputation at present is very low, as is that of almost all the wines produced on the northern side of the Apennines. *Plin* 3, 19.— *Liv.* 5, 35.—*Ovid. Am.* 3, 14.—*Martial.* 14 193.— *Virg G* 2, 95.

VERRES, C., a Roman who governed the province of Sicily as pretor. The oppression and rapine of which he was guilty, while in office, so offended the Sicilians, that they brought an accusation against him before the Roman senate. Cicero, who was connected with the unfortunate Sicilians by a former questorship, undertook their cause, and pronounced those celebrated orations which are still extant. Verres was defended by Hortensius, but as he despaired of the success of his defence, he left Rome without waiting for his sentence, and lived in great affluence in one of the provinces. He was at last killed by the soldiers of Antony the triumvir, about 26 years after his voluntary exile from the capital. *Cic. in Verr.*— *Plin.* 34, 2.

VERRIUS FLACCUS, a freedman and grammarian, famous for his powers in instructing. He was appointed over the grand-children of Augustus, and also distinguished himself by his writings. *A. Gell.* 4, 5. — *Suet. de Gram.*

VERTICORDIA, one of the surnames of Venus, the same as the *Apostrophia* of the Greeks, because her assistance was implored to turn the hearts of the Roman matrons, and teach them to follow virtue and modesty. *Val. Max.* 8, 15.

VERTUMNUS, a deity among the Romans, who presided over the spring and over orchards. He endeavoured to gain the affections of the goddess Pomona; and to effect this, he assumed the shape and dress of a fisherman, of a soldier, a peasant, a reaper &c., but all to no purpose, till under the form of an old woman, he prevailed upon his mistress and married her. He is generally represented as a young man crowned with flowers, covered up to the waist, and holding in his right hand fruit, and a crown of plenty in his left. *Ovid. Met.* 14, 642, &c.—*Propert.* 4, 2, 2.—*Horat Sat.* 2, 7, 14.

VERUS, LUCIUS CEIONIUS COMMODUS, a Roman emperor, son of Ælius and Domitia Lucilla. He was adopted in the seventh year of his age by M Aurelius, at the request of Adrian, and he married Lucilla the daughter of his adopted father, who also took him as his colleague on the throne. He was sent by M. Aurelius to oppose the barbarians in the east. His arms were attended with success, and he obtained a victory over the Parthians. He was honoured with a triumph at his return home, and soon after he marched with his imperial colleague against the Marcomanni in Germany. He died in this expedition of an apoplexy, in the 39th year of his age, after a reign of eight years and some months. His body was brought back to Rome, and buried by M. Aurelius with great pomp and solemnity. Verus has been greatly censured for his debaucheries, which appeared

more enormous and disgusting when compared to the temperance, meekness, and popularity of Aurelius. The example of his father did not influence him, and he often retired from the frugal and moderate repast of Aurelius, to the profuse banquets of his own palace, where the night was spent in riot and debauchery, with the meanest of the populace, with stage-dancers, buffoons, and lascivious courtesans. At one entertainment alone, where there were no more than twelve guests, the emperor spent no less than six millions of sesterces, or about 32,200l. sterling. But it is to be observed, that what ever was most scarce and costly was there; the guests never drank twice out of the same cup; and whatever vessels they had touched, they received as a present from the emperor when they left the palace. In his Parthian expedition, Verus did not check his vicious propensities; for four years he left the care of the war to his officers, while he retired to the voluptuous retreats of Daphne, and the luxurious banquets of Antioch. His fondness for a horse has been faithfully recorded. The animal had a statue of gold; he was fed with almonds and raisins by the hand of the emperor; he was clad in purple, and kept in the most splendid of the halls of the palace, and when dead, the emperor, to express his sorrow, raised him a magnificent monument on mount Vatican. Some have suspected M. Aurelius of dispatching Verus to rid the world of his debaucheries and guilty actions, but that seems to be the report of malevolence.—L. Annæus, a son of the emperor Aurelius, who died in Palestine.—The father of the emperor Verus. He was adopted by the emperor Adrian, but like his son he disgraced himself by his debaucheries and extravagance. He died before Adrian.

VESCIANUM, a country house of Cicero in Campania, between Capua and Nola. *Cic. ad Att.* 15, 2.

VESENTIO, a town of Gaul, now *Besançon*. *Cæs. B. G.* 1, 38.

VESEVIUS and VESEVUS. [*Vid.* Vesuvius.]

VESONNA, a town of Gaul, now *Perigueux*.

VESPASIANUS, TITUS FLAVIUS, a Roman emperor, descended from an obscure family at Reate. He was honoured with the consulship, not so much by the influence of the imperial courtiers, as by his own private merit, and his public services. He accompanied, Nero into Greece, but he offended the prince by falling asleep while he repeated one of his poetical compositions. This momentary resentment of the emperor did not prevent Vespasian from being sent to carry on a war against the Jews. His operations were crowned with success; many of the cities of Palestine surrendered, and Vespasian began the siege of Jerusalem. This was, however, achieved by the hands of his son Titus, and the death of Vitellius and the affection of his soldiers hastened his rise, and he was proclaimed emperor at Alexandria. The choice of the army was approved by every province of the empire; but Vespasian did not betray any signs of pride at so sudden and so unexpected an exaltation, and though once employed in the mean office of a horse doctor, he behaved, when invested with the imperial purple, with all the dignity and greatness which became a successor of Augustus. In the beginning of his reign Vespasian attempted to reform the manners of the Romans, and he took away an appointment which he had a few days before granted to a young nobleman who approached him to return him thanks, all smelling of perfumes and covered with ointment, adding, *I had rather you had smelt of garlick.* He repaired the public buildings, embellished the city, and made the great roads more spacious and convenient. After he had reigned with great popularity for ten years, Vespasian died with a pain in his bowels, A. D. 79, in the 70th year of his age. He was the first Roman emperor that died a natural death, and he was also the first who was succeeded by his own son on the throne. Vespasian has been admired for his great virtues. He was clement, he gave no ear to flattery, and for a long time refused the title of father of his country, which was often bestowed upon the most worthless and tyrannical of the emperors. He despised informers, and rather than punish conspirators, he rewarded them with great liberality. When the king of Parthia addressed him with the superscription of *Arsaces king of kings to Flavius Vespasianus*, the emperor was no way dissatisfied with the pride and insolence of the monarch, and answered him again in his own words, *Flavius Vespasianus to Arsaces king of kings.* To men of learning and merit, Vespasian was very liberal: one hundred thousand sesterces were annually paid from the public treasury to the various professors that were appointed to encourage and promote the arts and sciences. Yet in spite of this apparent generosity, some authors have taxed him with avarice. According to them he loaded the provinces with new taxes, he bought commodities, that he might sell them to a greater advantage, and even laid an impost upon urine, which gave occasion to Titus to ridicule the meanness of his father. Vespasian, regardless of his son's observation, was satisfied to show him the money that was raised from so productive a tax, asking him at the same time whether it smelt offensive? His ministers were the most avaricious of his subjects, and the emperor used very properly to remark that he treated them as sponges, by wetting them when dry, and squeezing them when they were wet. He has been accused of selling criminals their lives, and of condemning the most opulent to make himself master of their possessions. If, however, he was guilty of these meaner practices, they were all under the name of one of his concubines, who wished to enrich herself by the avarice and credulity of the emperor. *Suet. in Vita.—Tacit Hist.* 4.

VESTA, a goddess, daughter of Rhea and Saturn, sister to Ceres and Juno. She is often confounded by the mythologists with Rhea, Ceres, Cybele, Proserpine, Hecate, and Tellus. When considered as the mother of the gods, she is the mother of Rhea and Saturn, and when considered as the patroness of the vestal virgins and the goddess of fire, she is called the daughter of Saturn and Rhea. Under this last name she was worshipped by the Romans. Æneas was the first who introduced her mysteries into Italy, and Numa built her a temple where no males were permitted to go. The palladium of Troy was supposed to be preserved within her sanctuary, and a fire was continually kept lighted by a certain number of virgins, who had dedicated themselves to the service of the goddess. [*Vid.* Vestales.] If the fire

Vesta was ever extinguished, it was supposed to threaten the republic with some sudden calamity. The virgin by whose negligence it had been extinguished, was severely punished, and it was kindled again by the rays of the sun. The temple of Vesta was of a round form, and the goddess was represented in a long flowing robe, with a veil on her head, holding in one hand a lamp, or a two-eared vessel, and in the other a javelin, or sometimes a palladium. On some medals she appears holding a drum in one hand, and a small figure of victory in the other. *Hesiod. Theog.* 454.—*Cic. de Orat.* 3, 12.—*Apollod.* 1, 1.—*Virg. Æn.* 2, 296.—*Ovid. Fast.* 6. *Trist.* 3.—*Val. Max.* 1, 1.—*Plut. in Num.*

VESTALES, priestesses among the Romans, consecrated to the service of Vesta, as their name indicates. This office was very ancient, as the mother of Romulus was one of the vestals. Æneas is supposed to have first chosen the vestals. Numa first appointed four, to which number Tarquin added two. They were always chosen by the monarchs, but after the expulsion of the Tarquins, the high priest was entrusted with the care of them. As they were to be virgins, they were chosen young, from the age of six to ten; and if there was not a sufficient number that presented themselves as candidates for the office, twenty virgins were selected, and they upon whom the lot fell were obliged to become priestesses. Plebeians as well as patricians, were permitted to propose themselves, but it was required that they should be born of a good family, and be without blemish or deformity in every part of their body. For thirty years they were to remain in the greatest continence; the ten first years were spent in learning the duties of the order; the ten following were employed in discharging them with fidelity and sanctity; and the ten last in instructing such as had entered the novitiate. When the thirty years were elapsed, they were permitted to marry, or if they still preferred celibacy, they waited upon the rest of the vestals. As soon as a vestal was initiated, her head was shaved, to intimate the liberty of her person, as she was then free from the shackles of parental authority, and she was permitted to dispose of her possessions as she pleased. The employment of the vestals was to take care that the sacred fire of Vesta was not extinguished, for if it ever happened, it was deemed the prognostic of great calamities to the state; the offender was punished for her negligence, and severely scourged by the high priest. In such a case all was consternation at Rome, and the fire was again kindled by glasses with the rays of the sun. Another equally particular charge of the vestals was to keep a sacred pledge, on which depended the very existence of Rome, which according to some, was the palladium of Troy, or some of the mysteries of the gods of Samothrace. The privileges of the vestals were great; they had the most honourable seats at public games and festivals; a lictor with the fasces always preceded them when they walked in public; they were carried in chariots when they pleased; and they had the power of pardoning criminals when led to execution, if they declared that their meeting was accidental. Their declarations in trials were received without the formality of an oath; they were chosen as arbiters in causes of moment, and in the execution of wills, and so great was the deference paid them by the magistrates, as well as by the people, that the consuls themselves made way for them, and bowed their faces when they passed before them. To insult them was a capital crime, and whoever attempted to violate their chastity, was beaten to death with scourges. If any of them died while in office, their body was buried within the walls of the city, an honour granted to few. Such of the vestals as proved incontinent, were punished in the most rigorous manner. Numa ordered them to be sconced, but Tarquin the elder dug a large hole under the earth, where a bed was placed, with a little bread, wine, water, and oil, and a lighted lamp, and the guilty vestal was stripped of the habit of her order, and compelled to descend into the subterranean cavity, which was immediately shut, and she was left to die through hunger. Few of the vestals were guilty of incontinence, and for the space of one thousand years, during which the order continued established from the reign of Numa, only eighteen were punished for the violation of their vow. The vestals were abolished by Theodosius the Great, and the fire of Vesta extinguished. The dress of the vestals was peculiar; they wore a white vest with purple borders, a white linen surplice called *linteum supernum*, above which was a great purple mantle which flowed to the ground, and which was tucked up when they offered sacrifices. They had a close covering on their head, called *mitra*, from which hung fillets, or *vittæ*. Their manner of living was sumptuous, as they were maintained at the public expense, and though originally satisfied with the simple diet of the Romans, their table soon after displayed the luxuries and the superfluities of the great and opulent. *Plut. in Num. &c.*—*Val Max.* 1, 1.—*Cic. de Nat. D.* 3, 80.

VESTALIA, festivals in honour of Vesta, observed at Rome on the 9th of June. Banquets were then prepared before the houses, and meat was sent to the vestals to be offered to the gods; millstones were decked with garlands, and the asses that turned them were led round the city covered with garlands. The ladies walked in the procession bare-footed to the temple of the goddess, and an altar was erected to Jupiter surnamed Pistor. *Ovid. Fast.* 6, 305.

VESTALIUM MATER, a title given by the senate to Livia the mother of Tiberius, with the permission to sit among the vestal virgins at plays. *Tacit. Ann.* 4, 16.

VESTINI, a mountaineer race of Italy, whose territory was bounded on the south and south-west by the Peligni and Marsi, on the east by the Adriatic, and on the north and north-west by the Prætutii and Sabines. Their chief town was Pinna, now *Civita di Penna. Strab.* 5.

VESUVIUS. *Vid.* Vesuvius.

VEXOLUS, now *Monte Viso*, a mountain at the termination of the Maritime, and commencement of the Cottian, Alps. It is celebrated in antiquity as giving rise to the Padus, or *Po*. Pliny mentions the source as being a remarkable sight.—*Plin.* 3, 16.

VESUVIUS, a mountain of Campania, about eight miles south-east of Naples, celebrated for its volcano. It rises with a gentle acclivity from the bay of Naples to the height of 3620 feet above the level of the sea. It appears to have been first known under the name of Vesu-

vus, but the appellations of Vesvius and Vesbius are no less frequently applied to it. The upper part of the mountain has been torn by a series of convulsions, and is strewed with its own fragments; the part next to the descent is mixed with dried lava, extending in wide black lines over its surface; whilst the lower part of the volcano, as if danger were far remote, is covered with villages and country seats, with groves of fruit trees, vineyards, and other luxuriant productions, all displaying the great fertility given by the ashes to the soil. The summit of the mountain is in the form of a cone, and consists of masses of burnt earth, ashes and sand, thrown out in the course of ages by the volcano: the crater is nearly a mile and a half in circumference; but its depth, or descent from the ridge, is not above 350 feet. The total number of great eruptions on record is above thirty, reckoning from the celebrated one of A. D. 79. which proved destructive to Pompeii, Herculaneum, and Stabiæ: one of the latest, though not most formidable, took place in 1819, and has somewhat lowered the height of the mountain. *Dio Cass.* 66.—*Varro de R.R.* 1, 6.—*Liv.* 23, 39.—*Strab.* 5.—*Tacit. Hist.* 1, 2.—*Mela.* 2. 4.—*Plin.* 3, ep. 16.—*Sil. Ital.* 12, 152. 17, 194.—*Virg. G.* 2, 224.—*Martial.* 4, 43 et 44.—*Val. Flacc.* 3, 560. 4, 387.

VETERA CASTRA, a Roman encampment in Germany, which became a town, now *Xanten*, near Cleves. *Tacit. H.* 4, 18. *Ann.* 1, 45.

VETTIUS, SP. a Roman senator, who was made interrex at the death of Romulus, till the election of another king. He nominated Numa, and resigned his office.—*Plut. in Num.*——A Roman knight who became enamoured of a young female at Capua, and raised a tumult amongst the slaves who proclaimed him king. He was betrayed by one of his adherents, upon which he laid violent hands upon himself.

VETTONES, a nation of Lusitania, lying along the western boundary. *Plin.* 4, 20.—*Sil. Ital.* 3, 378.

VETULONII, one of the most powerful and distinguished of the twelve cities of Etruria, a few miles to the south-west of Veterna. Its remains exist in a forest still called *Selva di Vetlonia*. The Romans are said to have derived the insignia of their magisterial offices from Vetulonii. *Plin.* 3. 5.—*Sil. Ital.* 8, 485.

VETURIA, one of the Roman tribes, divided into two branches of the Junii and Æmili. It received its name from the *Veturian* family, which was originally called *Vetusian*.—*Liv.* 36——The mother of Coriolanus. She was solicited by all the Roman matrons to go to her son with her daughter-in-law, and entreat him not to make war against his country. She went and prevailed over Coriolanus, and for her services to the state, the Roman senate offered to reward her as she pleased. She only asked to raise a temple to the goddess of female fortune, which was done on the very spot where she had pacified her son. *Liv.* 2, 40.—*Dionys. Hal.* 7, &c.

VETURIUS, a Roman artist, who made shields for Rome.—*Vid.* Mamurius.

UFENS, now *Ufente*, a river of Latium, rising in the Volscian mountains, above Setia and Privernum, and, in consequence of the want of a sufficient fall in the Pontine plains, through which it passed, contributing with other streams to form the Pontine marshes. *Virg. Æn.* 7, 802.—*Sil. Ital.* 8, 394.——A prince who assisted Turnus against Æneas. The Trojan monarch made a vow to sacrifice his four sons to appease the manes of his friend Pallas, in the same manner as Achilles is represented killing some Trojan youths on the tomb of Patroclus. *Virg. Æn.* 7, 745. 10, 518. He was afterwards killed by Gyas.—*Id.* 12, 460.

UFENTINA, a Roman tribe, first created A.U.C. 435, with the tribe *Falerna*, in consequence of the great increase of population at Rome. *Liv* 9, 20.

VIA, ÆMILIA, a celebrated road, made by the consul M. Æmilius Lepidus, A. U. C. 567. It led with the Flaminian road to Aquileia. There was also another of the same name in Etruria, which led from Pisa to Dertona.——Appia called by way of eminence Regina Viarum, was made by the censor Appius Cæcus, A.U.C. 441, and originally carried only as far as Capua, passing through Aricia, Tarracina, and Sinuessa. From Capua it was afterwards continued to Beneventum, and finally to Brundusium: at Beneventum it divided into two branches, one of which passed through Venusia and Tarentum to Brundusium, the other led through Equus Tuticus, Canusium, and Egnatia, which city communicated to the latter road the name of Via Egnatia.——There was also another road called Minucia, or Numicia, which led to Brundusium, but by what places is now uncertain.——Flaminia was constructed by C. Flaminius the censor, A.U.C. 533, and extended originally only as far as Narnia; here it divided, one branch passing through Carsula, the other through Spoletium, and both joined at Fulginia. Hence it continued to Nuceria, where it separated again; one road passing through Septempeda, Ancona, and along the coast of the Hadriatic as far as Fanum Fortunæ, where it was rejoined by the other branch, which had passed through Helvillum and the Petra Pertusa: from Fanum Fortunæ, the Via Flaminia passed on to Ariminum.——Late one of the ancient streets of Rome.——Valeria supposed to have been constructed by the censor M. Valerius Maximus, commenced at Tibur, and passed through Corfinium and Teate Marrucinorum to Hadra in Picenum. There were besides many streets and roads of inferior note, such as the Aurelia, Cassia, Campania, Ardeatina, Labicana, Domitiana, Ostiensis, Prænestina, &c. all of which were made and constantly kept in repair at the public expense.

VIADRUS, or VIADUA, a river of Germany, generally regarded as answering to the modern *Oder*.

VIBIUS, a Roman who refused to pay any attention to Cicero when banished, though he had received from him the most unbounded favours.——Virius, a man at Capua who advised his countrymen to revolt to Annibal. When Capua was retaken by the Romans, he poisoned himself not to fall into the hands of the conquerors. *Liv.* 26. 13 et 14.——Sequester, a Latin writer, who wrote a geographical catalogue of the rivers, lakes, mountains, forests, &c. for his son Virgilianus, from which many illustrations of other authors, particularly the poets, may be derived. He is supposed to have flourished between the fifth and the seventh centuries. The best edition of Vibius Sequester is that of Oberlinus, 8vo. Argent. 1778.

VIBO, Valentia. *Vid.* Hipponium.

VICA POTA, a goddess at Rome, who presided over victory (*victoria* and *potior*). *Liv.* 2, 7.

VICENTIA, *or* VICETIA, a town of Gallia Cisalpina, in the territory of Venetia, and situate between Patavium and Verona. It is now *Vicenza*. *Strab* 5.— *Tacit. Hist* 3, 6.

VICTOR, SEXT. AURELIUS, a Latin historian, who lived in the fourth century. He was the son of humble parents, and did not enjoy the benefit of a learned education. The place of his birth is not recorded, but however obscure his origin, he possessed talents which procured him the highest honours In the year 361, the emperor Julian appointed him prefect of Pannonia, and a long time afterwards he was prefect of Rome, and in the year 369, consul with Valentinian. He appears to have lived till towards the end of the fourth century. The following works are extant under his name, "*Origo gentis Romanæ*;" "*De Viris illustribus Romæ*," "*De Cæsaribus, sive historiæ abbreviatæ pars altera, ab Augusto Octaviano, ad est. a fine Titi Livii usque ad consulatum decimum Constantii Augusti et Juliani Cæsaris tertium*" The best editions of Aurelius Victor are, that of Pitiscus, 8vo. Traj. Rh. 1696; and that of Arntzenius, 4to Amst. 1733 —— Surnamed, for distinction sake, the Younger, a contemporary of Orosius, who made an abridgment of one of the works of the elder Victor (the third above mentioned) which he entitled "*Epitome de Cæsaribus*," or, according to others, "*De Vita et Moribus Imperatorum Romanorum*," and which he continued down to the death of Theodosius the Great. He made some changes also in the original work, and added some new facts and circumstances.

VICTORIA, one of the deities of the Romans, called by the Greeks Nike, supposed to be the daughter of the giant Pallas, or of Titan and Styx. The goddess of Victory was sister of Strength and Valour and was one of the attendants of Jupiter. She was greatly honoured by the Greeks, particularly at Athens. Sylla raised her temple at Rome, and instituted festivals in her honour. She was represented with wings, crowned with laurel, and holding the branch of a palm tree in her hand A golden statue of this goddess, weighing 320 pounds, was presented to the Romans by Hiero, king of Syracuse, and deposited in the temple of Jupiter on the Capitoline hill. *Liv.* 31.— *Varro de L. L.* 4, 10.— *Hesiod. Theog.* 384.— *Hygin. præf. fab.* — *Suet. in Aug* 100

VICTORINA, a celebrated matron who placed herself at the head of the Roman armies, and made war against the emperor Gallienus. Her son Victorinus, and her grandson of the same name were declared emperors but when they were assassinated, Victorina invested with the imperial purple one of her favourites called Tetricus. She was some time after poisoned, A.D. 269, and, according to some, by Tetricus himself.

VICTORINUS, an African philosopher, converted to Christianity, flourished in the fourth century. He taught rhetoric in Rome for many years, with so much reputation, that a statue to his honour was erected in one of the public places. The study of Plato's works is said to have given him the first impression in favour of the scriptures, and to have led him to the perusal of them, by which he was convinced of their truth. Victorinus was the author of several works of no great value contained in the Bibliotheca Patrum.

VICUS LONGUS, a street at Rome, where an altar was raised to the goddess Pudicitia, or the Modesty of the plebeians. *Liv.* 10. 23.— Cyprius, a place on the Esquiline hill, where the Sabines dwelt.

VIDUCASSES, a people of Gallia Lugdunensis Secunda, on both sides of the river Oliris, or *Orne*. *Plin.* 4, 18.

VIENNA, a city of the Allobroges, in Gallia Transalpina, famed for its wealth and the civilisation of its inhabitants. At a later period it became the metropolis of the provinces of Viennensis, and in the fifth century the residence of the Burgundian kings. It is now *Vienne*. *Cæs. B. G.* 7, 9.— *Tacit. Ann.* 11, 1.— *Mela*, 2, 5.— *Plin.* 3, 4.

VILLIA LEX, *annalis or annaria*, by L. Villius, the tribune, A. U. C. 574, defined the proper age required for exercising the office of a magistrate, twenty-five years for the quæstorship, twenty-seven or twenty-eight for the ædileship, or tribuneship, for the office of prætor thirty, and for that of consul forty-three. *Liv.* 11, 44.

VILLIUS, a tribune of the people, author of the Villian law, and thence called *Annalis*, a surname borne by his family. *Liv.* 11, 44.—— Publius, a Roman ambassador sent to Antiochus. He held a conference with Annibal, who was at that monarch's court.——A man who disgraced himself by his criminal amours with the daughter of Sylla. *Horat. Sat* 1, 2, 64.

VIMINALIS, one of the seven hills on which Rome was built, so called from the number of osiers (*viminea*) which grew there. Servius Tullius first made it part of the city. Jupiter had a temple there, whence he was called Viminalis. *Liv.* 1, 44.— *Varro, L. L.* 4, 8.

VINALIA, festivals at Rome in honour of Jupiter and Venus.

VINDELICI, an ancient people of Germany, between the heads of the Rhine and the Danube. Their country, which was called Vindelicia, forms now part of *Swabia* and *Bavaria*. and their chief town Augusta Vindelicorum, is now *Augsburg*. The Vindelici are said by some to have been Illyrians, whose name was derived from the two rivers Vindo, or *Wertach*, and Licus, or *Lech*, which ran through their territory; others say they were a branch of the Venedi, who, settling on the Licus, thus received their name. *Horat Od.* 4 4, 18.

VINDEMIATOR, a constellation that rose about the nones of March. *Ovid. Fast.* 3, 407. — *Plin.* 18, 13.

VINDEX JULIUS, a governor of Gaul, who revolted against Nero, and determined to deliver the Roman empire from his tyranny. He was followed by a numerous army, but at last defeated by one of the emperor's generals. When he perceived that all was lost, he laid violent hands upon himself, 68 A.D. *Suet. in Galb.*— *Tacit. Hist.* 1, 51.— *Plin. ep.* 9, 19.

VINDICIUS, a slave who discovered the conspiracy which some of the most noble of the Roman citizens had formed to restore Tarquin to his throne. He was amply rewarded, and made a citizen of Rome. *Liv.* 2, 5.— *Plut. in Popl.*

VINDONISSA, now *Windisch*, a town of the Helvetii on the Aar, in the territory of Basle. *Tacit. Hist.* 4, 61 et 70.

VINIUS, T., a commander in the prætorian

guards, intimate with Galba, of whom he became the first minister. He was honoured with the consulship, and some time after, in consequence of his profligacy and many crimes, he was murdered. *Tacit. Hist.* 1, 11. 42 et 48.—*Plut.*

VIPSANIA, a daughter of M. Agrippa, mother of Drusus. She was the only one of Agrippa's daughters who died a natural death. She was married to Tiberius when a private man, and when she had been repudiated, she married Asinius Gallus. *Tacit. Ann.* 1, 12. 3, 19.

VIRAGO, a name applied to Minerva and Diana, as expressive of the boldness, the fortitude and manly exertions of their character. *Ovid. Met.* 2, 765 6, 130.—*Stat. Silv.* 4, 5, 23.——It is also applied to Medusa and to Jupiter. *Stat. Theb.* 11, 414.—*Virg. Æn.* 12, 468.

VIRBIUS, (qui inter *vivos bis* fuit,) a name given to Hippolytus, after he had been brought back to life by Æsculapius, at the instance of Diana, who pitied his unfortunate end. Some suppose that Æsculapius was destroyed by Jupiter for raising him to life, and that he was concealed in a forest in Italy by Diana, under the name of Virbius. Here he married Aricia, and had a son called also Virbius, who supported Turnus against Æneas. *Ovid. Met.* 15, 544.—*Hygin. fab.* 251.

VIRGILIUS MARO, PUBLIUS, called *the prince of the Latin poets*, was born at Andes, a village near Mantua, about 70 years before Christ, on the 15th of October. His first years were spent at Cremona, where his taste was formed, and his rising talents first exercised. The distribution of the lands of Cremona to the soldiers of Augustus, after the battle of Philippi, nearly proved fatal to the poet, and when he attempted to dispute the possession of his fields with a soldier, Virgil was obliged to save his life from the resentment of the lawless veteran, by swimming across a river. This was the beginning of his greatness; he with his father repaired to Rome, where he soon formed an acquaintance with Mecænas, and recommended himself to the favours of Augustus. The emperor restored his lands to the poet, whose modest muse knew so well how to pay the tribute of gratitude, and his first *bucolic* was written to thank his patron, as well as to tell the world that his favours were not unworthily bestowed. The ten bucolics were written in about three years. The poet showed his countrymen that he could write with graceful simplicity, with elegance, delicacy of sentiments, and with purity of language. Some time after, Virgil undertook the *Georgics*, a poem the most perfect and finished of all Latin compositions. The *Æneid* [*Vid. Æneis*] was begun, as some suppose, at the particular request of Augustus, and the poet, while he attempted to prove that the Julian family was lineally descended from the founder of Lavinium, visibly described in the pious and benevolent character of his hero, the amiable qualities of his imperial patron. The great merit of this poem is well known, and it will ever remain undecided, which of the two poets, either Homer or Virgil, is more entitled to our praise, our applause, and our admiration. The writer of the Iliad stood as a pattern to the favourite of Augustus. The voyage of Æneas is copied from the Odyssey; and for his battles, Virgil found a model in the wars of Troy, and the animated descriptions of the Iliad. The poet died before he had revised this immortal work, which had already engaged his time for eleven successive years. He had attempted to attend his patron in the east, but he was detained at Naples on account of his ill health. He, however, went to Athens, where he met Augustus on his return, but he soon after fell sick at Megara, and though indisposed, he ordered himself to be removed to Italy. He landed at Brundusium, where a few days after he expired, the 22d of September, in the 51st year of his age, B C 19. He left the greatest part of his immense possessions to his friends, particularly to Mecænas, Tucca, and Augustus, and he ordered, as his last will, his unfinished poem to be burnt. These last injunctions were disobeyed; and, according to the words of an ancient poet, Augustus saved his favourite Troy from a second and more dismal conflagration. The poem was delivered by the emperor to three of his literary friends. They were ordered to revise and expunge whatever they deemed improper; but they were strictly enjoined not to make any additions, and hence, as some suppose, the causes that so many lines of the Æneid are unfinished, particularly in the last books. The body of the poet, according to his own directions, was conveyed to Naples, and interred with much solemnity in a monument, erected on the road that leads from Naples to Puteoli. [*Vid.* Faustilipus.] The following modest distich was engraved on the tomb, written by the poet some few moments before he expired:

Mantua me genuit; Calabri rapuere; tenet nunc
Parthenope: cecini pascua, rura, duces.

The Romans were not insensible of the merit of their poet. Virgil received much applause in the capital, and when he entered the theatre, he was astonished and delighted to see the crowded audience rise up to him as to an emperor, and welcome his approach by reiterated plaudits. He was naturally modest, and of a timorous disposition. When people crowded to gaze upon him, or pointed at him with the finger with rapture, the poet blushed, and stole away from them, and often hid himself in shops to be removed from the curiosity and admiration of the public. The most liberal and gratifying marks of approbation he received, were from the emperor and from Octavia. He attempted in his Æneid to paint the virtues, and to lament the premature death of the son of Octavia, and he was desired by the emperor to repeat the lines in the presence of the afflicted mother. He had no sooner begun *O nate, &c.*, than Octavia burst into tears; he continued, but he had artfully suppressed the name of her son; and when he repeated in the 16th line the well known words, *Tu Marcellus eris*, the princess swooned away, and the poet withdrew, but not without being liberally rewarded. Octavia presented him ten sesterces for every one of his verses in praise of her son, the whole of which was equivalent to two thousand pounds English money. As an instance of his modesty, the following circumstance has been recorded. Virgil wrote this distich, in which he compared his patron to Jupiter,

Nocte pluit tota, redeunt spectacula mane.
Divisum imperium cum Jove Cæsar habet,

and placed it in the night on the gates of the palace of Augustus. Inquiries were made for the author by order of Augustus, and when Virgil had the difficulties not to declare himself, Bathyllus, a contemptible poet of the age, claimed the verses as his own, and was liberally rewarded. This displeased Virgil; he again wrote the verses near the palace, and under them

Hos ego versiculos feci, tulit alter honores;

with the beginning of another line in these words,

Sic vos non vobis,

four times repeated. Augustus wished the lines to be finished, Bathyllus seemed unable, and Virgil at last by completing the stanza in the following order:—

Sic vos non vobis nidificatis aves;
Sic vos non vobis vellera fertis oves;
Sic vos non vobis mellificatis apes;
Sic vos non vobis fertis aratra boves;

proved himself to be the author of the distich, and the poetical usurper became the sport and ridicule of Rome. In the works of Virgil we can find a more perfect and satisfactory account of the religious ceremonies and customs of the Romans, than in all the other Latin poets, Ovid excepted. Every thing he mentions is founded upon historical truth, and though he borrowed much from his predecessors, and even whole lines from Ennius, yet he has had the happiness to make all his own. He was uncommonly severe in revising his own poetry, and he used often to compare him-self to a bear that licks her cubs into shape. In his connections, Virgil was remarkable, his friendship enjoyed his unbounded confidence, and his library and possessions seemed to be the property of the public. Like other great men he was not without his enemies and detractors in his life-time, but from their aspersions he received additional lustre. The best edition of Virgil is that of Heyne, which first appeared from the Leipsic press, in 1767-69, 4 vols. 8vo. It was often reprinted: the last and most complete edition is the Leipsic one of 1800, 4 vols. 8vo. Of the translators of Virgil the most popular are Dryden, Pitt, and Warton. *Peterc.* 2, 36.—*Horat. Sat.* 1, 5, 40.—*Propert.* 2, 34, 61.—*Ovid. Trist.* 4, 10, 51.—*Martial* 8, 56.—*Juv.* 11, 178.—*Quintil.* 10, 1.—*Plin.* 3 21.——Caius a prætor of Sicily, who, when Cicero was banished, refused to receive the exiled orator, though his friend, for fear of the resentment of Clodius. *Cic. ad Q. Fratr.* 1, 2.

VIRGINIA, a daughter of the centurion L. Virginius. Appius Claudius the decemvir, became enamoured of her, and attempted to remove her from the place where she resided. She was claimed by one of his favourites as the daughter of a slave, and Appius, in the capacity, and with the authority of judge, had pronounced the sentence, and delivered her into the hands of his friend, when Virginius, informed of his violent proceedings, arrived from the camp. The father demanded to see his daughter, and when his request was granted, he snatched a knife and plunged it into Virginia's breast, exclaiming, *This is all, my dearest daughter, I can give thee, to preserve thy chastity from the lust and violence of a tyrant.* No sooner was the blow given, than Virginius ran to the camp with the bloody knife in his hand. The soldiers were astonished and incensed, not against the murderer, but the tyrant that was the cause of Virginia's death, and they immediately marched to Rome. Appius was seized, but he destroyed himself in prison, and prevented the execution of the law. Spurius Oppius, another of the decemvirs who had not opposed the tyrant's views, killed himself also, and Marcus Claudius, the favourite of Appius, was put to death, and the decemviral power abolished, about 449 years before Christ. *Liv.* 3, 44, &c.—*Juv.* 10, 294.

VIRGINIUS, the father of Virginia, made tribune of the people. [*Vid.* Virginia.]——A tribune of the commons, who accused Q. Cæso, the son of Cincinnatus. He increased the number of the tribunes to ten, and distinguished himself by his seditions against the patricians.——Caius, a prætor of Sicily, who opposed the entrance of Cicero into his province, though under many obligations to the orator. Some read Virgilius.

VIRIATHUS, a mean shepherd of Lusitania, who gradually rose to power, and by first heading a gang of robbers, saw himself at last followed by a numerous army. He made war against the Romans with uncommon success, and for 14 years enjoyed the envied title of protector of public liberty in the provinces of Spain. Many generals were defeated, and Pompey himself was ashamed to find himself beaten. Cæpio was at last sent against him. But his despair of conquering him by force of arms, obliged him to have recourse to artifice, and, he had the meanness to bribe the servants of Viriathus to murder their master, B.C. 140. *Flor.* 2, 17.—*Val. Max.* 6, 4.—*Liv* 52 et 54.

VIRIDOVARUS, a young man of great power among the Ædui. Cæsar greatly honoured him, but he fought at last against the Romans, and was killed in single combat by Marcellus. *Cæs. Bell. G.* 7, 39, &c.

VIRIPLACA, a goddess among the Romans who presided over the peace of families, whence her name [*virum placere*]. If any quarrel happened between a man and his wife, they generally repaired to the temple of the goddess, which was erected on the Palatine mount, and came back reconciled. *Val. Max.* 2. 1.

VIRTUS. All virtues were made deities among the Romans. Marcellus erected two temples, one to Virtue, and the other to Honour. They were built in such a manner, that to see the temple of Honour it was necessary to pass through that of Virtue; a happy allegory among a nation free and independent. The principal Virtues were distinguished, each by their attire. Prudence was knowneby her rule, and her pointing to a globe at her feet; Temperance had a bridle; Justice held an equal balance; and Fortitude leant against her sword; Honesty was clad in a transparent vest; Modesty appeared veiled; Clemency wore an olive branch, and Devotion threw incense upon an altar; Tranquillity was seen to lean on a column; Health was known by her serpent, Liberty by her cap, and Gaiety by her myrtle. *Cic. de N. D.* 2, 23. *Plaut. in Amph. Prol.*—*Liv.* 29, 11.—*Val. Max.* 1, 1.—*Aug. de Civ. D.* 4, 23.

VISELLIA LEX, was made by Visellius Varro, the consul, A. U.C. 776, to restrain the introduction of improper persons into the offices of the state.

VISTULA, a river falling into the Baltic, the eastern boundary of ancient Germany, now the *Vistula* or, as the Germans write the word, the *Weichsel*. *Mela*, 3, 4.—*Plin.* 4, 12.—*Amm Marc.* 22, 8.

VISURGIS, a river of Germany, now called the *Weser*, and falling into the German ocean. *Vell Pat.* 2, 105. —*Tacit. Ann.* 1, 70.

VITELLIUS AULUS, a Roman raised by his vices to the throne. He was descended from one of the most illustrious families of Rome, and as such he gained an easy admission to the palace of the emperors. The greatest part of his youth was spent at Capreæ, where his willingness and compliance to gratify the most vicious propensities of Tiberius raised his father to the dignity of consul and governor of Syria The applause he gained in this school of debauchery, was too great and flattering to induce Vitellius to alter his conduct, and no longer to be one of the votaries of vice. Caligula was pleased with his skill in driving a chariot. Claudius loved him because he was a great gamester, and he recommended himself to the favours of Nero by wishing him to sing publicly in the crowded theatre. With such an insinuating disposition, it is not to be wondered that Vitellius became so great. He did not fail with his patrons, like the other favourites, but the death of an emperor seemed to raise him to greater honours, and to procure him fresh applause. He passed through all the offices of the state, and gained over the soldiery by donations and liberal promises. He was at the head of the Roman legions in Germany when Otho was proclaimed emperor, and the exaltation of his rival was no sooner heard in the camp, than he was likewise invested with the purple by his soldiers. He accepted with pleasure the dangerous office, and instantly marched against Otho. Three battles were fought, and in all Vitellius was conquered. A fourth, however, in the plains between Mantua and Cremona, left him master of the field and of the Roman empire. He feasted his eyes in viewing the bodies of the slain, and the ground covered with blood, and regardless of the insalubrity of the air, proceeding from so many carcases, he told his attendants that the smell of a dead enemy was always sweet. His first care was not like that of a true conqueror, to alleviate the distresses of the conquered, or patronise the friends of the dead, but it was to insult their misfortunes, and to intoxicate himself with the companions of his debauchery in the field of battle. Each successive day exhibited a scene of greater extravagance. Vitellius feasted four or five times a-day, and such was his excess that he often made himself vomit to begin his repast afresh, and to gratify his palate with more luxury. His food was of the most rare and exquisite nature, the deserts of Libya, the shores of Spain, and the waters of the Carpathian sea, were diligently searched to supply the table of the emperor. The most celebrated of his feasts, was that with which he was treated by his brother Lucius. The table, among other meats, was covered with two thousand different dishes of fish, and seven thousand of fowls, and so expensive was he in every thing, that above seven millions sterling were spent in maintaining his table in the space of four months, and Josephus has properly observed that if Vitellius had reigned long, the great opulence of all the Roman empire would have been found insufficient to defray the expenses of his banquets. This extravagance, which delighted the favourites, soon raised the indignation of the people. Vespasian was proclaimed emperor by the army, and his minister Primus was sent to destroy the imperial glutton. Vitellius concealed himself under the bed of the porter of his palace, but this obscure retreat betrayed him, he was dragged naked through the streets, his hands were tied behind his back, and a drawn sword was placed under his chin to make him lift up his head. After suffering the greatest insults from the populace, he was at last carried to the place of execution, and put to death with repeated blows. His head was cut off and fixed to a pole, and his mutilated body dragged with a hook and thrown into the Tiber, A. D. 69, after a reign of about eight months. *Suet.*—*Tacit. Hist.* 2.—*Eutrop.*—*Dio.*—*Plut.*——Lucius, the father of the emperor, obtained great honours by his flattery to the emperors. He was made governor of Syria, and in this distant province he obliged the Parthians to sue for peace. His adulation to Messalina is well known, and he obtained as a particular favour the honourable office of pulling off the shoes of the empress, &c. *Suet.* &c.——A brother of the emperor, who enjoyed his favours by encouraging his gluttony, &c.——Publius, an uncle of the emperor of that name. He was accused under Nero of attempts to bribe the people with money from the treasury against the emperor. He killed himself before his trial.——A son of the emperor Vitellius, put to death by one of his father's friends. ——Some of the family of the Vitellii conspired with the Aquilii and other illustrious Romans to restore Tarquin to his throne. Their conspiracy was discovered by the consuls, and they were severely punished. *Plut.* &c.

VITRUVIUS POLLIO, M., a celebrated writer on architecture, was born at Verona. He lived in the first part of the first century, performed military service at first under Cæsar, and was appointed by Augustus over the military preparations and public edifices. Rome was improved in beauty by the plan of building projected by him. His work on *Architecture* consists of ten books, and has been preserved complete even to the sketches belonging to it. Properly speaking only the first seven books treat of architecture, the eighth on aqueducts, the ninth on dials, and the tenth on mechanics. He has often been censured for want of elegance in style, without adverting sufficiently to the novelty and the nature of his materials. The text also needs much correction. The best edition of Vitruvius is that of Schneider, 3 vols. 8vo. Lips. 1807. There is a good French translation by C. Perrault, fol. Paris, 1684; and an English one by W. Wilkins, 2 vols. fol. 1813.

VITULA, a deity among the Romans who presided over festivals and rejoicings. *Macrob.* 3, 2

ULPIA TRAJANA, a city of Dacia, the residence of Decebalus It was taken by Trajan, and called by his name. Its previous appellation appears to have been Sarmisegethusa. The modern name is *Varkely*.

ULPIANUM, a town of upper Mœsia, said by Procopius to have been repaired and embellished by Justinian and called Justiniana Secunda. It is now *Guistendil*.——One of the principal towns of Dacia.

ULPIANUS DOMITIUS, an eminent lawyer, the tutor, friend, and minister of Alexander Severus. When Alexander became emperor, one of his first acts was to recal Ulpian, who had been exiled by Heliogabalus, and to place him at the head of the council of state. He was also made secretary of state, and ultimately prætori an prefect. He lived in great repute for his wise and virtuous administration, until the emperor, probably at his suggestion, undertook the dangerous task of reforming the army. The discontent of the soldiery broke out into a mutiny, and Ulpian, pursued by a body of them, was massacred in the presence of the emperor and his mother, A D. 228. Ulpian has obtained the praise of all the heathens, but the Christians accuse him of a determined enmity to their sect, which he carried so far as to collect all the edicts and decrees of the preceding sovereigns against them. There are remaining of Ulpian, twenty-nine titles of fragments, which are inserted in some editions of the civil law.

ULUBRÆ, a small town of Latium, at no great distance from Velitræ. Its marshy situation is plainly alluded to by Cicero, who calls the inhabitants *little frogs*. *Cic. Ep. ad Fam.* 7, 18.—*Horat. Epist.* 1, 11.—*Juv. Sat* 10, 102.

ULYSSES, a king of the islands of Ithaca and Dulichium, son of Anticlea and Laertes, or according to some, of Sisyphus [*Vid.* Sisyphus and Anticlea.] He became like the other princes of Greece, one of the suitors of Helen, but as he despaired of success in his applications, on account of the great number of his competitors, he solicited the hand of Penelope, the daughter of Icarius. Tyndarus, the father of Helen, favoured the addresses of Ulysses, as by him he was directed to choose one of his daughter's suitors without offending the others, and to bind all by a solemn oath, that they would unite together in protecting Helen if any violence was ever offered to her person. Ulysses had no sooner obtained the hand of Penelope, than he returned to Ithaca, where his father resigned him the crown, and retired to peace and rural solitude. The rape of Helen, however, by Paris, did not long permit him to remain in his kingdom, and as he was bound to defend her against every intruder, he was summoned to the war with the other princes of Greece. Pretending to be insane, not to leave his beloved Penelope, he yoked a horse and a bull together, and ploughed the sea shore, where he sowed salt instead of corn. This dissimulation was soon discovered, and Palamedes, by placing before the plough of Ulysses, his infant son Telemachus, convinced the world that the father was not mad, who had the providence to turn away the plough from the furrow, not to hurt his child. Ulysses was therefore obliged to go to the war, but he did not forget him who had discovered his pretended insanity. [*Vid.* Palamedes.] During the Trojan war, the king of Ithaca was courted for his superior judgment and sagacity. By his means Achilles was discovered among the daughters of Lycomedes, king of Scyros, [*Vid.* Achilles,] and Philoctetes was induced to abandon Lemnos, and to fight the Trojans with the arrows of Hercules. [*Vid.* Philoctetes.] He was not less distinguished for his activity and valour. With the assistance of Diomedes he murdered Rhesus, and slaughtered the sleeping Thracians in the midst of their camp, [*Vid.* Rhesus and Dolon,] and he introduced himself into the city of Troy, and carried away the Palladium of the Trojans [*Vid.* Palladium.] For these eminent services he was universally applauded by the Greeks, and he was rewarded with the arms of Achilles, which Ajax had disputed with him. After the Trojan war Ulysses embarked on board his ships, to return to Greece, but he was exposed to a number of misfortunes before he reached his native country. He was thrown by the winds upon the coasts of Africa, and visited the country of the Lotophagi, and of the Cyclops in Sicily. Polyphemus, who was king of the Cyclops, seized Ulysses with his companions, five of whom he devoured, [*Vid.* Polyphemus,] but the prince of Ithaca intoxicated him and put out his eye, and at last escaped from the dangerous cave where he was confined, by tying himself under the belly of the sheep of the Cyclops when led to pasture. In Æolia he met with a friendly reception, and Æolus gave him, confined in bags, all the winds which could obstruct his return to Ithaca, but the curiosity of his companions to know what the bags contained, proved nearly fatal. The winds rushed with impetuosity, and all the fleet was destroyed, except the ship which carried Ulysses. From thence he was thrown upon the coasts of the Læstrygones, and of the island Æea, where the magician Circe changed all his companions into pigs for their voluptuousness. He escaped their fate by means of an herb which he received from Mercury, and after he had obliged the magician by force of arms to restore his companions to their original shape, he yielded to her charms, and made her mother of Telegonus. He visited the infernal regions and consulted Tiresias how to regain his country in safety; and after he had received every necessary information, he returned on earth. He passed along the coasts of the Sirens unhurt, by the directions of Circe, [*Vid.* Sirenes,] and escaped the whirlpools and shoals of Scylla and Carybdis. On the coasts of Sicily his companions stole and killed some oxen that were sacred to Apollo, for which the god destroyed the ships, and all were drowned, except Ulysses, who saved himself on a plank, and swam to the island of Calypso, in Ogygia. There, for seven years, he forgot Ithaca, in the arms of the goddess by whom he had two children. The gods at last interfered, and Calypso, by order of Mercury, suffered him to depart after she had furnished him with a ship, and every thing requisite for the voyage. He had almost reached the island of Corcyra, when Neptune, still mindful that his son Polyphemus had been robbed of his sight by the perfidy of Ulysses, raised a storm and sunk his ship. Ulysses swam with difficulty to the island of the Phæacians, where the kindness of Nausicaa, and the humanity of her father, king Alcinous, entertained him for a while. He related the series of his misfortunes to the monarch, and at last, by his benevolence, he was conducted in a ship to Ithaca. The Phæacians laid him on the sea shore as he was asleep, and Ulysses found himself safely restored to his country after a long absence of twenty years. He was well informed that his

palace was besieged by a number of suitors, who continually disturbed the peace of Penelope, and therefore he assumed the habit of a beggar, by the advice of Minerva, and made himself known to his son, and his faithful shepherd Eumæus. With them he took measures to re establish himself on his throne; he went to the palace, and was personally convinced of the virtues and of the fidelity of Penelope. Before his arrival was publicly known, all the importuning suitors were put to death, and Ulysses restored to the peace and bosom of his family. [*Vid.* Laertes, Penelope, Telemachus, Eumæus.] He lived about sixteen years after his return, and was at last killed by his son Telegonus, who had landed in Ithaca, with the hopes of making himself known to his father. This unfortunate event had been foretold to him by Tiresias, who assured him that he should die by the violence of something that was to issue from the bosom of the sea. [*Vid.* Telegonus.] According to some authors, Ulysses went to consult the oracle of Apollo after his return to Ithaca, and he had the meanness to seduce Erippe, the daughter of a king of Epirus who had treated him with great kindness. Erippe had a son by him whom she called Euryalus. When come to years of puberty, Euryalus was sent to Ithaca by his mother, but Penelope no sooner knew who he was than she resolved to destroy him. Therefore when Ulysses returned, he put to immediate death his unknown son, on the crimination of Penelope his wife, who accused him of attempts upon her virtue. The adventures of Ulysses in his return to Ithaca from the Trojan war, are the subject of Homer's Odyssey. *Homer. Il. et Od.—Virg. Æn.* 2, 3, &c.—*Dictys Cret* 1, &c.—*Ovid. Met.* 13. *Heroid.* 1.—*Hygin. fab.* 201, &c.—*Apollod.* 3, 10.—*Ælian. V. H* 13, 12.—*Horat. Od.* 3, 29, 8.—*Parthen. Erot.* 3

UMBRIA, a country of Italy, to the east of Etruria and north of the Sabine territory. The Umbri, or Umbranici, as they were called by the Greeks, have probably the best claim to the title of the Aborigines of Italy, for they seem to have occupied the central parts of the country, till they were expelled from them by the Tusci, the Sabini, and Latini, who are all supposed to have descended from them. In later times, the Senones, a colony of Gauls, invading Italy, dispossessed the Tusci of their newly acquired territory about the Padus, drove the Umbri from the shores of the Adriatic into the mountains and after beating the Romans on the banks of the Allia, sacked Rome. The Senones were afterwards vanquished and totally extirpated, and the whole of Umbria then became a Roman province; that part of it which the Senones inhabited for some time, was called Ager Gallicus or Gallicanus. *Flor.* 1, 17.—*Plin.* 3, 14.—*Diodor. fr.* 1, 19.—*Strab.* 5.—*Liv.* 9, 41.—*Polyb.* 2, 19.

UMBRO, a general who assisted Turnus against Æneas, and was killed during the war. He could assuage the fury of serpents by his songs, and counteract the poisonous effect of their bites. *Virg. Æn.* 7, 752. 10, 544.

UNCA, a surname of Minerva among the Phœnicians and Thebans. The goddess was first known in Egypt by that name, and Æschylus is the first Greek writer who gives her that appellation, which probably had been introduced into Bœotia by Cadmus. *Æschyl. Sept. ante Th.*

UNDECEMVIRI, magistrates at Athens, to whom such as were publicly condemned were delivered to be executed. *C. Nep. in Phoc.*

UNELLI, a people of Gallia Lugdunensis Secunda, whose country formed part of the Tractus Armoricus, and answers to the north-western extremity of modern *Normandy*, in what is now *Cotentin*. *Cæs. B. G.* 3, 1. 7, 75.—*Hirt.* 4, 1.

UNXIA, a surname of Juno, derived from *ungere*, to anoint, because it was usual among the Romans for the bride to anoint the threshold of her husband, and from this necessary ceremony wives were called *Unxores*, and afterwards *Uxores*. from *Unxia*, who presided over them.

VOCONIA LEX, *de testamentis*, by Q. Voconius Saxa, the tribune, A. U. C. 584, enacted, that no woman should be left heiress to an estate, and that no rich person should leave by his will more than the fourth part of his fortune to a woman. This step was taken to prevent the decay of the noblest and most illustrious of the families of Rome. This law was abrogated by Augustus.

VOCONTII, a people of Gallia Narbonensis, on the banks of a small stream called Druna or *Drome*, which falls into the Rhone about 100 miles from the mouth of that river. Their chief town was Vasa, now *Die*. *Cæs. B. G.* 1, 10.—*Liv.* 21, 31.—*Mela*, 2, 5.

VOGESUS, now *la Vage*, a mountain of Belgic Gaul, which separates the Sequani from the Lingones. It rises to an elevation of from 4000 to 5000 feet, and is covered with snow during great part of the year. In it are the sources of the Mosa, Mosella, and the Arar. *Lucan.* 1, 397.—*Cæs. B. G.* 4, 10.

VOLATERRÆ, now *Volterra*, a city of Etruria, north-west of Sena, and north east of Vetulonii. It stood nearly fifteen miles inland, on the right bank of the river Cæcina. It was the birthplace of the satirist Persius. Near Volaterræ, the Etrurians were beaten by the Romans under L. Corn. Scipio, B C. 200, and a long time afterwards, it sustained for two years a siege against Sylla.

VOLATERRÂNA VADA, a harbour on the coast of Etruria, deriving its name from the city of Volaterræ, which lay inland. It is still known by the name of *Vada*. *Cic. pro Quinct.* 6.—*Plin.* 3, 5.

VOLCÆ, a people in the southern part of Gallia Narbonensis, between the Garonne and the Rhone, divided into the Arecomici and Tectosages. *Liv.* 21, 26.—*Mela*, 2, 5.

VOLOGESES, a name common to many of the kings of Parthia, who made war against the Roman emperors. *Tacit. Ann.* 12, 14.

VOLSCENS, a Latin chief who discovered Nisus and Euryalus as they returned from the Rutulian camp loaded with spoils. He killed Euryalus, and was himself immediately stabbed by Nisus. *Virg. Æn.* 9, 370 et 442.

VOLSCI, at one time a more considerable and powerful people than any other in Latium. Their territory, on the coast, stretched from Antium to Tarracina, and extended, inland, beyond the river Liris to the borders of the Samnites and Marsi. Their capital was Antium. *Liv.* 1, 53. 6, 21.

VOLTUMNÆ FANUM, a spot in Etruria, where the general assembly of the Etrurians was held on solemn occasions *Liv.* 4, 23. 5, 17.

VOLSINIUM. *Vid.* Vulsinii.

VOLUBILIS, a town of Africa, in Mauritania Tingitana, on a branch of the river Subur, about midway between Banasa and mount Atlas. It has given name to the modern *Velilli*. *Mela*, 3, 10

VOLUMNIA, the wife of Coriolanus. *Liv.* 2, 40.——The freedwoman of Volumnius Eutrapelus. *Cic. Phil.* 2, 24.

VOLUMNIUS, T., a Roman famous for his friendship towards M. Lucullus, whom M. Antony had put to death. His great lamentations were the cause that he was dragged to the triumvir, of whom he demanded to be conducted to the body of his friend, and there to be put to death. His request was easily granted. *Liv.* 124, 20.——An Etrurian who wrote tragedies in his own native language.——A friend of M. Brutus. He was preserved when that great republican killed himself, and he wrote an account of his death and of his actions, from which Plutarch selected some remarks.

VOLUPTAS and VOLUPIA, the goddess of sensual pleasures, worshipped at Rome, where she had a temple. She was represented as a young and beautiful woman, well dressed, and elegantly adorned, seated on a throne, and having Virtue under her feet. *Cic. de Nat. D.* 2, 25.

VONONES, a king of Parthia expelled by his subjects, and afterwards placed on the throne of Armenia. *Tacit. Ann.* 12, 14.

VOPISCUS, FLAVIUS, one of the writers of the Augustan History. He was a native of Syracuse, and contemporary with Trebellius Pollio, having flourished towards the close of the third and in the early part of the fourth century. Of him we have yet the lives of Aurelian, Tacitus, Florian, Probus Firmus, Saturninus, Proculus, Bonosus, Carus, Numerianus, and Carinus. He excels the other writers of the Augustan history in method, minuteness, and learning. His works are contained in the *Historiæ Augustæ Scriptores*.

VOTIENUS MONTANUS, a man of learning, banished to one of the Baleares for his malevolent reflections upon Tiberius. Ovid has celebrated him as an excellent poet. *Tacit. Ann.* 4, 42

URANIA, one of the Muses, daughter of Jupiter and Mnemosyne, who presided over astronomy. She is generally called mother of Linus by Apollo, and of the god Hymenæus by Bacchus. She was represented as a young virgin dressed in an azure coloured robe, crowned with stars, and holding a globe in her hands, and having many mathematical instruments placed round. *Hesiod. Theog.* 77.—*Apollod.* 1, 2.—*Hygin. fab.* 161.——A surname of Venus, the same as *Celestial*. She was supposed, in that character, to preside over beauty and generation, and was called daughter of Uranus or Cœlus by the Light. Her temples in Asia, Africa, Greece, and Italy, were numerous *Plato in Symp.*—*Cic. de Nat. D.* 3, 23.

URANOPOLIS, a city on the peninsula of Athos, founded by Alexander, brother of Cassander. Its site is now called *Calliste*. *Athen.* 3, 54

URANUS, or OURANUS, a deity, the same as Cœlus, the most ancient of all the gods. He married Tithea, or the Earth by whom he had Ceus, Creus, Hyperion, Mnemosyne, Cottus, Phœbe, Briareus, Thetis, Saturn, Cyges, called from their mother Titans. His children conspired against him, because he confined them in the bosom of the earth, and his son Saturn mutilated him, and drove him from his throne. *Hesiod. Th.* 134.—*Apollod.* 1.

URCINIUM, a town on the western coast of Corsica, east of the Rhium Promontorium. It is now *Ajaccio*.

URGO, now *Gorgona*, an island in the bay of Pisa, opposite Leghorn, famous for anchovies. *Plin.* 3, 6.

URIA, a town on the coast of Apulia, giving name to the Sinus Urias, or gulf of *Manfredonia*. *Strab.* 6.—*Plin.* 3, 11.

USIPITES, or USIPII, a German tribe. Driven by the Suevi from the interior of Germany, the Usipites presented themselves on the banks of the Lower Rhine, crossed that stream, and passed through the territories of the Menapii into Gaul. Cæsar defeated them, and drove them back over the Rhine, and we then find them settling to the north of the Luppia, or *Lippe*, and reaching to the eastern mouth of the Rhine. At a subsequent period, they had their settlement between the *Sieg* and *Lahn*, but gradually merged into the name of Allemanni. *Cæs. B. G.* 4, 1, &c.

USTICA, a mountain and valley in the Sabine territory, near Horace's farm. *Horat. Od.* 1, 17, 11.

UTICA, now *Porto Farina*, a city of Africa, on the sea-coast, north-west of Carthage, and separated from its immediate district by the river Bagradas. It was the earliest, or one of the earliest colonies planted by Tyre on the African coast, and Bochart deduces the name from the Phœnician *utica*, i. e. "ancient." It was besieged in vain by Scipio, during the second Punic war, but at the beginning of the third, its inhabitants thought it advisable to surrender themselves willingly to the Romans, who then gained a firm footing in Africa, for which, after the destruction of Carthage, they were rewarded with the greater part of its flourishing territory, and their city was made the seat of the proconsul. Notwithstanding this, it never rose to any eminence, on account of its being so frequently the scene of contention during the civil wars of Rome; it was here that Pompey defeated the enemies of Sylla, that Curio fought with such imprudence for the cause of Cæsar, and the opponents of Cæsar fixed their head-quarters during their struggles against him. It was after this last unfortunate stand for the cause of freedom, that Cato, hence surnamed *Uticensis*, stabbed himself to prevent his falling into the hands of the dictator, B.C. 46 close to the ruins of that ones splendid city, whose utter destruction his ancestor had so unceasingly and remorselessly hurried on. Augustus raised it to the rank of a Roman colony, subsequent to which it recovered much of its greatness, but was only considered as the second city in the province after the rebuilding of Carthage. *Justin.* 18, 4.—*Polyb.* 1, 82 et 83. 3. 24. 36, 1.—*Diod. Sic.* 20, 54.—*Appian Bell. Pun.* 135.—*Hirt. de Bell Afr.* 97 et 90.—*Dio Cass* 49, 16.—*Plin.* 5, 4.—*Sil. Ital.* 3, 242.—*Horat. Epist.* 1, 20, 13.

VULCANALIA, festivals in honour of Vulcan, brought to Rome from Præneste, and observed in the month of August. The streets were illuminated, fires kindled every where, and animal-

thrown into the flames, as a sacrifice to the deity. *Varro de L. L.* 5. — *Plin.* 15, 18.

VULCANI INSULÆ, or VULCANIA, a name given to the islands between Sicily and Italy, now called *Lipari*. [*Vid.* Lipara.] They received it because there were there subterraneous fires, supposed to be excited by Vulcan, the god of fire.

VULCANUS, a god of the ancients, who presided over fire, and was the patron of all artists who worked iron and metals. He was son of Juno alone, who in this wished to imitate Jupiter, who had produced Minerva from his brains. According to Homer, he was son of Jupiter and Juno, and the mother was so disgusted with the deformities of her son, that she threw him into the sea, as soon as born, where he remained for nine years. According to the more received opinion, Vulcan was educated in heaven with the rest of the gods, but his father kicked him down from Olympus, when he attempted to deliver his mother, who had been fastened by a golden chain for her insolence. He was nine days in coming from heaven upon earth, and he fell in the island of Lemnos, where, according to Lucian, the inhabitants seeing him in the air, caught him in their arms. He, however, broke his leg by the fall, and ever after remained lame of one foot. He fixed his residence in Lemnos, where he built himself a palace, and raised forges to work metals. The inhabitants of the island became sensible of his industry, and were taught all the useful arts which could civilise their rude manners, and render them serviceable to the good of society. The first work of Vulcan was, according to some, a throne of gold with secret springs, which he presented to his mother to avenge himself for her want of affection towards him. Juno no sooner was seated on the throne, than she found herself unable to move. The gods attempted to deliver her by breaking the chains which held her, but to no purpose, and Vulcan alone had the power to set her at liberty. Bacchus intoxicated him, and prevailed upon him to come to Olympus, where he was reconciled to his parents. Vulcan has been celebrated by the ancient poets for the ingenious works and automatical figures which he made, and many speak of two golden statues, which not only seemed animated, but which walked by his side, and even assisted him in the working of metals. It is said, that at the request of Jupiter, he made the first woman that ever appeared on earth, well known under the name of Pandora. [*Vid.* Pandora.] The Cyclops of Sicily were his ministers and attendants, and with him they fabricated not only the thunderbolts of Jupiter, but also arms for the gods and the most celebrated heroes. His forges were supposed to be under mount Ætna, in the island of Sicily, as well as in every part of the earth where there were volcanos. The most known of the works of Vulcan which were presented to mortals are the arms of Achilles, those of Æneas, the shield of Hercules described by Hesiod, a collar given to Hermione, the wife of Cadmus, and a sceptre, which was in the possession of Agamemnon, king of Argos and Mycenæ. The collar proved fatal to all those that wore it, but the sceptre, after the death of Agamemnon, was carefully preserved at Cheronæa, and regarded as a divinity. The amours of Vulcan are not numerous. He demanded Minerva from Jupiter, who had promised him in marriage whatever goddess he should choose, and when she refused his addresses, he attempted to offer her violence. Minerva resisted with success, though there remained on her body some marks of Vulcan's passion, which she threw down upon earth wrapped up in wool. [*Vid.* Erichthonius.] This disappointment in his love was repaired by Jupiter, who gave him one of the Graces. Venus is universally acknowledged to have been the wife of Vulcan; but her infidelity is well known, as well as her amours with Mars, which were discovered by Phœbus, and exposed to the gods by her own husband. [*Vid.* Alectryon.] The worship of Vulcan was well established, particularly in Egypt, at Athens, and at Rome. It was usual in the sacrifices that were offered to him, to burn the whole victim, and not reserve part of it, as in the immolations to the rest of the gods. A calf and a boar pig were the principal victims offered. Vulcan was represented as covered with sweat, blowing with his vigorous arm the fires of his forges. His breast was hairy, and his forehead was blackened with smoke. Some represent him lame and deformed, holding a hammer raised in the air, ready to strike; while with the other hand he turns with pincers, a thunderbolt on his anvil, for which an eagle waits by his side to carry it to Jupiter. He appears on some monuments with a long beard, dishevelled hair, half naked, and a small round cap on his head, while he holds a hammer and pincers in his hand. The Egyptians represented him under the figure of a monkey. Vulcan has received the names of *Mulciber, Pamphanes, Clytotechnes, Pandamator, Cyllopodes, Chalcopoda*, &c. all expressive of his lameness and his profession. He was father of Cupid, by Venus; of Caculus, Cecrops, Cacus, Periphetes, Cercyon, Ocrisia, &c. Cicero speaks of more than one deity of the name of Vulcan. One he calls son of Cœlus and father of Apollo, by Minerva; the second he mentions is son of the Nile, and called Phtas by the Egyptians; the third was the son of Jupiter and Juno, and fixed his residence in Lemnos; and the fourth, who built his forges in the Lipari islands, was son of Menalius. That by Vulcan is understood *fire*, the name itself discovers if we believe Varro, who says that the word Vulcanus is derived from the force and violence of fire (*Volicanus, quasi Volicanus*, quod *ignis aerem volitat*, vel a vi ac *volentia ignis*,) and, therefore, he is painted with a blue hat, a symbol of the celestial or elementary fire. Some writers derive the name and story of Vulcan from Tubal-Cain mentioned by Moses (*Gen.* 4, 22.) *Hesiod. Theog. et in Scut. Herc.* 140 et 320. — *Apollod.* 1, 3, &c. — *Homer. Il* 1, 57 14, 18, 11, 397, &c. — *Cic de Nat. D.* 3, 22. — *Herod.* 2 et 3. — *Varro de L. L.*

VULCATIUS, Gallicanus, one of the writers of the Augustan History. He has the title of *Vir Clarissimus*, which indicates that he was a senator. Vulcatius lived under Diocletian, and proposed to himself to write a history of all the Roman emperors; we have from him, however, only the life of Avidius Cassius. Some manuscripts even assign this biography to Spartianus.

VULSINII, or Volsinii, and also Vulsinium, or Volsinium, a city of Etruria, situate on the northern shore of the Lacus Vulsiniensis. It is generally allowed to rank among the first cities

f the country. From Livy we learn that the Etruscan goddess Nortia, or Nursia, was worshipped there, and that it was customary to mark the years by fixing nails in her temple. Vulsinii was the birth-place of Sejanus. It is now *Bolsena*. *Liv.* 5, 31. 7, 3. 10, 37.—*Juv.* 3, 191. *Tacit. Ann.* 4, 1.

VULTURNUS, a town of Campania, at the mouth of the river Vulturnus, and on the left [illegible]. It is now *Castel di Volturno*. The origin of this city was probably Etruscan, but we do not find it mentioned in history until it became a Roman colony, A. U. C. 558. *Strab.* 5.—*Vell.* 3, 4. *Plin.* 3, 5. - *Liv.* 34, 45.

VULTURNUS, a river of Campania, now *Volturno*, rising among the Apennines, in the north-western corner of Samnium, and flowing with a southerly and westerly course of 100 miles into the Tuscan sea. A magnificent bridge with a triumphal arch was thrown over this river by Domitian, when he caused a road to be constructed from Sinuessa to Puteoli; a work which Statius has undertaken to eulogise in some hundred lines of indifferent poetry. *Ovid. Met.* 14, 715 - *Lucan.* 2, 423. *Sil. Ital.* 8, 530. *Stat. Silv.* 4, 3.——The wind which received the name of Vulturnus, when it blew from the side of the Vulturnus, highly incommoded the Romans at the battle of Cannæ. *Liv.* 22, 43 et 46.——A surname of Apollo on mount Lissus in Ionia, near Ephesus. The god received his name from a shepherd, who raised him a temple after he had been drawn out of a subterranean cavern by vultures.

UXANTIS, an island off the coast of Gaul, now *Ushant*.

UXELLODUNUM, a city in Aquitanic Gaul, in the territory of the Cadurci, now *Le Puy d' Issolu*. It was remarkable for the siege which it sustained against Cæsar, being the last place in Gaul which held out against him. *Cæs. B. G.* 8, 33.

UXII, a mountaineer race occupying the ranges thus run on each side of the river Orontis, and separate Persis from Susiana. They were an insolent set of robbers, compelling all who passed through their territory to pay them tribute, until they were reduced to obedience by Alexander the Great. *Diod.* 17, 67.—*Arrian. Ind.* 3, 18.—*Plin.* 6, 27.

X

XANTHI, the inhabitants of Xanthus in Asia. *Vid* Xanthus.

XANTHICA, a festival observed by the Macedonians in the month called Xanthicus, the same as April. It was then usual to make a lustration of the army with great solemnity. A bitch was cut into two parts, and one half of the body placed on one side, and the other part on the other side, after which the soldiers marched between, and they imitated a real battle by a sham engagement.

XANTHUS, or XANTHOS, a river of Troas, in Asia Minor. It is the same as the *Scamander*, but according to Homer, it was called Xanthus by the gods, and Scamander by men. [*Vid.* Scamander.] A river of Lycia, ancient[illegible] called *Sirbis*. It was sacred to Apollo, and fell into the sea, near Patara. *Homer. Il.* 6, 172.—*Virg. Æn.* 4, 143.—*Mela* 1, 15.——One of the horses of Achilles, who spoke to his master when chid with severity, and told him that he must soon be killed. *Homer. Il.* 19.——One of the horses given to Juno by Neptune, and afterwards to the sons of Leda. A king of Bœotia, who made war against the Athenians. He was killed by the artifice of Melanthus. [*Vid.* Apaturia.]—— A philosopher of Samos, in whose house Æsop lived some time as servant.——A town of Lycia on the river of the same name, at the distance of about fifteen miles from the sea shore. The inhabitants were remarkable for their love of liberty, which led them to destroy themselves rather than submit to the yoke either of the Persians or Romans: after having bravely resisted the attack made on them by the latter under Brutus, they set fire to their houses, and rushed into the flames with such obstinacy, that Brutus, though he wished to save them, and offered rewards to his troops for all that they brought alive to him, was only able to take 150 of them prisoners. *Plut. in Brut.* — *Appian. B. C.* 4, 76.—*Dio Cass.* 47, 34.

XANTIPPE, a daughter of Dorus who married Pleuron, by whom she had Agenor, &c. *Apollod.* 1, 7.——The wife of Socrates, remarkable for her ill humour and peevish disposition, which has become proverbial. Some suppose that the philosopher was acquainted with her moroseness and insolence before he married her, and that he took her for his wife to try his patience, and inure himself to the malevolent reflections of mankind. She continually tormented him with her impertinences; and one day, not satisfied with using the most bitter invectives, she emptied a vessel of dirty water upon his head upon which the philosopher coolly observed *after thunder there generally falls rain*. Xantippe was without doubt a woman of a high and unmanageable spirit. Socrates himself, however, allows that she possessed many domestic virtues; and towards the close of his life, and during his imprisonment, she expressed great affection for her husband; and, indeed, after twenty years' experience, it would have been strange if it had been otherwise. *Ælian V. H.* 7, 10. 9. 7. 19, 12.—*Diog. in Socrat.*

XANTIPPUS, a Lacedæmonian general who assisted the Carthaginians in the first Punic war. He defeated the Romans, 256 B. C. and took the celebrated Regulus prisoner. Such signal services deserved to be rewarded, but the Carthaginians looked with envious jealousy upon Xantippus, and he retired to Corinth after he had saved them from destruction. Some authors support that the Carthaginians ordered him to be assassinated, and his body to be thrown into the sea as he was returning home; which others say that they had prepared a leaky ship to convey him to Corinth, which he carefully avoided. *Liv.* 18 et 28, 43.—— An Athenian general who defeated the Persian fleet at Mycale with Leotychides. A statue was erected to his honour in the citadel of Athens. He made some conquests in Thrace, and increased the power of Athens. He was father to the celebrated Pericles, by Agariste, the niece o

Clisthenes, who expelled the Pisistratidæ from Athens. *Paus.* 3, 7. 8, 52. —A son of Pericles, who disgraced his father by his disobedience, his ingratitude, and his extravagance. He died of the plague in the Peloponnesian war. *Plut.*

XENARCHUS, a peripatetic philosopher of Seleucia, who taught at Alexandria and at Rome, and was intimate with Augustus.—A praetor of the Achæan league, who wished to favour the interest of Perseus, king of Macedonia, against the Romans.

XENIADES, a Corinthian who went to buy Diogenes the Cynic, when sold as a slave. He asked him what he could do? upon which the Cynic answered, *command freemen*. This noble answer, so pleased Xeniades, that he gave the Cynic his liberty, and entrusted him with the care and the education of his children. *Aul. Gell.* 2, 18.

XENIUS, a surname given to Jupiter as the god of *hospitality*.

XENOCLÆA, a priestess of Apollo's temple at Delphi, from whom Hercules extorted an oracle by force when she refused to answer him because he was not purified of the blood and death of Iphitus. *Paus.* 10, 13.

XENOCLES, an Athenian tragic poet, ridiculed by Aristophanes, and yet the conqueror of Euripides on one occasion, B C. 415. He was of swarthy stature, and son of the tragic poet Carcinus. In the Pax, Aristophanes applies the term *μογγεράδης* to the family. From the scholiast it appears that Xenocles was celebrated for introducing machinery and stage-shows, especially in the ascent or descent of his gods.—A Spartan officer in the expedition which Agesilaus undertook against the Persians.—An architect of Eleusis.—A celebrated rhetorician of Adramyttium, who accompanied Cicero in Asia. *Cic. Br.* 91.—*Strab.* 13.

XENOCRATES, an ancient philosopher born at Chalcedon, and educated in the school of Plato, whose friendship he gained, and whose approbation he merited. Though of a dull and sluggish disposition, he supplied the defects of nature by unwearied attention and industry, and was at last found capable of succeeding in the school of Plato after Speusippus, about 339 years before Christ. He was remarkable as a disciplinarian, and he required that his pupils should be acquainted with mathematics before they came under his care, and he even rejected some who had not the necessary qualification, saying that they had not yet found the key of philosophy. He recommended himself to his pupils not only by precepts, but more powerfully by example, and since the wonderful change he had made upon the conduct of one of his auditors, [*Vid.* Polemon,] his company was as much shunned by the disolute and extravagant, as it was coveted by the virtuous and benevolent. Philip of Macedon attempted to gain his confidence with money, but with no success. Alexander in this imitated his father, and sent some of his friends with 50 talents for the philosopher. They were introduced, and supped with Xenocrates. The repast was small, frugal, and elegant, without ostentation. On the morrow, the officers of Alexander wished to pay down the 50 talents, but the philosopher asked them whether they had not perceived from the entertainment of the preceding day, that he was not in want of money: *Tell your master*, said he, *to keep his money; he has more people to maintain than I have.* Yet not to offend the monarch, he accepted of a small sum, about the 200th part of one talent. His character was not less conspicuous in every other particular, and he has been cited as an instance of virtue from the following circumstance: The courtezan Lais had pledged herself to forfeit an immense sum of money, if she did not triumph over the virtue of Xenocrates. She tried every art, assumed the most captivating looks, and used the most tempting attitudes to gain the philosopher, but in vain; and she declared at last, that she had not lost her money, as she had engaged herself to conquer a human being, not a lifeless stone. Though so respected and admired, yet Xenocrates was poor, and he was dragged to prison, because he was unable to pay a small tribute to the state. He was delivered from confinement by one of his friends. His integrity was so well known, that when he appeared in the court as a witness, the judges dispensed with his oath. He died B.C. 314, in his 82d year, after he had presided in the academy for above 25 years. It is said, that he fell in the night with his head into a basin of water, and that he was suffocated. He had written above 60 treatises on different subjects, all now lost. He taught that the heavens are divine, and the stars celestial gods; and that besides these divinities, there are terrestrial demons, of a middle order between the gods and man, which partake of the nature both of mind and body, and are therefore, like human beings, capable of passions, and liable to diversity of character. *Diog.—Cic. ad Attic.* 10, 1. *&c. Tusc.* 5, 32.—*Val. Max.* 2, 10.—A physician in the age of Nero, not in great esteem. His Greek treatise, *de alimento ex aquatilibus*, is best edited by Franzius, Lips. 8vo. 1774.

XENOPHANES, a Greek philosopher of Colophon, disciple of Archelaus, born B C. 556. He wrote several poems and treatises, and founded a sect which was called the Eleatic. Wild in his opinions about astronomy, he supposed that the stars were extinguished every morning, and rekindled at night; that eclipses were occasioned by the temporary extinctions of the sun; that the moon was inhabited, and 18 times bigger than the earth; and that there were several suns and moons for the convenience of the different climates of the earth. In metaphysics he taught, that if ever there had been a time when nothing existed, nothing could ever have existed; that whatever is, always has been from eternity; that nature is without limit; that what is one, is similar in all its parts, else it would be many; that the one infinite, eternal, and homogeneous universe, is incapable of change; that God is one incorporeal eternal being, of the same nature with the universe, comprehending all things within himself; that he is intelligent and pervades all things, and bears no resemblance to human nature, either in body or mind. Xenophanes possessed the chair of philosophy about seventy years, and lived to the age of a hundred. *Cic. Quæst.* 4, 37. *de Div.* 1, 3. *de Nat. D.* 1, 11.

XENOPHON, an Athenian son of Gryllus, celebrated as a general, an historian, and a philosopher. In the school of Socrates he received those instructions and precepts which afterwards so eminently distinguished him at the head of an army, in literary solitude, and as the prudent

father of a family. He was invited by Proxenus, one of his intimate friends, to accompany Cyrus the younger in an expedition against his brother Artaxerxes, king of Persia; but he refused to comply without previously consulting his venerable master, and inquiring into the propriety of such a measure. Socrates strongly opposed it, and observed, that it might raise the resentment of the countrymen, as Sparta had made an alliance with the Persian monarch; but, however, before he proceeded further he advised him to consult the oracle of Apollo. Xenophon paid due deference to the injunctions of Socrates, but as he was ambitious of glory, and eager to engage in a distant expedition, he hastened with precipitation to Sardis, where he was introduced to the young prince, and treated with great attention. In the army of Cyrus, Xenophon showed that he was a true disciple of Socrates, and that he had been educated in the warlike city of Athens. After the decisive battle in the plains of Cunaxa, and the fall of young Cyrus, the prudence and vigour of his mind were called into action. The ten thousand Greeks who had followed the standard of an ambitious prince, were now at the distance of above 600 leagues from their native home, in a country surrounded on every side by a victorious enemy, without money without provisions, and without a leader. Xenophon was selected from among the officers, to superintend the retreat of his countrymen, and though he was often opposed by malevolence and envy, yet his persuasive eloquence and his activity convinced the Greeks that no general could extricate them from every difficulty, better than the disciple of Socrates. He rose superior to danger, and though under continual alarms from the sudden attacks of the Persians, he was enabled to cross rapid rivers, penetrate through vast deserts, gain the tops of mountains, till he could rest secure for a while, and refresh his tired companions. This celebrated retreat was at last happily effected, the Greeks returned home after a march of 1155 parasangs, or leagues, which was performed in 215 days, after an absence of 15 months. The whole perhaps might now be forgotten, or at least obscurely known, if the great philosopher who planned it, had not employed his pen in describing the dangers which he escaped, and the difficulties which he surmounted. He was no sooner returned from Cunaxa, than he sought new honours in following the fortune of Agesilaus in Asia. He enjoyed his confidence, he fought under his standard, and conquered with him in the Asiatic provinces, as well as at the battle of Coronea. His fame, however, did not escape the aspersions of jealousy, he was publicly banished from Athens for accompanying Cyrus against his brother, and being now without a home, he retired to Scillus, a small town of the Lacedæmonians, in the neighbourhood of Olympia. In his solitary retreat he dedicated his time to literary pursuits, and as he had acquired riches in his Asiatic expeditions, he began to adorn and variegate by the hand of art for his pleasure and enjoyment, the country which surrounded Scillus. He built a magnificent temple to Diana, in imitation of that of Ephesus, and spent part of his time in rural employments, or in hunting in the woods and mountains. His peaceful occupations, however, were soon disturbed. A war arose between the Lacedæmonians and Elis, and the sanctity of Diana's temple, and the venerable age of the philosopher, who lived in the delightful retreats of Scillus, were disregarded, and Xenophon, driven by the Elians from his favourite spot, where he had composed and written for the information of posterity, and the honour of his country, retired to the city of Corinth. In this place he died in the 90th year of his age, 359 years before the Christian era. The works of Xenophon are numerous. He wrote an account of the expedition of Cyrus, called *the Anabasis*, and as he had no inconsiderable share in the enterprise, his descriptions must be authentic, as he was himself an eye witness. Many however have accused him of partiality. He appeared often too fond of extolling the virtues of his favourite Cyrus, and while he describes with contempt the imprudent operations of the Persians, he does not neglect to show that he was a native of Greece. His *Cyropædia*, divided into eight books, has given rise to much criticism, and while some warmly maintain that it is a faithful account of the life and the actions of Cyrus the Great, and declare that it is supported by the authority of scripture; others as vehemently deny its authenticity. According to the opinions of Plato and of Cicero, the Cyropædia of Xenophon was a moral romance, and these venerable philosophers support, that the historian did not so much write what Cyrus had been, as what every true, good, and virtuous monarch ought to be. His *Hellenica* were written as a continuation of the history of Thucydides; and in his *Memorabilia* of Socrates, and in his *Apology*, he has shown himself, as Valerius Maximus observes, a perfect master of the philosophy of that great man, and he has explained his doctrines and moral precepts with all the success of persuasive eloquence, and conscious integrity. These are the most famous of his compositions, besides which there are other small tracts, his eulogium given on Agesilaus, his œconomics, or the duties of domestic life, the dialogue entitled Hiero, in which he happily describes and compares the misery which attended the tyrant, with the felicity of a virtuous prince; a treatise on hunting, the symposium of the philosophers, on the government of Athens and Sparta, a treatise on the revenues of Attica, &c. The simplicity and the elegance of Xenophon's diction have procured him the name of the Athenian muse, and the bee of Greece, and they have induced Quintilian to say, that these graces dictated his language, and that the goddess of Persuasion dwelt upon his lips. He received however a more noble appellation, the surname of *Benefactor*, when with arms in his hands, and with all the eagerness of humanity and valour, he forced his victorious troops to abandon the plunder of Byzantium, and to spare a prostrate enemy. His sentiments, as to the Divinity and religion were the same as those of the venerable Socrates; he supported the immortality of the soul, and exhorted his friends to cultivate those virtues which ensure the happiness of mankind, with all the zeal and fervour of a Christian. He has been quoted as an instance of tenderness and of resignation on Providence. As he was offering a sacrifice, he was informed that Gryllus, his eldest son, had been killed at the battle of Mantinea. Upon this he tore the garland from his head, but when he was told that his son had died like a Greek, and had

given a mortal wound to Epaminondas, the enemy's general, he replaced the flowers on his head, and continued the sacrifice, exclaiming that the pleasure he derived from the valour of his son, was greater than the grief which his unfortunate death occasioned. The best editions of the works of Xenophon are, that of Schneider, 6 vols. 8vo. Lips. 1815; and that of Weiske, 6 vols 8vo. Lips. 1796–1804. There are several meritorious translations of separate works of this author, by Spelman, Cowper, Smith, Fielding, Wellwood, Greaves, and others. *Cic. in Orat.* 19. *Val. Max.* 5. 10.—*Quintil.* 10. 2.—*Ælian. V. H.* 3. 1d. 4. 5.—*Diog in Xenoph.*—*Senec.*——A Greek romance writer, a native of Ephesus, whose period of flourishing is unknown Some have placed him as late as the fifth century; others suppose he must have lived before the time of Constantine; Perrikamp thinks that he was the earliest of the Greek romancers, and that Xenophon is merely an assumed name. He wrote the *story of Anthia and Abrocomas* Τὰ κατὰ Ἀνθίαν καὶ Ἀβροκόμαν, in five books. The best editions of this work are, that of de Locella, 4to. Vindob. 1796; and that of Pedrikamp, 4to. Barl. 1818.——A physician of the emperor Claudius, born in the island of Cos, and said to be descended from the Asclepiades. He enjoyed the emperor's favour, and through him the people of Cos were exempt from all taxes. He had the meanness to poison his benefactor at the instigation of Agrippina. *Tacit. Ann.* 12. 61 et 67.

XERXES, 1st, succeeded his father Darius on the throne of Persia, though but the second son of the monarch, he was preferred to his elder brother Artabazanes, The causes alleged for this preference were, that Artabazanes was son of Darius when a private man, and that Xerxes was born, after his father had been raised on the Persian throne, of Atossa, the daughter of Cyrus. Xerxes continued the warlike preparations of his father, and added the revolted kingdom of Egypt to his extensive possessions. He afterwards invaded Europe, and entered Greece with an army, which, together with the numerous retinue of servants, eunuchs, and women that attended it, amounted to no less than 5,283,220 souls. This multitude, which the fidelity of the historians has not exaggerated, was stopped at Thermopylæ, by the valour of 300 Spartans, under king Leonidas. Xerxes, astonished that such a handful of men should dare to oppose his progress, ordered some of his soldiers to bring them alive into his presence; but for three successive days the most valiant of the Persian troops were repeatedly defeated in attempting to execute the monarch's injunctions, and the courage of the Spartans might perhaps have triumphed longer, if a Trachinian had not led a detachment to the top of the mountain, and suddenly fallen upon the devoted Leonidas. The king himself nearly perished on this occasion, and it has been reported, that in the night, the desperate Spartans sought, for a while, the royal tent, which they found deserted, and wandered through the Persian army, slaughtering thousands before them. The battle of Thermopylæ was the beginning of the disgrace of Xerxes; the more he advanced, he was to experience new disappointments; his fleet was defeated at Artemisium and Salamis, and though he burnt the deserted city of Athens, and trusted to the artful insinuations of Themistocles, yet he found his millions unable to conquer a nation that was superior to him in the knowledge of war and maritime affairs. Mortified with the ill success of his expedition, and apprehensive of imminent danger in an enemy's country, Xerxes hastened to Persia, and in thirty days he marched over all that territory which before he had passed with much pomp and parade in the space of six months. Mardonius, the best of his generals, was left behind with an army of 300,000 men, and the rest, that had survived the ravages of war, of famine, and pestilence, followed their timid monarch into Thrace, whose steps were marked by the numerous birds of prey that hovered round him, and fed upon the dead carcases of the Persians. When he reached the Hellespont, Xerxes found the bridge of boats which he had erected there, totally destroyed by the storms, and he crossed the straits in a small fishing vessel. Restored to his kingdom and safety, he forgot his dangers, his losses, and his defeats, and gave himself up to riot and debauchery. His indolence and luxurious voluptuousness offended his subjects, and Artabanus, the captain of his guards, conspired against him, and murdered him in his bed, in the 21st year of his reign, about 464 years before the Christian era. The personal accomplishments of Xerxes have been commended by ancient authors, and Herodotus observes that there was not one man among the millions of his army, that was equal to the monarch in comeliness or stature, or that was as worthy to preside over a great and extensive empire. The picture is finished, and the character of Xerxes completely known, when we hear Justin exclaim, that the vast armament which invaded Greece was without a head. Xerxes has been cited as an instance of humanity. When he reviewed his millions from a stately throne in the plains of Asia, he suddenly shed a torrent of tears, on the recollection that the multitude of men which he saw before his eyes, in one hundred years should be no more. His pride and insolence have been deservedly censured; he ordered chains to be thrown into the sea, and the waves to be whipped, because the first bridge he had laid across the Hellespont had been destroyed by a storm. He cut a channel through mount Athos, and saw his fleet sail in a place which before was dry ground. The very rivers were dried up by his army as he advanced towards Greece, and the cities which he entered reduced to want and poverty. *Herod.* 1, 183. 7, 2, &c. *Æschyl. V. H.* 2. 25.—*Justin.* 2. 10, &c.—*Paus.* 3, 4. 8, 46.—*Lucan.* 2, 672.—*Plut.* in *Them* &c.——The 2d, succeeded his father Artaxerxes Longimanus on the throne of Persia, 425 B C.- and was assassinated in the first year of his reign by his brother Sogdianus.

XIPHONIA, a promontory of Sicily at the north of Syracuse, now *Capo di S. Croce.* *Strab.* 6.

XOIS, a city of Egypt, situate in an island in the Phatnetic branch of the Nile, below Sebennytus.

XUTHIA, the ancient name of the plains of Leontium in Sicily. *Diod.* 5, 8.

XUTHUS, a son of Hellen, grandson of Deucalion. He was banished from Thessaly by his brothers, and came to Athens, where he married Creusa, the daughter of king Erechtheus, by whom he had Achæus and Ion. He retired,

after the death of his father-in-law, into Achaia, where he died. According to some, he had no children, but adopted Ion, the son whom Creusa, before her marriage, had born to Apollo. *Apollod.* 1, 7.—*Paus.* 7, 1.—*Eurip. in Ion.* 1, v. 1.

XYLENOPOLIS, a town at the mouth of the Indus, built by Alexander, supposed to be [illegible] *Plin.* 6, 23.

Z

ZABATUS, a river of Media, falling into the Tigris, near which the ten thousand Greeks stopped in their return. It is also called Zabus, Zerbis, Lycus, and, by modern travellers, *Zab*. Farther down, another river, named Zabus Minor, and otherwise Lycus, is also received into the Tigris, and is now called *Altun Sou*, or *the golden river*. *Polyb.* 5 51.—*Amm. Marc.* 23, 14.—*Xen. Anab.* 2, 5. - *Plin.* 6, 26.

ZABDICENE, a district in Mesopotamia, in which was situated a city named Zabda or Bezabda. It was yielded to the Persians by Jovian *Amm. Marc.* 25, 7.

ZABERNA, a town of Libya, where Bacchus destroyed a large beast that infested the country. *Diod.* 3, 72.

ZABUS. *Vid.* Zabatus.

ZACYNTHUS a native of Bœotia, who accompanied Hercules when he went into Spain to destroy Geryon. At the end of the expedition, he was entrusted with the care of Geryon's flocks, by the hero, and ordered to conduct them to Thebes. As he went on his journey, he was bit by a serpent, and some time after died. —An island in the Ionian sea to the west of the Peloponnesus, and below Cephallenia. It is said to have obtained its name from Zacynthus, the son of Dardanus, an Arcadian chief. It once received a colony of Achæans from the Peloponnesus. Its principal town was Zacynthus, a place of considerable importance, with a strong citadel called Psophis. At the southern extremity of the island were some remarkable pitch-wells, which are still made available. The modern name of Zacynthus is *Zante*. *Homer. Il.* 2, 634 *Od.* 1, 246.—*Paus.* 8, 21.—*Thucyd.* 2, 66. - *Liv.* 28, 24.

ZALEUCUS, a lawgiver of the Locrians in Italy, and one of the disciples of Pythagoras, 550 B C. He was very humane and at the same time very austere, and he attempted to enforce his laws more by inspiring shame than dread. He had wisely decreed, that a person guilty of adultery should lose both his eyes. His philosophy was called to a trial, when he was informed that his son was an adulterer. He ordered the law to be executed, the people interfered, but Zaleucus resisted, and rather than violate his own institutions, he commanded one of his own eyes, and one of those of his son to be put out. This made such an impression upon the people, that while Zaleucus presided over the Locrians, no person was again found guilty of adultery. *Val. Max.* 1, 1. 6. 3.—*Cic. de Leg.* 2, 6. *ad Attic.* 6, 1. - *Ælian. V. H.* 2, 37. 3, 17. 13, 24.

ZAMA, a city of Numidia, five days' journey west of Carthage, celebrated for the victory obtained there over Hannibal, by Scipio Africanus the elder, B. C 201, which put an end to the second Punic war. It afterwards fell into the hands of the Numidian kings, and was chosen by them as their usual place of residence, whence it received the surname of Regia. It was besieged in vain by Metellus, during the Jugurthine war, and was remarkable for its inhabitants refusing to admit their king Juba within its gates, after his defeat at Thapsus, owing to his having resolved, if unsuccessful against Cæsar, to destroy himself and the city. Its modern name is *Zowarcen*. *Hist. Af.* 91.—*C. Nep. in Hannib. Liv* 30. 29.—*Sallust de Jug.*—*Flor.* 3, 1.—*Sil. Ital.* 3, 261.—*Strab.* 17.

ZAMOLXIS, a celebrated person among the Scythians, is reported to have been the slave of Pythagoras, and to have accompanied his master into Egypt, where he was manumitted, and whence he carried his doctrine to his countrymen, the Getæ. It is added, that having disclosed the immortality of the soul to this people, in order to give them evidence of its truth, he dug a subterraneous apartment, in which he concealed himself three years, and then re-appearing as from the dead, fully established his authority as a teacher. Herodotus, however, who relates this story, seems to give it little credit, and professes his belief that Zamolxis lived long before Pythagoras. The truth seems to be, that he was a Thracian, who at a remote period inculcated the doctrine of the immortality of the soul among the Scythians, and was after his death regarded by them as a divinity, with whom they were to dwell in the invisible world. The same historian says, that on certain festal days they chose by lot several persons, who were to be sent as messengers to Zamolxis, and whom they sent to death, by throwing them up in the air, and catching them on the points of their spears; a circumstance not improbable among a barbarous people, who are known to have practised human sacrifices. *Diod.*—*Herod.* 4, 10, &c.

ZANCLE, a town of Sicily, on the straits which separate that island from Italy. It received its name from its appearing like a scythe, which was called *zancle*, in the language of the country. *Vid.* Messana.

ZARANDÆI, a nation of Upper Asia, southeast of Aria, having for their capital Prophthasia, now *Doshak*. *Plin.* 6, 23.—*Arrian Exp. Alex.* 3, 2.

ZARIASPA BACTRA, the capital of Bactriana, on the river Bactrus, now *Balkh*. *Plin.* 6, 16

ZEBINA, ALEXANDER, an impostor who usurped the throne of Syria, at the instigation of Ptolemy Physcon.

ZELA, a city of Pontus, south-east of, and not far from, Amasea. It was originally a village, but Pompey increased it, and raised it to the rank of a city. It is rendered remarkable in history, by a victory obtained over the Roman forces under Triarius, by Mithridates, and still more by the defeat and discomfiture of Pharnaces, son of the latter, which Cæsar expressed in the laconic sentence—"*Veni, vidi, vici.*" The modern village of *Zeleh* occupies the

site of the ancient city. *Strab.* 12.—*Plin.* 6, 3.—*Appian. Mithr.* 89.—*Veritus, B. A.* 72.

ZENO, a philosopher of Elia or Velia in Italy, the disciple, or, according to some, the adopted son of Parmenides, and the supposed inventor of dialectic. It is said that he attempted to deliver his country from the tyranny of Nearchus. His plot was discovered, and he was exposed to the most excruciating torments to reveal the name of his accomplices; but this he bore with unparalleled fortitude, and not to be at last conquered by tortures, he cut off his tongue with his teeth, and spit it into the face of the tyrant. Some say that he was pounded alive in a mortar, and that in the midst of his torments he called to Nearchus, as if to reveal something of importance; the tyrant approached him, and Zeno, as if willing to whisper to him, caught his ear with his teeth, and bit it off.——The founder of the sect of the Stoics, born at Citium in the island of Cyprus.——His father, Mnaseas, was a merchant, who, in his professional concerns, having frequently occasion to visit Athens, purchased several writings of the Socratic philosophers for the use of his son, who early displayed a great propensity to learning, which the father was liberal enough to encourage. Zeno was born about B.C. 360, and in his 30th year took a voyage to Athens, carrying with him, it is said, a cargo of Phœnician purple, which was lost by shipwreck on the coast of Attica. Going into a bookseller's shop, he took up a volume of Xenophon's commentaries, and reading some passages of it, was so much delighted, that he enquired of the bookseller where such men were to be met with. Crates, the cynic philosopher, happened at that instant to pass by, when the shopkeeper, pointing to him, said, "Follow that man." Zeno *from* that time became an attendant upon the lectures of Crates, but the modesty of his character would not permit him to copy the cynic disregard to the ordinary decorums of life. He was likewise desirous of extending the sphere of his knowledge beyond the narrow limits of a sect which prided itself in the contempt of every kind of science. He, therefore, became an auditor of other masters who professed to instruct their disciples in the nature of things, and he entered the school of Stilpo. Crates, unwilling to lose a promising follower, attempted to drag him thence by force; but Zeno said to him, "You may seize my body, but Stilpo has got hold of my mind." After an attendance of some years upon Stilpo, he became a disciple of Xenocrates and Diodorus Chronus, from the latter of whom he learnt the dialectic art; and he was so much delighted with the ingenious subtleties communicated to him by this master, that he rewarded him with a large sum of money. He finished his course of instruction in the school of Polemo, who, aware of his intention to collect materials on all sides for some purpose of his own, said to him, "I am not unacquainted, Zeno, with the Phœnician disguises which you creep into gardens to rob the fruit." Having thus informed himself of every part of the philosophy then taught in Greece, he resolved to become the founder of a new sect. He chose for his school a place called the *Pœcile* (Ποικίλη Στοά), or *Painted Porch*, from its being adorned with the pictures of Polygnotus and other eminent painters; and the Στοά, or *Porch*, by way of distinction; and from the latter appellation his followers acquired the name of *Stoics*. He obtained great fame by the acuteness of his reasonings, a quality much admired among the Greeks; and his private character being also highly respectable, he was much beloved and esteemed by his numerous disciples, and was honoured with the notice of the great Antigonus Gonatus, king of Macedon, when at Athens, attended his lectures, and invited him to his court; but so little was he disposed to make an interested use of royal favour, that when an acquaintance offered to procure him some grant from the king, he declined all further intercourse with him. The Athenians placed such confidence in his integrity, that they deposited the keys of their citadel in his hands, and decreed him a golden crown and a statue. He is said to have come very rich to Greece; but he lived with great simplicity and abstemiousness, keeping only one servant, and limiting himself to bread and fruits at table, at which the great were frequently his guests. In other pleasures he was equally continent; and the modesty of his disposition led him to shun crowds and personal distinction. Zeno was tall and slender, with a severe aspect, and a contracted brow. His constitution was naturally weak, but by temperance his life was prolonged to extreme old age. He had reached his 98th year, when falling by accident he broke one of his fingers. Taking this as a warning to depart, he struck the ground with his hand, and repeating from the tragedy of Niobe the line, Ἔρχομαι, τί μ' αὖεις; *I am coming, why callest thou me?* went home and strangled himself, pursuant to the philosophical tenet, that a man's life *was* always at his own disposal. The Athenians honoured him with a public funeral in the Ceramicus, and a tomb, with an inscription recording that his memory was thus cherished on account of the precepts of virtue which he inculcated on the youths who were his auditors. He died B.C. 264. If we compare the doctrines of Zeno with the history of his life, his heterogeneous system will appear to have been compiled out of the various tenets of the schools which he frequented; and on the credit of these he assumed to himself the title of the founder of a new sect, which spread widely, and subsisted for many ages. Of Zeno, Cicero says, that he had little reason for deserting his masters, especially those of the Platonic school, and that he was not so much an inventor of new opinions as of new terms. Zeno transferred the dialectics of Diodorus Chronus, and the moral doctrine of the Cynic sect, into his own system; the principal difference between the Cynics and Stoics consisting in this particular, that the former disdained the cultivation of nature, and the latter affected to rise above it. On the subject of physics, Zeno received his doctrine from Pythagoras and Heraclitus, through the channel of the Platonic school. The moral part of the Stoical philosophy partook of the defects of its origin. It may be as justly objected against the Stoics as the Cynics, that they assumed an artificial severity of manners, and a tone of virtue above the condition of man. Their doctrine of moral wisdom was an ostentatious display of words, in which little regard was paid to nature and reason. It professed to raise human nature to a degree of perfection before unknown; but its real effect was, merely to amuse the ear, and captivate the

happy, with fictions which can never be realised. According to the Stoical doctrine concerning nature, there existed from eternity a dark confused chaos, in which were contained the first principles of all future beings; which chaos, being at length arranged, and emerging into variable forms, became the world, as it now subsists. The universe, though one whole, contains two principles distinct from elements; one passive, which is pure matter, without qualities, and the other active, which is reason or God. With respect to the doctrine of divine providence, it appears that, according to the Stoics, the Deity of the deity is nothing more than the active portion of a celestial ether, or fire, possessed of intelligence, which at first gave form to the shapeless mass of gross matter, and being always essentially united to the visible world, by the same necessary agency, preserves its order and harmony. Providence, in the Stoic creed, is only another name for absolute necessity, or fate, to which God and matter, or the universe, which consists of both, is immutably subject. The Stoic doctrine of the resurrection of the body, upon which Seneca has written with so much elegance, must not be confounded with the Christian doctrine; for, according to the Stoics, men return to life, not by the voluntary appointment of a wise and merciful God, but by the law of fate; and are not renewed for the enjoyment of a better and happier condition, but drawn back into their former state of imperfection and misery. The Stoical doctrine of *morals* is founded on the principles of physics. Conceiving God to be the principal part of nature, by whose energy all bodies are formed, moved, and arranged, and human reason to be a portion of the Divinity, it was their fundamental doctrine in ethics, that human life one ultimate end ought for its own sake to be pursued; and that this end is, to live agreeably to nature, that is, to be conformed to the law of fate by which the world is governed, and to the reason of that divine and celestial fire which animates all things. Since man is himself a microcosm, composed, like the world, of matter and a rational principle, it becomes him to live as a part of the great whole, and to accommodate all his desires and pursuits to the general arrangement of nature. To live according to nature, as the *Stoics* teach, is virtue, and virtue is itself happiness; for the supreme good is, to live according to a just conception of the real nature of things, choosing that which is in itself eligible, and rejecting the contrary. Every man having within himself a capacity of discerning and following the law of nature, has his happiness in his own power, and is a divinity to himself. Wisdom, say the Stoics, consists in distinguishing good from evil. Good is that which produces happiness according to the nature of a rational being. Since those things only are truly good which are becoming and virtuous, and virtue, which is seated in the mind, is alone sufficient for happiness, external things contribute nothing towards happiness, and therefore are not in themselves good. The wise man will only value riches, honour, beauty, and other external enjoyments, as means and instruments of virtue; for, in every condition, he is happy in the possession of a mind accommodated to nature. Pain, which does not belong to the mind, is no evil. The wise man will be happy in the midst of torture. All external things are indifferent, since they cannot affect the happiness of man. Every virtue being a conformity to nature, and every vice a deviation from it, all virtues and vices are equal. One act of beneficence or justice is not more truly so than another; one fraud is not more a fraud than another; therefore there is no other difference in the essential nature of moral actions, than that some are vicious and others virtuous. This is the doctrine which Horace ridicules in the 4th satire, 1st book. The Stoics advanced many extravagant assertions concerning their wise man; for example, that he feels neither pain nor pleasure; that he exercises no pity; that he is free from faults; that he is divine; that he does all things well; that he alone is great, noble, ingenious; that he is a prophet, a priest, a king, and the like. These paradoxical vaunt ings are humorously ridiculed by Horace. The sum of man's duty, according to the Stoics, with respect to himself, is to subdue his passions of joy and sorrow, hope and fear, and even pity. He who is, in this respect, perfectly master of himself, is a wise man; and, in proportion as we approach a state of apathy, we advance towards perfection. Concerning the whole moral system of the Stoics, it must be remarked, that, although it be highly deserving of praise for the purity, extent, and variety of its doctrines, and although it must be confessed, that in many select passages of the Stoic writings it appears exceedingly brilliant, it nevertheless founded on false notions of nature and of man, and is raised to a degree of refinement which is extravagant and impracticable. The piety which it teaches, is nothing more than a quiet submission to irresistible fate. The self-command which it enjoins, annihilates the best affections of the human heart. The indulgence which it grants to suicide is inconsistent, not only with the genuine principles of piety, but even with that constancy which was the height of Stoical perfection. And even its moral doctrine of benevolence is tinctured with the fanciful principle, which lay at the foundation of the whole Stoic system, that every being is a portion of one great whole, from which it would be unnatural and impious to attempt a separation. *Diog. Laert.* 5 et 7.—*Cic. de Fin.* 3 et 4. *Tusc. Qus.* 5. *de Nat. D.* 1 et 2.—*Senec. Consol.* 12. *Ep.* 9, 71 et 116.—*Juv. Sat.* 13, 121.—*Horat. Ep.* 1, 16. *Sat.* 1, 3.——A rhetorician, father to Polemon, who was made king of Pontus. The son of Polemon who was king of Armenia, was also called *Zeno*.——A native of Tarsus, or, according to others, of Sidon, and the immediate successor of Chrysippus in the Stoic school. *Diog. Laert.* 8, 88.—*Tacit. Ann.* 2, 56.——The name of Zeno was common to some of the Roman emperors, on the throne of Constantinople, in the 5th and 6th centuries.

ZENOBIA, a queen of Iberia, wife to Rhadamistus. She accompanied her husband when he was banished from his kingdom by the Armenians; but as she was unable to follow him on account of her pregnancy, she entreated him to murder her. Rhadamistus long hesitated, but fearful of her falling into the hands of his enemy, he obeyed, and threw her body into the Araxes. Her clothes kept her up on the surface of the water, where she was found by some shepherds, and as the wound was not mortal, her life was preserved, and she was carried to Tri-

dated, who acknowledged her as queen. *Tacit. Ann.* 12, 51.——Septimia, a celebrated princess of Palmyra, who married Odenatus, whom Gallienus acknowledged as his partner on the Roman throne. After the death of her husband, which, according to some authors, she is said to have hastened, Zenobia reigned in the east as regent of her infant children, who were honoured with the title of Cæsars. She assumed the name of Augusta, and she appeared in imperial robes, and ordered herself to be styled the queen of the east. The troubles which at that time agitated the western parts of the empire, prevented the emperor from checking the insolence and ambition of this princess, who boasted to be sprung from the Ptolemies of Egypt. Aurelian was no sooner invested with the imperial purple than he marched into the east, determined to punish the pride of Zenobia. He well knew her valour, and he was not ignorant that in her wars against the Persians, she had distinguished herself no less than Odenatus. She was the mistress of the east; Egypt acknowledged her power, and all the provinces of Asia Minor were subject to her command. When Aurelian approached the plains of Syria, the Palmyrean queen appeared at the head of 700,000 men. She bore the labours of the field like the meanest of her soldiers, and walked on foot fearless of danger. Two battles were fought; the courage of the queen gained the superiority, but an imprudent evolution of the Palmyrean cavalry ruined her cause; and while they pursued with spirit the flying enemy, the Roman infantry suddenly fell upon the main body of Zenobia's army, and the defeat was inevitable. The queen fled to Palmyra, determined to support a siege. Aurelian followed her, and after he had almost exhausted his stores, he proposed terms of accommodation, which were rejected with disdain by the warlike princess. Her hopes of victory were soon vanished, and though she harassed the Romans night and day by continual sallies from her walls, and the working of her military engines, she despaired of success when she heard that the armies which were marching to her relief from Armenia, Persia, and the east, had partly been defeated and partly bribed from her allegiance. She fled from Palmyra in the night, but Aurelian, who was apprised of her escape, pursued her, and she was caught as she was crossing the river Euphrates. She was brought into the presence of Aurelian, and though the soldiers were clamorous for her death, she was reserved to adorn the triumph of the conqueror. She was treated with great humanity, and Aurelian gave her large possessions near Tibur, where she was permitted to live the rest of her days in peace, with all the grandeur and majesty which became a queen of the east, and a warlike princess. Her children were presented to the emperor, and married to persons of the first distinction at Rome. Zenobia has been considered not only for her military abilities, but also for her literary talents. She was acquainted with every branch of useful learning, and spoke with fluency the language of the Egyptians, the Greeks, and the Latins. She wrote a history of the history of the eastern nations, and of Egypt, which was greatly commended by the ancients. She received no less honour from the patronage she afforded to the celebrated Longinus, who was one of her favourites, and who taught her the Greek tongue. She has also been praised for her great chastity, and her constancy, though she betrayed too often her propensities to cruelty and intoxication when in the midst of her officers. She fell into the hands of Aurelian about the 273d year of the Christian era. *Flav. Vict.—Zos.* &c.

ZENOBII INSULÆ, small islands at the mouth of the Arabian gulf. *Arrian Peripl.*

ZENODŌRUS, a sculptor in the age of Nero. He made a statue of Mercury, as also a colossus for the emperor, which was 110 or 120 feet high and which was consecrated to the sun. The head of this colossus was some time after broken by Vespasian, who placed there the bust of an Apollo surrounded with seven beams, each of which was seven feet and a half-long. From this famous colossus the modern Coliseum whose ruins are now so much admired at Rome, took its name. *Plin.* 34, 7.

ZENODŌTUS, a native of Trœzene, who wrote a history of Umbria. *Dion. Hal.* 2.——A grammarian of Alexandria, in the age of Ptolemy Soter, by whom he was appointed to take care of the celebrated library of Alexandria. He died B.C 245.

ZEPHYRIUM, a promontory of Magna Græcia, on the eastern coast of the lower extremity of Bruttium, whence the Locrians derived the appellation of Epizephyrii. It is now *Capo di Bruzzano. Strab.* 6.——A promontory on the western coast of the island of Cyprus, where Venus had a temple built by Ptolemy Philadelphus, whence she was called *Zephyria*. It was in this temple that Arsinoe made an offering of her hair to the goddess of beauty. *Strab.* 14.

ZEPHYRUS, one of the winds, son of Astræus and Aurora, the same as the *Favonius* of the Latins. He married a nymph called Chloris, or Flora, by whom he had a son called Carpos. Zephyr was said to produce flowers and fruits by the sweetness of his breath. He had a temple at Athens, where he was represented as a young man of delicate form, with two wings on his shoulders, and with his head covered with all sorts of flowers. He was supposed to be the same as the west wind. *Hesiod. Theog.* 377.—*Virg. Æn.* 1, 135. 2, 417. 4, 223. &c.—*Ovid. Met.* 1, 64. 15, 700.—*Propert.* 1, 16. 38, &c.

ZERYNTHUS, a town of Samothrace, with a cave sacred to Hecate. The epithet of *Zerynthia* is applied to Apollo, and also to Venus. *Ovid. Trist.* 1. 9, 19.—*Luc.* 38, 41.

ZETHUS, ZETES or ZETUS, a son of Boreas, king of Thrace and Orithya, who accompanied, with his brother Calais, the Argonauts to Colchis. In Bithynia, the two brothers, who are represented with wings, delivered Phineus from the continual persecution of the Harpies, and drove these monsters as far as the islands called Strophades, where at last they were stopped by Iris, who promised them that Phineus should no longer be tormented by them. They were both killed, as some say, by Hercules, during the Argonautic expedition, and were changed into those winds which generally blow eight or ten days before the dog-star appears, and are called Prodromi by the Greeks. Their sister Cleopatra married Phineus king of Bithynia. *Orpheus Arg.* 220.—*Apollod.* 1, 9. 3, 15.—*Hygin.*

15 — *Ovid. Met* 8, 716. — *Pers* 3, 18. — *Val Flacc* 1, 469. 4, 465

ZETUS, or ZETHUS a son of Jupiter and Antiope brother to Amphion The two brothers were born on mount Cithæron, where Antiope had fled to avoid the resentment of her father Nycteus. When they had attained the years of manhood, they collected a number of their friends to avenge the injuries which their mother had suffered from Dirce, the successor of Nycteus on the throne of Thebes and from his wife Dirce Dirce was put to death, and his wife tied to the tail of a wild bull that dragged her over rocks and precipices till she died The crown of Thebes was seized by the two brothers not only as the reward of their victory, but their inheritance and Zethus surrounded the capital of his dominions with a strong wall while his brother amused himself with playing on his lyre Music and verses were disagreeable to Zethus and, according to some he prevailed upon his brother no longer to pursue so unprofitable a study *Hygin fab* 7 — *Paus* 2, 6 etc — *Apollod* 3 5 et 10 — *Horat ep* 1, 18, 41

ZEUGIS or ZEUGITANA a district of Africa, in which Carthage was situated It extended from the river Tusca to the Hermæan promontory and from the coast to the mountains that separated it from Byzacium Nothing is known with any certainty concerning the origin of the name Zeugitana but it is generally said to have been derived from the Zeugantes who dwelled hereabouts they were an aboriginal people, and are supposed to have been connected with the neighbouring Byzantes who gave name to Byzacium *Isid Hist* 14, 5 — *Plin* 5 4

ZEUGMA, or the *Bridge* the name of the principal passage of the river Euphrates, southwest of Edessa. An ancient fortress by which it was commanded is still called *Roum Kala*, or the Roman Castle and on the opposite shore there is a place called *Zeugma* *Plin* 5, 24 — *Curt* 3 7 *Tacit Ann* 12, 12

ZEUS a name of Jupiter among the Greeks, expressive of his being the father of mankind, and by whom all things live *Orod* 5.

ZEUXIDAMUS a king of Sparta, of the family of the Proclidæ He was father of Archidamus, and grandson of Theopompus, and was succeeded by his son Archidamus *Paus* 3, 7

ZEUXIS a celebrated painter, born at Heraclea, which some suppose to be the Heraclea in Sicily. He flourished about 468 years before the Christian era and was the disciple of Apollodorus, his contemporary which Parrhasius, in the art of painting he surpassed not only all his contemporaries but also his master, and became so sensible, and at the same time so proud of the value of his pieces, that he refused to sell them, observing that no sum of money, however great, was sufficient to buy them. He is said by Quintilian to have been the first who understood the management of light and shade, and to have excelled in colouring; but he is censured for giving too much bulk to his heads and comeliness to his limbs, which is ascribed to an imitation of the strength and grandeur of Homer's manner His most celebrated paintings were his Jupiter sitting upon a throne, surrounded by the gods his Hercules strangling the serpents in the presence of Amphitryon, Alcmene his modest penelope[illegible] which was in Italy This last piece he had painted at the request of the people of Crotona, and that he might not be without a model, they sent him the most beautiful of their virgins. He took examined their naked beauties, and retained five, from whose elegance and graces united he conceived in his mind the form of the most perfect woman in the universe, which his pencil at last executed with wonderful success [illegible] with Parrhasius is well known [*Vid.* Parrhasius,] but though he represented nature in such perfection and copied all her beauties with such exactness, he often found himself deceived. His painted grapes, and formed an idea of the goodness of his piece from the birds which came to eat the fruit on the canvass. But he soon acknowledged that the whole was an ill executed piece, as the figure of the man who carried the grapes was not done with sufficient expression to terrify the birds According to some, Zeuxis died from laughing at a comical picture which he had made of an old woman *Cic de Inv* 2, 1.—*Plut in Par &c.*

ZINGIS a promontory of Æthiopia, near the entrance of the Red sea, below the Aromate Promontorium, now *Cape Orfui*

ZOILUS, a sophist and grammarian of Amphipolis, B. C. 259 He rendered himself known by his severe criticisms on the works of Isocrates and Plato and the poems of Homer, for which he received the name of *Homeromastix* or the chastiser of Homer. He presented his criticisms to Ptolemy Philadelphus, but they were rejected with indignation, though the author declared that he starved for want of bread Some say that Zoilus was cruelly stoned to death, or exposed on a cross, by order of Ptolemy, while others support, that he was burned alive at Smyrna. The name of *Zoilus* is generally applied to austere critics The works of this unfortunate grammarian are lost. *Ælian V. H.* 11 10 — *Dionys Hal.* — *Ovid de Rem. Am.* 365.

ZONA, or ZONE a city on the Ægean coast of Thrace, near the promontory of Serthium. Here Orpheus sung, and by his strains drew after him both the woods and the beasts that tenanted them. *Herod* 7, 59 — *Apollod Argon.* 1, 29.

ZONARAS, Johannes a Byzantine historian, who flourished in the 11th and 12th centuries. He was raised to distinguished honours in the court of the emperor Alexius Comnenus, but resigned them and retired as a monk to mount Athos. Many works composed by him in the latter part of his life, we have his *Annals*, *Lexicon*, in 3 books, including a general history from the beginning of the world down to A. D. 1118 It consists of abridgments or extracts from larger works, and exhibits great inequality of style. The history of the Jews is given first, then that of the Greeks, that of the Roman republic, and lastly that of the Roman empire In the latter part he closely follows Dion Cassius. Zonaras has also written an *Homilies* which is [illegible] a compendium of that of Synesius. The *Annals* are found in the collections of the Byzantine historians. The lexicon was published by Tiebmann with the lexicon of Photius, 2 vols. 4to.

SOPATER, a Paphian, son of [illegible] who, to show his disinterestedness [illegible] the love of flattery, while he [illegible] practised, not only

them that he had received such a treatment from his royal master because he had advised him to raise the siege, as the city was impregnable. This was credited by the Babylonians, and Zopyrus was appointed commander of all their forces. When he had totally gained their confidence, he betrayed the city into the hands of Darius, for which he was liberally rewarded. The regard of Darius for Zopyrus could never be more strongly expressed than in what he used often to say, that he had rather have Zopyrus mutilated than twenty Babylons. *Herod* 3, 4, &c.—*Plut in Apoph. Reg* 3—*Justin.* 1, 10.——A physician in the age of Mithridates. He gave the monarch a description of an antidote which would prevail against all sorts of poisons. The experiment was tried upon criminals, and succeeded.

ZOROANDA, a part of Taurus, where the Tigris opened a subterraneous passage. *Plin.* 6, 27.

ZOROASTER, a king of Bactria, supposed to have lived in the age of Ninus, king of Assyria some time before the Trojan war. According to Justin, he first invented magic, or the doctrines of the Magi, and rendered himself known by his deep and acute researches in philosophy, the origin of the world and the study of astronomy. He was respected by his subjects and contemporaries for his abilities as a monarch, a lawgiver, and a philosopher, and though many of his doctrines are puerile and ridiculous, yet his followers are still found in numbers in the wilds of Persia and the extensive provinces of India. Like Pythagoras, Zoroaster admitted no visible object of devotion except fire, which he considered as the most proper emblem of a supreme being; which doctrines seem to have been preserved by Numa in the worship and ceremonies which he instituted in honour of Vesta. According to some of the moderns, the doctrines, the laws, and regulations of this celebrated Bactrian are still extant, and they have been lately introduced into Europe in a French translation by M. Anquetil. The age of Zoroaster is unknown, that many speak of two, three, four, and even six lawgivers of that name. Some authors support that two persons only of this Tourished, describe the first as an astronomer, living in Babylon, 2000 B.C., whilst the era of the other, who is supposed to have been a native of Persia, and restorer of the religion of the Magi, is fixed by some 519 years B.C. The learned Hyde, and after him Dr Prideaux and several others are of opinion, that Zoroaster was the same with the Zerdusht of the Persians, who was a great patriarch of the Magi, and who lived between the beginning of the reign of Cyrus, and the latter end of that of Darius Hystapes. Dr Warburton censures Hyde and Prideaux for making Zoroaster in early Bactrian lawgiver, and a late Persian false prophet, and says that this whole history of him is a mere fable, dictated by all learned antiquity, and supported only by the romantic relations of late writers under the caliphs. *Justin.* 1, 1 *de Civ.* 21, 14 *Oros* 1, 4.—*Plin* 7, 10.

ZOSIMUS an officer in the reign of Julian the younger, about the year 400. A Christian era. He wrote the history of the Roman emperors in Greek, from the age of Augustus to the beginning of the 5th century, which only the five first books and the beginning of the sixth are extant. In the first of these he is very succinct in his account from the time of Augustus to the reign of Diocletian, but succeeding he becomes more diffuse and interesting. His composition is written with elegance but not much fidelity, and he has showed his malevolence against the Christians in his history of Constantine and his successors. The best editions of Zosimus are that of Cellarius 8vo Jena 1679, and that of Reitemier 8vo Lipsiæ 1784.

ZOSTERIA, a surname of Minerva, because the statues under that name in the temples of Thebes in Bœotia. The word signifies a girdle, and armed for battle, words synonymous among the ancients. *Paus* 9, 17.—*Hom Il* 2, 478. 11

ZUCHIS, a lake to the east of the Syrtis Major, with a town of the same name, famous for purple dye and salt fish. *Strab.* 17.

ZUGANTES. *Vid.* Zeugis.

ZYGIA, a surname of Juno, because she presided over marriage (a ζευγνυμι jungo). She is the same as the *Pronuba* of the Latins. *Paul.* 3, 3.

THE END.

GEORGE BROOKMAN, PRINTER, GLASGOW.